

**Revelation 15**  
**Truths to Remember in Pain and Suffering**  
**Pastor JD Farag**

KAPONO: Would you join me in prayer? I pray that we won't wait, Lord, till we get to heaven to sing and shout victory! And as we worship You, Lord, every chance we get and of course, here, Thursdays and Sundays, Lord, would You just fill us with Your Holy Spirit and remind us of what You've done for us individually in our own lives? May we lean on You for provision. Lord, may we lean on You for peace and understanding.

So Lord, give us Your word. I pray that we would take it this morning and we would be transformed, complete 180 walking back to You, Lord. We praise You, O Lord, for this church that You have blessed us with, with the leadership, Lord, and these pastors who You've made oh, so special and unique to serve Your purpose this day. We give You all praise and glory, Lord. We shout with victory. In Jesus' name, Amen.

PASTOR JD: Amen and amen. Good morning and welcome. You can be seated. I want to welcome those of you that are online. Pastor Mac is back.

[ Applause and cheering ]

PASTOR MAC: Oh, my goodness. First of all, praise the Lord and thank the Lord. Many of you know that I've been dealing with this issue for many years, and I have these bouts every once and again, but this one was a doozy. And it took a lot — it took a lot out of me in the beginning.

And I was, I must say, I was concerned. But thank God for you and your prayers. It means so much. I — the love here, man, it's overwhelming. I said I wasn't going to cry this time.

PASTOR JD: Don't! I still gotta teach.

PASTOR MAC: But it's just — it's so amazing. And prayer works. It really does. I mean, the doctors are just baffled at how things happened. And at the end, I kind of looked silly, like, why are you even here? However, there is an underlying issue. And so I need your continued prayers, not just for me, but my family as well, who has been dealing with this alongside me. And they're so faithful and so loving, and I love them.

And praise God for, you know, ministering to me as only He can. I'm so thankful that my house is indeed in order, so there's no issues at all. Whatever He decides to do, it doesn't matter. It's just and it's sound. And I'm so thankful for that. And I'm so glad that my family's ready as well to meet the Lord. And I'm ready to meet the Lord.

So thank you for your continued prayers. Until He comes back, though, I intend to continue to preach when it's my turn to preach the word of God with that boldness that He's provided inside of me by the power of His holy Spirit. Until then, I intend to move forward and forge ahead in the

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strength and power of His might. And praise God for that. So thank you all once again. Pastor JD, my brother, my pastor, my friend, and thank you.

[ Applause ]

PASTOR JD: You're not supposed to cry. PASTOR MAC: I know. [ Congregant says something to JD ]

PASTOR JD: Yeah. Right. Okay. Thank you all for coming.

[ Laughter ]

Well, I mentioned it First Service. I'll say it again. I don't think it can be said enough. God is faithful. And prayer is powerful. God is faithful. And prayer is powerful. So we're just all rejoicing and praising God. And this could have been a lot worse. It could have required immediate surgery, a stent being put in. They found no blockage.

And that was exactly what we prayed when he was admitted to the hospital. And then when he's released from the hospital, and then all of a sudden, the symptoms start coming back, then, you know, being the calm guy that I am, of course, right, I'm like, you better go back in!

Turns out it was medication, you know, kind of interaction thing. And so anyway... In just talking with him — if he doesn't get choked up or choke me up in the process, but just in talking with him, you would never know. That's because that's a 'But God' right there. That's a 'But God' right there.

All right. Well, good morning again. We're so glad that you're here and joining with us and those of you online as well. We're going to begin *Chapter 15* in our trek through the Book of Revelation, verse-by-verse. And we're just going to take and tackle the first four verses.

So I'll ask you to stand if you're able. If not, where you're seated is just fine but just follow along as I read. John is writing, inspired by the Holy Spirit, what he's seeing in heaven.

And he says, *verse 1, Chapter 15*, **"I saw in heaven another great and marvelous sign: seven angels with the seven last plagues — [Last] because with them God's wrath is completed.**

**And [Verse 2] I saw what looked like a sea of glass glowing with fire and standing beside the sea those who had been victorious over the beast and its image and over the number of its name.**

**They held harps given them by God and [Verse 3] sang the song of God's servant Moses and of the Lamb: [And we have the words to the song] "Great and marvelous are Your deeds, Lord God Almighty. Just and true are Your ways, King of the nations. Who will not fear You, Lord, and bring glory to Your name? For You alone are holy. All nations will come and worship before You, for Your righteous acts have been revealed."**

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Wow, that's a chicken skin. Let's pray. If you would, please join with me. Father, I — I cannot adequately, with the English language as faulty as it is, express what I think my brothers and sisters with me would long to be able to express just how glorious and wondrous — just how in awe of You we are. Oh, God, You are awesome!

Lord, thank You for this portion here in Your word that's before us today. We are keenly aware that this is a holy moment, and we're on holy ground, as it were, and as such, need the Holy Spirit in order to speak and teach and help, as the Helper, as we navigate through these four verses. Because there's so much here, and we don't want to miss anything. We want to know what it is that You want us to know because of these four verses.

So Lord, please will You just, first of all, You've got to get our attention and hold our attention. Because the enemy would love nothing more, especially with a passage like this, to get our minds to kind of wander off on other things and think about other things.

So keep us focused, by the Holy Spirit, so that we can, with that God-given intellect that You've fearfully and wonderfully made us with, be able to concentrate and comprehend, so that when we leave this church today, this Your church today, we leave here with a word from You for us and the Holy Spirit in us to apply it to our lives.

So Lord, we're asking You to speak. Your servants are listening. Especially those who are really struggling, Lord, this is for us today. So speak, Lord; Your servants are listening. We pray in Jesus' name. Amen and amen. You can be seated. Thank you.

So I want to talk with you today about how important it is to remember, keyword, remember God's word of truth [*Truth*] during those times of pain and suffering. And the reason is, is because the text that we have in front of us is one for which all of us, myself included, would do well to take heed to and be reminded of, especially when we're being crushed by the hardships and the difficulties and the trials of life.

So I found three such reminders. You might find more. And the reason I emphasize reminders is because well, actually, in Scripture, Paul and Peter and others, they even say the same thing. They say as much. "I know you know this. I just want to remind you of this."

I think about the Savior himself. Every time we partake together of the Lord's table, the communion table, and celebrate communion together, we go to Luke's Gospel, *Chapter 22*. And there's no getting away from it or around it. Jesus says it. **"Do this..."** [*This is why I'm having you do this*] **"I want you to do this as often as you do this in remembrance of Me."**

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Why would He say that? Because we forget. I'm not just talking about an age thing, so young people, this includes you too. Don't tune me out. Now, if that trumpet doesn't sound and you grow older, which I don't think will happen — I sure hope not — you'll get to that age too where you'll start forgetting things like your own name. No, don't tell me. (Chuckle) It's not that bad, not yet anyway.

But one of the reasons I believe that we're so prone to forget is because the enemy, and we actually talked about this in a different context in the Prophecy Update First Service, is he preoccupies us with other things that don't matter, and in so doing, we forget the things that really matter: The things of God, the word of God.

And Satan, in large measure, has been met with smashing success in this regard, such that he has got — gotten many a Christian, especially when you're so disoriented by that trial that the pain is so deep, and you're so just, you can't get your equilibrium, spiritually, even.

I mean, this thing just hit so hard and so fast, and it hurts so bad, and it just rocks you and shakes you to the core. And what's the first thing to go? The promises of God.

And here's what Satan does. He capitalizes. He takes advantage. He seizes the moment because he knows that we're so vulnerable, we're so disoriented that he can get us away from God's promise, God's word, God's truth, and focus on (Gasp) that! Oh no!

And the more you do, the bigger it gets. And the more you focus on your problems and the bigger your problems become, the smaller your God will be.

So this is a — hey, let's recalibrate. Let's regroup. Let's reboot. That's too Microsoft. I'm not going to use reboot. I don't — remember when you had to — you'd call tech support. You're on hold for an hour and a half or more. And they just say just reboot it.

It's like, (Deep sigh) I waited for an hour and a half. Yeah, and then it works after you reboot it. I'm not angry. I'm just having flashbacks. And I'm remembering because, you know, this... So anyway, I'm back. Sorry, I was gone for a second.

So let's just revisit. Is that a better word? Let's just revisit what we know to be true about this God that we serve and love. It's been rightly said, so apropos, when you don't know, fall back on what you do know. You know when you're in the heat of a very difficult and painful time, you tend to focus on the problem.

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And let's admit it. Let's be honest. We're trying in our own strength, in our own minds. And we stay up at night. We can't sleep at night. And if we do sleep at night and have to get up at night, we can't go back to sleep. So we're stewing over it, thinking about it, trying to figure it out.

God's going, "What are you doing?"

"Well, I'm trying to figure this out."

"What? What are you trying to figure out?"

"Well, didn't You hear? I thought You were all-knowing. What's the matter with You?"

Please. I don't talk to God like that. I'm not suggesting you do either, but I'm just trying to make an illustration, illustrate and emphasize a point here.

You know *Proverbs 3:5-6*? We love it, we sing it, we know it, memorized it. **"Trust in the Lord with all your heart and lean not unto thine own understanding. Acknowledge the Lord in all of your ways, and He will direct your paths."**

It's better translated: He will straighten out the mess you're in. He'll straighten out your path. But it's conditional. It's a three-for-one deal. I'm sorry if that's crass. But the prerequisites are first, that I don't lean on my own understanding.

I find that very interesting. The implication being is that I tend to lean on my own understanding. I'm trying to figure it out in my own strength and finite understanding. How's that working out for you? I can tell you how it's working out for me. It's not.

In fact, by God's design, I come to the end of myself, and I throw up my hands and I — the next one: Acknowledge the Lord and all of my ways, to which I see in the heavens, the heavenly host go, well, it's about time! What is up with this guy, this thick, stubborn...?

And don't look at me spiritual because a lot of you are just like me. We come to the end of ourselves. We've tried everything. We've thrown everything at this thing. We've done everything about this thing, and nothing works. In fact, not only does nothing work, it gets worse.

Have you ever prayed about a situation, and the more you pray about it, the worse it gets? So here's our logic, our finite, right, understanding. I know. You know, I'm going to put two and two together here. The more I pray about it, the worse it gets. I'm not going to pray about it. Maybe it'll get better.

You know what? Just come, come here, boy. We need to talk. First of all, stop looking to your own finite understanding. And if you do have some understanding, don't lean on it. Don't rely upon it.

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Don't trust in it. Instead, just acknowledge Me. I'm here. Hello? Just come to Me. Acknowledge Me. Talk to Me and trust Me, trust Me with all of your heart. Acknowledge Me in all of your ways. I got this. I'll take care of this. If you'll do that, I'll do this. Deal?

So I picture God just waiting for us to come to Him. In fact, it very well could be — and I want you to think this through with me — it very well could be that God has allowed it for that reason. Because you're too self-reliant. You're too self-dependent. You're too strong in and of yourself trying to work it out in and of yourself and self, self, self.

And the Lord's like, let Me know when you're — I'm here. Just I hope you know I love you so much. I hate to see you needlessly, unnecessarily suffering the consequences of your stiff-necked stubbornness.

Don't look at me like that again. You're doing it again. You know what I'm talking about. Don't look at me like, I know nothing of what you speak, Pastor. We're all stiff-necked and stubborn and thick.

And God's like, man! Okay. He thinks it's still possible for him. And we're not going to hear boo from him until it's impossible for him. That's when we'll hear from him. So get down there and make it impossible because we need to hear from him. So then your situation goes — that's why it goes from bad to worse.

And that's why you throw up your arms. And that's why you're going, God, this is impossible. I don't know how I'm going to get out of this situation. And God's like, I do. I'm glad you came. Have a seat. You want some coffee?

And here's the thing. And I'm speaking to myself. I know this. I know this. Come on, man! You would think you would reach this place. You know, I've been walking with God for 42 years. Oh, I'm not worthy, right? You know that you would grow in grace and mature in Christ. You get to that place where you're unfazed, unmoved, untouched.

The trials hit, adversity strikes, now, granted, your response is different than when you were a new believer, but still, as long as we're in these physical tents, as long as we have these fallen bodies and fallen minds — don't forget our minds are too, by the way, some more than others. I won't look at anybody.

But the problem is, is that we get so focused on the finite that we're blinded to the infinite. And what does Isaiah say? His ways are not even close to our ways, nor are His thoughts. They're too high for our understanding.

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In other words, you can come up with the most elaborate way to try to resolve the problem that you're facing, and God's going to look at it and go, (Laughing) "That's adorable. You want to see My way now?"

"Yeah because I've tried everything."

"I know."

"Nothing's worked."

"I know."

"It's a bigger mess now than it was when it started."

"I know. Sounds like you need Me."

"Yeah."

"Sounds like it's now impossible for you, right?"

"Yeah."

"That means it's possible for Me."

Let me flip that around. And I know we've talked about this before, but it's, I think, fitting to what we're going to see. If it's still possible for us, it's impossible for God. Let me explain. He won't violate our free will. He won't force Himself on us. If we insist on trying to figure it out in our own strength, in the energy of our own flesh because we think it's still possible, God will just wait. He won't violate our free will. He'll stop short of it.

The Holy Spirit indwelling us is going crazy, like, "What are you doing? What is wrong with you? Take this to the Lord."

"No, I got this."

"Okay, big shot, fancy pants. We'll see how far you get."

And then you come, and you hit that wall, as they say, for the hundredth time, and you're like, "Ah!"

And then God says, "Okay, My turn. Trust in Me with all of your heart. Acknowledge Me in all of your ways. I hope you will stop leaning, trusting, relying on your own understanding, what little understanding you have so that I can straighten this out. Because man, you have made a mess out of this one. I mean, you know, it wasn't that bad before you tried to, you know, work it out. You messed it up. You didn't work anything out. You messed it up. I'll straighten it up. That's okay."

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But those prerequisites of acknowledging Him, relying upon Him, trusting in Him. So these are reminders. You know, all this. You know all this.

Peter says, “You know this. I’m just reminding you of this.”

Paul: “I know you know this. I just want to remind you.”

Jesus: “I want you to do this in remembrance of Me.”

Translated: I don't ever want you to forget what I did for you. Why would He say that? Because He knows we're going to forget.

So these are reminders. Is that okay? I'm not asking for permission. That was rhetorical. Three reminders that we're prone to forget. Again, the times we're the most vulnerable is when we're in the midst of a very painful and even just, I mean, crushing set of circumstances that have grown so insurmountable in your finite mind that in your way of thinking, in your understanding, even God can't resolve this. Oh yeah? Watch Me now.

Let's start with the first one in *verse 1*. A reminder. Don't forget, we're going to see how this all ends. Spoiler alert. It ends very well for us. Oh, this life, yeah, I mean, it's getting worse, sometimes seemingly by the day. This world, not out home, is waxing more and more evil.

But here, John, by the Spirit, sees in heaven — and I love this — another great and marvelous sign. Don't dismiss those words. “Oh, that's great.”

“No, it's great. It is great!” How about marvelous? That's not a word we use much in our vocabulary, is it? Unless you say, you know, you look marvelous. I love that. You do, by the way. I just want you to know you all look marvelous.

But marvelous means just in awe as you marvel at the greatness of God and the signs. And he's just in awe. And he's trying to express it. He's finding difficulty, as would any of us, even inspired by the Holy Spirit, to try to describe the heavenly scene to — that's like pouring an infinite amount of water into a finite container. It can't comprehend it or contain it.

Paul said as much. We — **“No eye has seen; no ear has heard.”** We have no clue. We see through a glass, dimly, darkly. It's blurry. We — the sufferings of this life, Paul, writing to the Romans in *Chapter 8*, are not even on the same level to be compared with the glory that awaits.

So of course, John is just scrambling for words to describe what he's seeing, and he's commanded to write. And what he writes is that what he sees in heaven is **“...another great and marvelous sign: [And what is it, John?] seven angels with the seven [Key word] last [Seven] bowl judgments.”**

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Why the emphasis on the last? Oh, I'm so glad you asked. **"Because with them, God's wrath is completed."** Seven, the number of completion. This is it after this, man. This is how it ends, and this is the way it ends, and we're going to witness how it ends. And we're going to join in this — we'll see this in a moment — this heavenly praise and worship of God for all of His great and marvelous deeds, His ways, true and right.

Where are you going with this, Pastor?

Well, here's where I'm going with this. He who began that good work in us and even for us is faithful to complete it. Can I say it like this? There's an end to whatever it is you're going through. I don't know when it is. I don't know the way it is. I don't know how it is. I just know that it is, by faith.

Why? Because I stand on the promises and the authority of God's holy word. And I love how someone said it. My favorite words in the Bible are, **"And it came to pass."**

Kind of like, what? "That's your favorite?"

"Yeah." Why?

"Because it says, 'and it came to pass.' It didn't — it doesn't say, and it came to stay indefinitely, like no end in sight."

And sometimes it feels like that, especially now in this world in which we live. And Satan is right there, is he not? There's no end in sight. He can't read your mind, but he can put thoughts into your mind, which is why we're to take every thought captive unto the obedience of Christ.

Stop! We let certain foods into our bodies. Not me (Sigh) This is — now I'm meddling. We're so careful about what we put into our bodies but what about what we allow into our minds? Here comes the enemy, putting thoughts, planting seeds of doubt about the goodness of God.

"You're not getting out of this one."

"Yeah, but God got me out of that one."

"Yeah, but that was then. This is now."

You're like, hmhm... So instead of taking every thought captive, you invite it in for dinner and start entertaining it. "Yeah, that was that, wasn't it? Yeah, this is now, isn't it? Maybe God is not going to get me out of this. I don't know how much longer I can go on, though."

Listen. There's coming these words: Last end. It will come to pass. This will come to an end. When you're in the midst of it, it's like you know that saying, I see light at the end of the tunnel, only to find

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that it's a freight train. No, there's an end. There is light. And He is the light at the end of this tunnel of this trial that you're in.

I think the details can be easily missed at first read, and I don't want for us to do that and certainly forget it. It is going to end. He is going to complete the work. He is going to have the final word, the last word. You know, sometimes you'll hear these interviewers.

"I'll give you the last word." Well, you can give them the last word, but God's going to have the last, last word. You'll have the final say. I want to encourage you today. If you're in that tunnel of despair, you see no end in sight. You may not see it, but you don't have to see it.

Why? Because sight is the antithesis of faith, and the righteous shall live by faith. If I see it, then no faith needed when our faith is turned to sight.

Do you realize we're going to have no faith in heaven? How gnarly is that? You know, we have faith. Have faith! In heaven, no need. I have sight.

See, what is faith? James defines it for us, thankfully. It's the things that we hope for that are yet unseen, the evidence that though we don't see it, we got it. That's faith. It's a done deal.

And I love how John is, in writing under the inspiration of the Holy Spirit, this heavenly scene trying — first of all, you gotta know he's taking it all in, going, (Stunned look) oh yeah, I gotta write. (In Awe) Oh, I gotta write.

I mean, I don't see it. You don't need to see it. In fact, if you see it, then you don't need faith. If you don't see it, you have to live by faith. Get this. You know what this means?

Imagine this. "You're gonna have to trust Me."

"(Gasp) No, not that! You mean I've got to trust God by faith?"

"Yeah. What else are you gonna do?"

"Yeah. I mean, I just can't see it."

"Good!"

I'm not angry. It's kind of like God's got us right where He needs us in that place where we can't see it so that we have to trust Him by faith, live by faith, walk by faith. But in heaven there's no need for faith because our faith will be turned to sight. Oh, what a glorious day that will be.

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The second one's found in *verse 2*, and it's simply that — a reminder — I'll emerge victorious. Yeah, I know, I know, I know, I know. We blow people off. we shine people on. We, you know, kind of dismiss. And, you know, oh, we're courteous about it. I know. Praise the Lord.

No, no, no, no, no, no, no. Not so fast. You're not just a conqueror. You're more than a conqueror. How about that one? You're not working for victory. You're working from victory. You're already victorious.

The way John writes this, it's like it's already happened. It's not future tense. It's almost not even present tense. He's almost writing it like past tense. Oh, you guys, did you see that? [*Past tense*]

Okay. How do you — Pastor JD, with all due respect, how do you get I'll emerge victorious out of *verse 2*?

Again, I'm so glad you asked. Watch this. The revelation that John is given here of those who had been victorious over the mark of the beast, the worship of the beast, the image of the beast, the name of the beast, these are the Tribulation saints, as we affectionately refer to them. They've come out of the Tribulation, emerged victorious out of the Tribulation. Unspeakable horror never before seen.

Jesus, in *Matthew 24*, describes it as such, the likes of which mankind has never seen before, nor will ever see again, and they emerge from it. How did they emerge from it? Victorious.

And look at the imagery here. I love this, I love this, I love this. Please don't miss this. He sees them emerging from the Tribulation, the Tribulation saints who overcame victorious. What are they doing, John? They're standing on this sea of glass. Wow! That — I mean, I'm just going to — just let me have this one. I'm just going to picture that in my God-given imagination. That's very calm. Glassy sea. Not even a ripple.

No, just — I don't want to get too, you know, mystical here. But just I mean, wow, just calm. You know, sometimes when I am in my office, I can see the canal. I would never go in that thing unless I want to go see Jesus. And don't you go in there either. But I'll see it, and it's, sometimes it's so calming. It has a calming effect.

But notice; it's not just a sea of glass, but it glows. What does it glow like? Well, it glows like fire. Oh, now I'm starting to get it. They're standing. They're still standing. You'd think after all they had been through, the horrors — it's believed that many of the Tribulation saints will be beheaded, martyred, killed for refusing to worship the beast and take the mark.

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You would think after an experience like that, I mean, talk about PTSD on steroids. I'm not standing up. I'm on my face going, "Oh, God!"

No. Calm sea. Victorious over that fire we just came out of. And God's just taking that fiery trial and He's turned it into a calming glow on a sea of calming glass.

Was that okay? Should I try that again? Did you get the — are you getting this?

In Hawaii, we, you know — fireplaces are more cosmetic. You know, we don't have heaters in our homes. Who's going to do that? Feels like we do. We don't have to have AC.

But on the mainland, we used to have this wood stove, and I would — I want you to know I'm a man's man — I'd get a cord of wood, have it delivered. I had an ax, and I would chop that firewood, and I'd stack it up neatly into a pile because it's going to get cold. And we got a wood stove.

And so when it got cold, I'd fire that baby up, go out to my wood stack, grab some logs, put it in there, shut the (Squeaking sound) iron gates on that wood stove, and the calming glow. I didn't want to go anywhere else in that large house. And it was a large house because you could afford to buy a large house in Spokane in that time. All you wanted to do was just — because it had such a calming effect.

You see where I'm going with this, right? You're going to come out of this. There's going to be an end to this. You're already victorious in this. Can you just calm down? Just be calm. Be still and know that He is God.

If God can take those out of the 7-year Tribulation who suffered unspeakable horrors and have them standing — I mean, I don't think drooping; I think standing victoriously, and the calm, the glow, the glassy sea. Hey, when the ocean is tumultuous, it's not — it's not calming at all. It's very stressful, actually.

Now, I'm not speaking to surfers. You guys are in a class of your own, you know, which we have the utmost respect for you, I want you to know. When I see, you know, some of these big waves, you know, that they take them out on those jet skis to surf, I think, "Oh, Jesus, please, if they don't know You, they need to know You before they try to ride this, what, a 525-foot wave that's coming in."

That's very stressful to me. I don't want to look at it or be anywhere near it. I want as far away from it as I possibly can. I'd like to watch it from afar, like on TV, you know, somewhere else. Didn't we just have the Eddie? Yeah, see, I'm not too far off. But when that thing is just — I know you surfers hate this but build a bridge and get over it.

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But when that is just — you know, when there's no trade winds? You know, we live Kailua, the winds are, you know going the other direction, and you go to Kailua Beach. The white sand and the — you're just — (Relaxed look) That's what God's saying.

So here you sit, or if you're watching online and you're going, "Okay, Pastor, I appreciate the, you know, dramatization and illustration. But, man, I'm really — I'm really hurting."

"Not for long. Not for long."

"No. But Pastor, it's turmoil. It's chaos. It's — you know, this wave is 1000-foot wave that's hitting my life right now."

Don't you think God knows that? He does. Why do you think God would inspire John to write something here — by the way, we're now entering the last seven. There's three sets of seven judgments. This is the final, final seven completion judgments, the bowl judgments.

So why would God — we finished the parenthetical chapters which were packed with a lot of very important prophetic information. But now we're about to have those bowl judgments released upon the world. And this is kind of a preview prior to those judgments being released. And I think that's one reason, the calm before the storm, as one might say. This is a preparatory chapter, in a way.

But why — back to our question that's on the table. Why would God have John write this and inspire John to record this for us today, well-nigh 2000 years later? Because when we're in the middle of it, we can't see calm. That's not even close. We can't see the glow of the fire. We're still being just torched by the fire. And I think God just wants to remind us that He's the God of the fire.

I love it when Jesus is coming, walking on the very storm that the disciples are terrified of. He's the God of the storm. He created the sea. He created that. He created this. And He conquers and is walking on top of it. I'm hiding from it. He's walking on it. Tell me more. The symbolism of that is that I'm on top of it. You'll come out of it.

And you're not just going to come out by the hair of your chinny chin chin — is that how that goes — you know, barely making it. I know a lot of people make a big deal out of what Paul said of the Corinthians about some of you are just going to escape by fire. You know they take it too far. I never do that.

But they take it too far, like you're going to enter heaven with the flames of hell, you know, kind of singeing your, you know, clothes from your old body. You just got fire insurance, man. You just barely, barely made it; you know. I just did the very thing I said I, you know... But it's not like that.

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When, not if; when, not if, God brings you out, and He will — He can't not — you will emerge victorious. You'll still be standing in awe of Him, praising Him, worshiping Him. Yeah, the trials slammed you down, but Jesus is going to lift you up because He's the lifter of your head.

I want to spend the remainder of our time on this third one in verses 3-4 because it might sound like a firm grasp of the obvious, but it's just simply a reminder that, you know what? I'm going to praise God again.

I don't — I sure don't feel like it now. The last thing I feel like doing is praising God. In fact, I'm having a hard time even praying to God right now.

And that's okay. I've been there. I get it. I know what that's like. I've tasted from that cup. I've drunk deeply from that cup where, I mean, the tear ducts are dry. The prayers are no longer even moans and groans. They're just a cry of the heart.

And you're so broken. You're so crushed. And then someone comes up to you and says, you know, it may not seem like it now because of what's happening, and I know it's painful and hard, but you're going to praise God again, key word, again. Don't think about the other — I should've use a synonym for 'again.'

But you're going to praise God, yet future, when He brings you out, when you emerge victorious, when He brings it to an end. Because you know, there's coming a point where God says, that's it. And the trumpet sounds. Boom! That's it.

The truth of what John writes here, I don't think can be overstated, related to the praise and worship of God that ensues still, despite what it is that you're in the midst of.

I don't want to get ahead of myself, but notice — and this is where you get a lot of the artistic license they take of heaven, that we're for all eternity going to be playing harps. I think they get it from passages like this, which is fine. I'd love to learn to play the harp. I don't think we have to take harp lessons. I think we're in our glorified bodies, and these are glorified harps that don't need to be tuned either.

And okay, I took that too far. But notice that these Tribulation saints are given harps by God. And what happens? They burst forth singing songs. And we're even told what the name of the songs are. And we have the lyrics in God's word, not the song of the Lamb. We just know that Jesus led them in a hymn as they sang. We don't have the words. Wish we did. We won't need them. No, we don't need the projectors and screens in heaven. We're going to know the words to the songs.

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But they sang. They burst forth. Now I'm saying it that way for a reason. In other words, they couldn't hold it in after what God just brought us out of victoriously, and I'm still standing on a calm, glowing sea of glass. And here's this harp. I think I'll play it and sing praises unto Him.

And we're told that they sang two songs: The Song of Moses and the Song of the Lamb. I want to draw your attention to the Song of Moses because in Scripture, in Exodus and in Deuteronomy, we have two songs of Moses.

Which one is this referring to? Now I am of the belief, personally — I'm not dogmatic about it — it does resemble the song they sang in Deuteronomy, but I think the Song of Moses was the song that they had sung subsequent to the crossing of the Red Sea on dry ground, and the destruction and drowning of the Egyptians who were in hot pursuit.

And here's how I get there. I mean, the whole Red Sea thing is in and of itself, and I won't take too much time on it, but I do need to set the stage here. This really happened. You're an Israelite. All you know is slavery in Egypt. You were born into it just like we're all born into sin, which is why we must be born-again. All you know is slavery.

And so now God sends a deliver. His name? Moses. A type of Christ. Moses is a type of Jesus. He's a deliverer. He's going to deliver God's people out of slavery, a symbol, a type of how Jesus delivers us from the slavery to sin. So He says, okay Mo, let's go bro, and let My people go. No!

And you know the whole thing, right? I don't have to go too far into it. But can you imagine on that 10th plague, the death of the firstborn son? How prophetic is that? And the angel of death will pass over you if you have the blood of the lamb without blemish or spot or wrinkle on the four doors — four points of your door over your house in the shape of a cross, the angel of death will pass over you.

The communion, the Last Supper was the celebration of the Passover. Get this. The disciples were celebrating the Passover lamb with the Passover Lamb. I still can't get my mind around that. Oh my goodness. "I'll never forget this." "Oh, yes you will. That's why I have to remind you." Remember not to forget, and don't forget to remember.

So here they are. This is all they know. Moses, their leader, their deliver, he's out in front. Aaron, older brother. Miriam, older sister.

So here they go. Wrong direction. What do they see? A sea. How are they going to get across the sea? Junior can't swim. We did enroll him an Egyptian swim lessons. And that looks pretty tumultuous. It's not calm like here, you know. And not only that, just when you thought it couldn't

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get any worse, here come the Egyptians. Apparently, Pharaoh changed his mind again. They're in hot pursuit.

What does God do? Pillar of fire. Whoa! I would have loved to have seen that. He's the God of fire and this pillar of fire. I believe, as some believe, that it's the same pillar of fire that led them by night and the cloud as the cloud led them by day, also to protect them from the deadly heat in the wilderness and the desert.

Pillar of fire. I wonder how high it was. I bet it was really high because God's like a go big or go home God, right? So I'm sure it was just this huge wall of fire. And then what are the Israelites doing? They're trusting God. No, they're not. They're complaining to God. They're complaining against God to Moses.

And it's not so much that they complain. It's how they complain. How's this? **“Were their not enough graves in Egypt that God would have to bring us all the way out here to kill us?”**

See, I would have — this is why I'm not God, and this is why you're not God either. I'd have said, “Really? I'm delivering you. You're accusing me of bringing you here because there was a shortage of graves in Egypt, so I would kill you here?” Zap!

Be careful what you pray for or wish for. Was that too much? That's not what God does. God says, Moses, just first of all, calm down. There's so many times when Moses is just, I mean, he's like, had it. There's one account where Moses and God — you know, He revealed His acts to Israel. But He revealed His ways to Moses. I mean, they had dialogs, man.

And so they're having this dialog, and it's kind of like parents when your kids do something just horrible. It's kinda like, “Your son...”

“Oh, he's my son now.”

Then he does something wonderful, and it's like, “Well, my son...”

“Oh, he's your son now. So everything bad is me, and everything good is you.”

And here they are. They disowned the people. Moses is like, “Your people.” God's going, “They're not My people. They're your people, Moses.” No, it's there. Check me on it. It's there.

So this is just the beginning. This is just the beginning. 40 years of this. 40 years of this. You know how old Moses is by now? 80!

This is what I'm thinking. I'm getting way too old for this. Were there not enough graves in Egypt. You guys are killing me, man. So God says, Moses, just take your rod and hold it out and stand there

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and behold the salvation of the Lord. You know when you get your marching orders and they're just to stand still and watch Me. That's basically what He said. I'll take care of this. Well, You better hurry because if You haven't — thanks for the wall of fire, by the way, but we still got this huge...

You know, there's these critics, these skeptics, these, I'm sorry, idiots — you'll forgive me — who say, well, it wasn't really the Red Sea. It was the Reed Sea. And, you know, there could be the phenomenon where it's a low, you know, level and high winds, and there could be, you know...

Wow, that's even a greater miracle because that means that God drowned the Egyptians in three inches of water.

Be prepared for stuff like that because, you know, people think they're all that, you know, like they got you. How many times in the Gospels do we read they try to trap and corner Jesus to trick Him with a question? “Hey, some of Your disciples say that, you know, You're telling people not to pay their taxes to Caesar.”

Jesus' answer — we got Him now — Jesus answered, Peter, go get a fish. Give me the fish. What's in his mouth? A coin. Pull it out. Give it to Me. Whose faces is on here? Caesar's. Pay to Caesar what is Caesar's and God what is God's. Bye. I love it when Jesus does that. He does it in our lives too.

But they're bursting forth in this song, and it's the song of Moses. Now listen very carefully. After. After. One of the greatest sermons I ever heard preached was titled 'Right Song, Wrong Side,' and it was about the Red Sea account. They crossed the Red Sea on dry ground. So there's no question marks here, like, this isn't just some natural phenomenon, you know. No. Dry ground. Dust was coming up from the chariots, and they make it all the way to the other side.

Their numbers, enormous. They emerged Egypt as a family. They left Egypt as a nation. They make it to the other side while the fire is still there. Nothing they can do about it. Hold on, hold on, hold on. They're chomping at the bit. Last Israelite crosses on dry ground. Fire comes down. Into the parted Red Sea the Egyptians go, and then the waters close in. And what's the Israelites song — response? They sing praises to God known as the Song of Moses.

Now, if I'm there, I'm just saying — I'll speak for myself — If I'm there, I'd be like, what was this about that there weren't enough graves in Egypt that God had to bring you out here to kill you? Wait, wait, wait. What are the lyrics to that song? How's that go again? Oh, now you're praising God.

Here's where I'm going. It's too easy to praise the Lord after. Why don't you praise Him before? I know, I've shared this. I'll just make it real quick, and we're almost done. Fight off the feelings because feelings cannot dominate. God never directs you with emotions or fear or anything. You've

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got to resist the devil, so he'll flee. And you're — you are — you can't even pray. You can't even moan.

Just listen to worship music and watch what happens, I mean, real worship music. Some of this contemporary stuff; my daughter was telling me — she said I was listening to some of this new stuff coming out. She's going, Baba, Jesus isn't there. Oh, it breaks my heart. I mean, real, real worship music that exalts the name of Jesus, the name above all names. And watch what happens. The feelings follow.

The Egyptians are behind me. The sea's in front of me. I'm just going to praise God. I'm just going to praise God. It will change everything physiologically, psychologically, and the feelings will follow. It'll perpetuate. The more you do it, the more you do it.

Let me try that again. The more you just do it, the more you'll want to do it. Next thing you know, you're just — and then someone's looking at you going, “What did you take? What did you drink?”

On the day of Pentecost: **“These people are not drunk as you suppose.”** It's the Holy Spirit, the joy of the Holy Spirit. **“The joy of the Lord, *Nehemiah 8:11*, is your strength.”**

And all of a sudden, you're reinvigorated, and you're praising God. I haven't even crossed the sea yet. It doesn't look good for the home team. But praise God, just praise God. I appreciated what Mac shared. Just praise God, man.

Why don't you sing that song of Moses before the Red Sea is parted? Could you imagine? I mean, I can't. I try. I try to use my imagination, as flawed as it is. I'm standing there: Wall of fire, Egyptians, sea parted, dry ground. I think God wants us to go this direction. What do you think? Duh, ya think?

I love it when God makes His will known Red Sea clear. Don't always look for it to be like that because sometimes, I mean, that's sight, They cross by sight, not by faith. I'm not gonna get into it. That's a whole different thing.

We're almost done. I appreciate your patience. I will finish and bring it to an end, like God's going to bring your trial to an end. Maybe this is the trial. Why don't you praise God now?

Can I close with *Psalm 42:11 and Psalm 43:5*? Why both those psalms? Well, actually, some believe, present company included, that *Psalm 42 and 43* are actually one song. You know that's what a psalm is, a song. Did you get that? Please don't make me repeat it. These are songs that were sung.

Now this is a Psalm of David, and it's so cool because he's got nobody to remind him. So what does he do? He reminds himself. He has a talk with himself. Different than self-talk. No, this is talk to

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self. Boy, sit down. We need to talk. And he says the same thing. Why are you downcast? What is up with you?

He's speaking to himself. **“Why are you downcast, O my soul? Why so disturbed within me? Put your hope in God, [And listen to this] for I will yet praise Him, my Savior, and my God.”**

Here's the close. I'll try to make it smooth. The landings, I know, lately have been rough. I think we should sing the right song on the right side before the deliverance, before the glassy, calm sea, glowing, before the dry ground crossing. Before the — you know, God wasn't done yet.

Once they got across, and the wall of fire came down, and the Egyptians go in, they watch that happened too. Well, now, listen, I can praise God after something like that. That is an easy do. No problem. I'm walking in victory, praising God after walking on dry ground and God destroying the enemies in hot pursuit. I'm praising God.

What about David? You know, by the time you get to the end of the song; his circumstances have not changed. His trial is has not ended. But what does he do? He's like, get up. Why are you so down O my soul?

I know people will think you're crazy. I do this. I do it audibly because I'm an auditory learner. I do it audibly. I just talk to myself out loud, and I talk to the Lord out loud. And I just say, JD, what are you thinking? Why are you so bummed out? Why are you so stressed? Well, you know...

And then I got my list of all the things that are stressing me out and all the trials, problems, and issues and decisions, and all the things that are flying at me and, you know, that I'm getting hit with on a daily basis, and you know, not just family, but church family, and the stress of life, and, you know, and I got responsibilities, and a lot of people are looking to me.

And how am I doing? Pretty good, huh? I got you down now. I don't want pity. I'm just trying to explain to you that there's been times where I've just said, O my soul. Why are you so stressed? Why are you so discouraged?

Reminder: Reposition your hope in God. I use that word 'reposition' because apparently, it's been displaced. Put your hope in God. Remember? And you're gonna praise Him. Man, you're gonna praise Him.

Great and mighty are Your works and Your ways. True and right. Last thing. I haven't said last thing yet, right? The four living creations. I prefer creations over creatures. Creatures are like (Scary face) Creations sounds more sanctified, more heavenly.

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Day and night before the throne, **“Holy, holy, holy is the Lord God Almighty.”** You think they’re doing that because they’re getting paid to? You think they’re doing that because they’re being forced to? Or do you think they’re doing that because they just can’t stop? Why can’t they stop day and night, day and night? **“Holy, holy, holy.”**

They’re doing it now. Because He’s holy. He’s holy. And everything else — the other — the dominant attribute of God is His holiness.

And everything else stems from that. Righteousness, truth. His ways, His justice, it all stems from His dominant trait of being holy, whole. Worthy: you know where we get the word worship from? Worthy-ship. You are worthy of all of our praise and all the glory due Your holy name. **“Holy, holy, holy is the Lord God Almighty.”**

Oh, I just want to praise Him. You’re going to get out of this. You’re going to get through this. God’s going to see to it that you do. You’ll emerge victorious. You just hang in there, and you put your hope in Him, and you look to Him, and you trust in Him, and you wait on Him. Just wait. You’ll see. Okay, that’s how I’m going to end.

Come on up, Kapono. Stand up. (Chuckle) Yeah.

[ Applause ]

I’m speaking to myself. You have no idea. I hope you’re encouraged today. I hope whatever it is that you brought with you to church today, you leave it at the cross where it belongs. And don’t sneak back, you know, like 2:00 a.m. because God’s got a security system like you can’t even believe. Just leave it there. Take it to Him. Trust Him. You’ll see. Oh, you’ll see.

Father, thank You. This was so for us. Lord, we want to be numbered amongst those of whom it is said that they praised You and glorified You, and sang holy, holy, holy to You before the great and marvelous and mighty works of deliverance. Oh, I think that blesses Your heart, God. I think You honor it, and it moves Your mighty hand.

Because if without faith it is impossible to please You, that means that with faith, it’s possible to please You. That is faith. How pleasing must that be to You. O Lord, we want to be those people. Not complaining and murmuring and whining and gossiping.

No, we want to be those people praising and worshiping and thanking You for that which You have yet to do, by faith, in advance, as if it’s already done. That’s the essence of faith. We want to be a people of faith until our faith is turned to sight.

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And Lord, we pray that day is soon and very soon. Even so, Lord Jesus, Maranatha! Come quickly, we pray in Jesus' holy name. Amen.