

**Revelation 19**  
**We Come With Jesus At His Second Coming**  
**Pastor JD Farag**

KAPONO: Thank You, Lord. Yes, Lord, so it is in Your name that we come before You this morning giving You all the praise and the glory, Lord. Oh, man, thank You so much, Lord, for Your word. May we never take for granted what we have here in this, Your church. So would You speak to us in Your word? We know, Lord, that You've got something for us, Lord, so would we receive it? Would we hear it? Would we own it? Would we take it home with us, Lord, and live it out? So we thank You, Lord. In Jesus' name we say, Amen.

PASTOR JD: In Jesus' name. Amen and amen. And good morning and welcome. So glad you're here. You can be seated. Those of you online, we're glad that you're joining with us. We're on Sunday mornings going verse-by-verse through the *Book of Revelation*, the last Book of the Bible.

And we're nearing the end of this book. Not in a hurry, but we're in *Chapter 19*. We're going to pick it up where we left off last week in *verse 11* and through to *verse 16*. So here's what I'm going to do. I mention this every week, but I want to couch it a little bit differently this week. If you're able to stand, or even if you're comfortable standing for the reading of God's word, then you can stand at this time. If you don't, we're not going to stare at you. No, just wherever you're comfortable, whatever is best. But this standing for the reading of God's word comes right out of God's word, so...

All right, let's pick it up. The Apostle John, by the Holy Spirit, is now continuing writing what he's seeing in the heavenly scene. And we're told in *verse 11*, John writes, **"I saw heaven standing open, and there before me was a white horse whose rider is called Faithful and True. [And that should be capitalized in your Bible versions] With justice He judges and wages war. His eyes [Verse 12] are like blazing fire, and on His head are many crowns. He has a name written on Him that no one knows but He himself. He [Verse 13] is dressed in a robe dipped in blood, and His name is the word of God.**

**The armies [Verse 14] of heaven were following Him, riding on white horses and dressed in fine linen, white and clean. Coming out of His mouth [Speaking of Jesus] is a sharp sword with which to strike down the nations. "He will rule them with an iron scepter." He treads the winepress of the fury of the wrath of God Almighty. On His robe [Verse 16] and on His thigh He has this name written: [We know it well] King of kings and Lord of lords."**

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Let's pray. Thank You, God, so, so much for Your word and this portion here in Your word that we have before us today. God, we want Your word to speak, Your holy word by Your Holy Spirit to Your holy people. So Lord, please, would You do that for us? I'm only the mouthpiece, but You're the teacher. I'm just the vessel. So please, would You?

It's not less of me and more of You. It's none of me and all of You. I don't want to in any way get in Your way or mar anything by what I say. I want to speak only that which You would have me to say in the time that we have together today. This is a powerful passage and prophecy. And so, please, Lord, make it real to us. Bring it near to us and make it clear to us. Because I don't think there's a one of us here or watching online that wants our time to be a waste of time. This is here for a reason for us today.

So Lord, we want to leave here with a word from You, maybe more than just even a word, maybe some powerful lessons to take home with us as the Holy Spirit begins that process of building it into our hearts and applying it to our lives. So thank You, Lord, in advance for what You're going to do.

We love You so much. We can't thank You enough. It's impossible on this side of heaven. Our only consolation is that we'll have all eternity to thank You, worship You, praise You, be in awe of You. So Lord, thank You. Speak now, please, Lord. Your servants are listening. We pray in Jesus' name. Amen and amen. You can be seated. Thank you.

So what I want to talk with you about today is the biblical truth, not theory, truth of how we will be with Jesus when He returns at the Second Coming. Now, for the benefit of those who were not here last week, or didn't watch the sermon last week, we went in depth, I mean, talk about deep dive into the pre-tribulation rapture, sound doctrine typology, making it very clear in no uncertain terms that the rapture of the bride of Jesus Christ has to happen before the seven-year tribulation. Irrefutable. Indisputable. I'm not angry. That kind of came off — I didn't mean to sound like that. I need to be more pastoral, don't I? It's irrefutable and... Anyway, you get the point.

So now here we are after. We're in the after. After what? Oh, this is after the seven-year tribulation. This is after our wedding feast celebration. As one so aptly put it: At the rapture, Jesus comes for us. At the Second Coming, Jesus comes with us, ten thousands is by His side. Now why am I emphasizing and highlighting this? Because if we're honest with ourselves,

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and I'll include myself, this just seems out of reach, surreal, unreal. Yeah, yeah, yeah. I know, I know. Yeah, yeah.

And so as I was just before the Lord inquiring of the Lord, it hit me that the Lord wanted me. It always has to start with me. Because I cannot impart to you that which I do not myself possess. So I got to first own it. And boy, I own this one like I owned Thursday night. Nobody had to come Thursday night. That was for me. It was titled, 'Being Corrected With God's Word.' Anyway, I was so corrected and convicted.

So those of you who did come, I wanted you to be convicted too. So I speak for myself when I say this. It's like God wanted me to understand that this passage of Scripture that I would have the privilege, the profound privilege to teach today, contained within it that which is very real and very near.

And see, that's the problem. Because you see, what we do, again, if we're honest with ourselves, we have to admit that we're all prone, for lack of a better word, to, in our finite fallenness to just kind of see a passage like this and go, "Okay, yeah, but that's then. This is now."

Wait a minute. What if that then can change everything here and now? Let me take it a step further. What if the passage we just read and are about to see, what if it wasn't really that far off? Wait, what do you mean? Well, let's just for purposes of discussion say — I'm not — don't email me. Just for purpose of discussion, let's say the rapture was in 2025. Don't, don't, don't. Don't pull your device out. I already see the text. Don't do that.

Hypothetically, theoretically, let's just say that. Okay, now seven years would be 2032. Let's put it into perspective. Let's rewind seven years ago: 2018. Ho, that wasn't that long ago. You've heard the expression, wow, it seems like it — wow, time goes fast. It seems like it was just yesterday. That's because of the time relativity.

But interesting. You think about it. God who dwells outside of time, the God of time, would have Peter, inspired by the Holy Spirit, write that a thousand years to us is like a day for Him. So that means today's Sunday, right, the 13th? And it's probably been approximately 6000 years since He created Adam. And we're going, wow, why is the Lord taking so long? The Lord's going, I created Adam on Monday.

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I'm just trying to put it in perspective here. Because, you see, we are finite. He is infinite. And when we come to a powerful passage like this, it is of the utmost importance that we understand what we're dealing with here. This isn't pie in the sky, as they say. This isn't some far out, unreachable, unobtainable, you know, yeah, yeah, yeah. No. It's not a yeah, yeah, yeah. It's a now, now, now.

What if? You realize the passage I just read, how soon that would be? It'd be seven years from now, seven plus. Sorry, for those of you that want to get technical on me. Does that help bring it nearer and clearer? Because that's my objective, what I'm hoping to accomplish with today's sermon. Because this is what God, in His grace — He's always so gracious and patient — oh, He has to be with me — and gentle too and longsuffering.

Oh, my goodness. And forbearing and just, you know, He's not rude or rough. He's slow to anger. He doesn't have a short fuse. Aren't you glad? Could you imagine? You pray, “Father in heaven...”

“What!”

“Oh, man. Sorry. This must not be a good time.”

No. Stop looking at your Heavenly Father through the lens of your earthly father. That took me years, by the way. I don't want to sound like I have arrived. I'm still working with those kinds of things, you know, the intimacy with my Father in heaven who loves me more than I would ever be able to comprehend. And maybe that's a word for somebody today. You know, it's lost its power, its punch.

“God loves you.”

“Yeah, yeah, yeah, yeah.”

Well, what if I said, “God likes you?”

“He does?”

Oh, my goodness. We live in a day and age — how bad is it when, “like” packs more punch than “love”? He likes you. He liked your post. He subscribed to your channel. He sent you a friend request. Jesus said, I want you. I want to call you friend. You call Me friend. He sent a friend request.

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How about when He said — it's actually even more intimate than that. You can actually call Him “Daddy.” Oh, that's irreverent, says the frozen chosen. And I confess, I was like that. It was kind of like, no, it's “our Father which art in heaven.”

By the way, that's not a rote prayer. Please don't. It was never meant to be that. It was a template, a model. You know, it's just a recitation. It means nothing. It's lip service, but your heart is far from Him. How many people pray the Lord's Prayer? It means nothing. It's only a model. It's a template. It's an example when the disciples asked Jesus to teach them how to pray — I'm going somewhere with this. I'm taking you on the scenic route. Hang in there.

So Jesus says, you know, you can call Him “Abba,” “Father.” You know what Abba in the Aramaic and Hebrew is? Papa. In Arabic, it's Baba. I found out not too long ago, so too in the Chinese culture: Baba. I learned that. I saw a young child say to his father, “Baba.” They're Chinese; I'm going, no way! Way. That's the Middle Eastern. Baba. So here's what happened. And I guess I so want — you know when something — when God does something so amazing because He is so amazing and so powerful and life changing in your life, don't you want to share that with others that you care about?

You know I care about you, right? I actually love you. Actually, you know what? I kind of like you too. But you just want to share that and what God did with me and is still doing. It's a work in progress. **“Faithful is He who began that good work to complete it and perfect it.”** He's not done yet. But it changed my entire prayer life, which, in turn, changed my entire Christian life.

And at first it was rough. It was rocky, man. It was tough. I decided I was going to pray, Baba, and talk to Him as my heavenly Baba, Daddy, Papa. And at first, I was kind of like, forgive me! Wait a minute. It's right here. No, this is really real. You can call Me “Baba.”

And I tell you; it changed the whole complexion of my prayer life. It was almost like an instantaneous intimacy because now I'm talking to my Baba in heaven who loves me with an unfailing love and unconditional love. And there's nothing I can do that will make Him love me less.

In fact, He loved me so much He sent His only begotten Son to die for me, so that whosoever like me would believe in Him, put their trust in Him, would not perish but have everlasting

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life. That's love. **"Greater love, hath no man that he lays down his life for another."** I'm still in the introduction. We're almost done.

So what's your point, Pastor? My point is the passage I just read can easily be dismissed under the banner of "Yeah, that's then." That's too— The rents due tomorrow. What about that? Well, you can go to — you can go online and find a plethora of self-help books that might reference the Bible, if that. Because see, now, self's on the throne. No, Jesus is on the throne. And when Jesus is on the throne, then I'm centered, I'm anchored, I'm settled. He's my friend. He's my Lord. He's my Savior. And the father? Well, he's my Daddy. Remember as kids? My daddy could take your daddy any day of the week. You don't remember that? Wow. You must be — I must be talking to a different group here, you know.

Let's do this and then we'll get into this. I want to share with you three realities. I'm calling them realities. Why? Because they're realities. This is the reality. This is really going to happen. This is really going to come to pass. And not only is this going to come to pass exactly as God's word says it will.

How about this? It's going to come to pass possibly sooner than any of us could even begin to imagine. Do I have your attention? Well, if I don't, the Holy Spirit will get your attention. It might be better than if I did because once the Holy Spirit gets your attention, He's got you. He gets a hold of you, and He doesn't let go.

Okay, so what reality? What awaits us? What awaits us? This isn't just some passing promise. No, this is a sound doctrinal reality from the word of truth whose name is the word of God. You know what the word of God is? It's the word of — let me try that again. It's God giving you His word. You know, like how we do. "I give you my word." Oh yeah. Well, we'll see. Well, when God says no, I'm giving you My word, He can't go back on His word. So that means if He said it, that settles it. Then I better get busy building a bridge and getting over it if I'm struggling with the reality of it.

Three realities, truths, if you prefer. This is really going to happen, and maybe, possibly, maybe even probably very, very soon. Are we good? That wasn't very convincing. Let's just move on to the first one then. The first reality: We come in His righteous victory, *verses 11 to 13*.

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Now, John writes because he's told to write what he saw, what he sees in this heavenly scene. He said he saw heaven open, and a white horse whose rider is called Faithful and True. With a just [*This is so important*] just judgment, righteous, fair and just, waging war. This is a righteous war. It is right. He's going to set it right.

And by the way, it's not much of a war, as we're about to see. He provides more details about how the eyes of Jesus are like blazing fire. And the head of Jesus is crowned with many crowns, diadems in the original.

Okay, so what's your point? Well, my point is the takeaway, which is found in *verse 13* about this seemingly, at first read, insignificant detail about His robe. It almost seems like it's out of place. I mean, eyes blazing fire, crowns, crowns plural, on His head. And then His robe's been dipped in blood. What's up with that? What does that mean?

Well, wait a minute. It is a reminder. And by the way, I think we're in for a surprise, not just in eternity future, in the new heavens, and the new earth, after the Millennium, the 1000-year reign on earth with Christ after the Second Coming.

I think we're in for a surprise because Scripture makes it pretty clear that we're going to behold Him as the Lamb that was slain. There's also a scripture that tells us how we're going to respond when we see the devil. And it's quite striking. That's almost an understatement. We're going to look at the devil and go, "That's the devil?"

Because see, we've got this image of, you know, the red tights and the pitchfork and the horns. No, he's beautiful beyond anybody's comprehension. He was created so beautifully, intelligently, and gifted so wondrously with the gift of music and worship. And then he became proud, and pride was found in his heart, and he sought to exalt himself above the Most High God. And we're going to look at him.

So you understand, the world has done a smashing job at painting this picture of the devil in our mind as dark and demonic. No, he appears as an angel of light, masquerades as an angel of light. And we're going to look at him and we're going to — we're just going to be flabbergasted, for lack of a better word.

And then now contrast that with when we behold the Savior. You know what we're going to do? We're going to wince. Oh! Because we're going to see Him as the Lamb that was slain

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with the scars in His wrists and His feet and His back and His side and His head because He will be the Lamb that was slain.

We just last week, for those of you that were here — if you missed it, you missed the wedding feast of the Lamb last week. It was delicious. Why do you think is not called the wedding feast of the groom? Because He's the Lamb, the Lamb that was slain for the sins of man. And even in the Millennium — we talked about this in our Old Testament study on Thursday nights — there's going to be a temple, you know, and animal sacrifices. Why? Jesus is there. No need for sacrifice.

No. A commemoration and celebration of the ultimate sacrifice, Jesus the Christ. When, on the first Thursday of each month, we celebrate the communion table, we always, in *Luke's Gospel, Chapter 22*, read these words of Jesus, where He says, **“Do this in remembrance of Me.”** The implication being that we're prone to forget.

So back to the bloody robe. What's the purpose of this? What's the lesson in this? What's the takeaway from this? It is a reminder of our righteous victory in Christ, paid in full by Christ. Mic drop. I won't drop the mic. It's expensive. It's kind of like, you know that saying? *[Bear with me]* You remember where you came from, how you got here? How did we get here? By the shed blood of Jesus in our stead, which we're going to celebrate and commemorate on Resurrection Sunday next week. It's His righteousness, not ours.

Our righteousness is as filthy rags. That's actually pretty strong in the original in Isaiah. Menstrual cloths. You can do your own study. I'll leave it at that. Probably took it too far just saying that. What does a menstrual cloth represent? Death, the death of a conception of a life, of a baby.

You mean — wait. So that's what our own self-righteousness is like? Yeah. So I can't — because I'm a good person. That's fine. You know how they say, “Well, they have a good heart.” Actually, they don't. Ask Jeremiah. Their heart is deceitfully wicked, so much so that they believe their own lies. And it's beyond repair, and they don't even know it, to add insult to injury, as they say.

So you know you don't have a good heart. Your heart is deceitfully wicked and sinful, which is why you need a new heart, spiritually speaking, metaphorically, a heart transplant with God's heart, a new nature.



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So there's going to be only — in fact, let me back up. There are only two kinds of people in this world. And no, it's not Republican and Democrat, red or blue, whatever you want to do. There's only two kinds of people in this world. And I think we would do well to fully grasp the reality of this because this will change how you view other people and how you interact with other people, and how you share your mina of the Gospel with other people.

Either someone is saved, or someone is lost. That's the only thing that matters at the end of the day. Because we're all going to stand before God, and if you're not born-again of the Spirit of God, washed in His blood, saved with His imputed righteousness, and you're going to stand there in your own righteousness, whoo! See ya; wouldn't want to be ya.

No. Like I was sharing in the Prophecy Update, you know, we're going to be there, and we're going to enter a plea. How do you plead? Guilty as charged. What's the penalty? Death. Jesus, He died for me. He carried out my death penalty instead of me and offers to me — He purchased for me — it cost Him everything, His life. We're not our own. We're purchased with a price, that precious blood of Jesus Christ. He says no, I'll go to his death in his stead, her death in her stead. I'll pay the death penalty in full.

So it's His righteousness. That's the only basis upon which we will be granted access into heaven. Because I'm not going to stand in my own righteousness. Are you kidding me? After knowing that, what I know now — what I, you know, TMI. Now you know too. No, I'm righteous.

It's been said, so apropos, when God sees us, He sees not our sin, but His Son. Man, all my sin washed away. Though it be as scarlet, He makes it white as snow. He even forgets them until I remind Him. Then I got to confess it again. He remembers them no more. He removes them as far as the east is from the west. That's infinite; by the way, aren't you glad He didn't say north to south?

Where are you going with this, Pastor? Well, this robe dipped in blood is a much-needed reminder of our righteousness in Christ, and that's not all, our victory in Christ. Now, I'm just going to take one for the team here and just speak for myself. I won't even look at anybody. I have to ask myself if I'm going to be honest with myself, am I walking, living in that righteous victory that is already mine? Am I dismissing it? Am I unnecessarily living a defeated Christian life? Joyless? Powerless?

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Wait a minute. I have the victory. This is so hard for me because of the false teachings of what some have dubbed “The name it, claim it, blab it, grab it prosperity gospel,” which is a false gospel that God wants everybody wealthy and healthy. And if you're not wealthy and healed, it's because you don't have enough faith. Oh really? Wow. Paul must not have had enough faith. James, when he was beheaded, must not have had enough faith. That's interesting. Jesus.

I mean, you could take that as far down that ugly road as you want to go, but it's a dead end. Please hear me. I'll be as clear and succinct as I possibly can. And again, I speak for myself. I wonder how many times I've relinquished the righteousness and the victory that is mine in Christ in the here and now, where I acquiesce and faltered and succumbed and caved in to defeat, not knowing that **“I can do all things through Christ who strengthens me.”** Why? Because of me? I'm something special? No. Because of His righteousness and the victory that He already won.

And we give the devil way too much credit. We make him God's equal. He is not God's equal. He is not all-knowing. He is not all-present. He is not all-powerful. He's a created being. And we've got this image in our minds that's been indelibly etched by a demonic world system that somehow there's this war between God and the devil. Are you kidding me? We're about to see. I'm going to — spoiler alert. This war that He wages and the fire from His mouth — I mean His eyes, and then the sword of the Spirit from His mouth is more like this. It's more like, puff! No, for real. It's more like, poof, zap! Game over. That's not much of a war. That's more like a formality.

Why is that? Because the victory's already been won. Satan is a defeated foe. You know that he is more afraid of us than we should ever be of him or his minions. He knows he's defeated. He doesn't want you to know that he's defeated. He knows that you're victorious. He doesn't want you to know that you're victorious.

And again, I know this gets dangerously close to the false teachings of these false teachers. I'm not saying that at all. But let's not throw the proverbial baby out with the bathwater of the victory that is ours. We walk in victory, man. We're walking in His righteousness, man. Okay, I better move on. My blood pressure is going up a little bit.

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Number 2, *verse 14*. Now this one's kind of cool but kind of crazy too. We come riding pure white horses. Now come on, Pastor; listen, I know you probably had a very busy week. You're tired. You know, you just did a Prophecy Update. I get it. But come on. Pure white — we're going to ride? Surely, this is figurative. This is, you know, metaphorical. Wait, wait, wait.

Not so fast. Let me explain. There's a prophecy in *Zachariah 9:9* that was treated the same way this *verse 14* is treated in *Revelation 19*. The prophecy; you're familiar with it. I'll refresh your memory. It's a prophecy that God, through the prophet Zachariah, said that the Savior of the world would come riding on a donkey at His First Coming. And everybody's like, pfff! (Laughing) It must be figurative, symbolic. You know, they just spiritualize it and dismiss it. Next.

Except that's exactly what happened. And we have the account, the detailed account in the Gospels where Jesus says, go get the donkey. If you're asked anything, just say the master needs it and you'll get it and bring it. And He rides in what we affectionately refer to in the triumphant entry into Jerusalem when they're waving the palm branches. **“Hosanna, Hosanna! Blessed is He who comes in the name of the Lord.”** It wouldn't be many days longer they would say, **“Crucify Him!”**

So again, what's your point, Pastor? Well, my point is, is that not only did the Savior ride a literal donkey exactly as the prophet Zachariah prophesied, it happened exactly on the date that it was prophesied to happen, some even argue to the hour. How about that? Can we talk about our horses now? So listen. God's word is to be taken literally unless it's clearly expressed that it's parabolic or analogous. I mean, this is literal. So you might want to start taking horse riding lessons. You're won't need to because we're going to have glorified bodies and we're going to have our own horses. And I don't know, if you want, you can maybe name your horse now. Jesus might rename it, which is fine. His name is always better.

Okay, so I'm still trying to follow and you're — where you're going with this. So what does that have to do with now? I'm glad you asked. Because when this happens, these pure white horses — first of all, I fell off a horse when I was a kid, and I did what they say you're never to do, which is, you know, not get back on the horse. I never got back on another

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horse. Anyway, I'm just — enough of my problems. But I'll have my glorified body, and this horse will be perfect, and I'll be perfect. So I don't think he's going to throw me off. If He does, Jesus is there. So I'm good.

But here's the point. **“Dressed in fine linen, [Sound familiar?] white and pure”** following, riding on pure white horses with Jesus. We've already established what the pure white linen represents. The bride, like a pure white wedding dress. The bride. Now we're the wife, and we're side-by-side with our husband, our bridegroom, and not just any bridegroom. This is the bridegroom of bridegrooms. And He's got white horses for all of us. There's no doubling up. No need.

Now, Pastor, why would you harp on and beat on this? I'm sorry. This is not intended. Why do I beat this horse to death? Okay, let me explain. Because again, you read something like this, and you're like, okay. You read past and fast, and you move on. Don't do that. Don't do that. Because if I know, and I do, and I believe, and I do by faith, that without any doubt, not reasonable doubt, any doubt, without question because God said this would be a reality, that means this will be a reality. So no question. Unquestionable.

And I know that this is what's ahead. Oh man, that puts everything into perspective now. Making the rent payment that's due, it's not — it doesn't have that hold on me as it did because there's a white horse being prepared for me and white linen and a wedding feast and a wedding and a new body. Oh, that alone, right there, just... And a glorified mind. You know the mind's fallen too, right? Do I need display or illustrate that? I think I do that every week when I'm up here, don't I?

The fallenness of our minds. Shouldn't it stand to reason that if this is the reality that awaits us, that it should impact us right now? Right? I mean, it would be akin to saying something along the lines of, you know these trust funders, right? Probably I could have picked a better example. If you got a better one, let me know. But too late now.

So these trust funders, right? They're trust funders. Have you ever been around a trust funder? It's not pretty. They're entitled. They've got attitude. And, you know, I mean, just the mannerisms. (An arrogant look) Post, post, post, post, post. Me, me, me, me, me. Selfie, selfie, selfie, selfie, selfie. Like, like, like, like, like.

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How am I doing? Am I meddling now? I was preaching. I'm now meddling, maybe? Now I'm going to take that example, and I'm a sanctify it. We are a child of a King. Post that. No, I'm serious. But do we live like that? Have we forgotten? Or is it just too far off in the distant beyond? I was trying to use some reverb on that for effects. Because I mean, if it's just so far out — not like far out like the '70s thing — far out in the future, then there's a disconnect that takes place, almost by default, from the present. You're talking about then. No, I'm dealing with stuff now.

Wait a minute. Make the connection here. Reconnect it because of the disconnect. If I'm a child of the King, it kind of comes with some perks and privileges, doesn't it? You know what I'm talking about? Oh, I'm sorry. There must be a huge misunderstanding here. You don't know who I belong to, who my King is, who my Daddy is.

Well, let me tell you about Him. He's been, the Savior's been building a mansion for the last 2000 years. There's a mansion on Kailua Beach that took them two years. Beautiful. 2000 years? Eternity? Jesus? I can't wait to see what this thing's going to look like. It's going to make that thing look like an outhouse at best. Sorry for the comparison.

So are you ready to connect these very important dots between the far, distant future that's probably not going to be that far or distant or future to now, today, here? Question: If this is what God is planning for us, has in store for us, is going to do for us, with us, and this is truly reality, and it is truly reality, unquestionably, then wouldn't it stand to reason that He's going to take care of you prior? What, He's going to, like, say, Hey, hope you make it because when you get here, I've got, man, this really cool, white horse. I named it for you. If you got another name, whatever. And I got a huge wedding feast planned and a wonderful wedding celebration planned. But just hang in there.

No. The Apostle Paul in *Chapter 8 of Romans*. This is inspired by the Holy Spirit, and you know it by the way he asks it. I'm going to paraphrase it. It goes like this. Question: If God was unwilling to withhold from you His only begotten Son who died for you, is there anything He would not do or withhold from you?

Let that sink in. I mean, that's a sanctified shaming for sure, but it's a good thing because it's a, again, a much-needed reminder. Wait a minute. Wait, wait, wait, wait, wait, wait, wait. He's got a lot invested in me as His trust fund baby, as His trust fund son. You know the

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inheritance, the riches, eternal riches and rewards that await predicated on what I do in this life?

By the way, you don't lose rewards, but you can forfeit them. We've talked about that. I don't want to take too much time. In fact, I don't want to — I want to — I can't wrap this up and move on to the last one until I make sure that you just made that connection. So if God did all of that and is doing all this, what in the world am I thinking that He's not going to make sure that I get there for it?

Could you imagine? I mean, I know this is a silly way to say it, but for lack of a better way of saying it, it's like, you know, here's the — the wedding comes. We're taken in the bridal chamber, that place in His Father's house that He prepared for us, that He promised us He would take us to. And then, you know, we're there. And then all of a sudden, somebody pipes up and says, oh, where is bro so and so? That rhymed, not intentionally. Oh man, dude must of not kind of cut the mustard, as they used to say, or made the grade or, you know, must of — something must have happened. Oh well. Too bad. We'll just go on without him.

You think the God who has the hairs on your head counted — which for me is becoming very easy these days. The God who will not let the sparrow fall to the ground. Nothing happens without Him knowing. The God who cares for us with the big and the little and everything in between.

Yesterday I needed to go out. I hate going out. That's why I don't go out. That's why I go home, church, home, church, home, church. But I had to, so I went out to the store in Kailua. I won't say the name. It starts with an I. They have the market on Thursday night. So I was on my way for the, you know, Thursday night Bible study. So you know, like we don't already have parking stalls taken up and they blocked off half the... I'm not — by the way, if you're a vendor, I love you. Can you reserve a parking spot for me though? Because now I got a park in like, Ewa Beach.

So I just prayed. You know, I said, you know, I got a daddy who loves me and knows everything about me and all of my needs, big and small. And so, you know, sometimes we don't pray big enough. But you know, sometimes I think we're afraid to pray small prayers, like for a parking space.

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As God as my witness, and this is God with your pastor, if I have the privilege to be, this is Him burning this sermon into me so that I could burn it into you, too. So here I am. It's kind of like, oh, yeah, I forgot who my daddy is. We callously cliché say, "He owns the cattle on a thousand hills." Whatever.

I said, God, please. I'm tired. I got up early this morning. I gotta teach a Bible study. I got a meeting. You know, it's pretty bad when, you know — I know you guys do this. I won't look at anybody. You know who you are. You know you're tired Thursdays. You've had a long day at work. You're like, you know, no, I think I'll just watch online. That's okay, that's okay. You're just so tired. You know, I just don't feel like going to church. But you push through it, you get here, and the worship starts, and ah! I can't do that because I'm the pastor. I have to go. Okay. Thanks for the compassion. So I just said, Baba, I'm yours. You're mine. You love me so much. You like me, even. Not a lot of people like me much, but You do. Can You just have somebody pull out close in proximity to the entrance?

And as God as my witness, as soon as I prayed I saw the brake lights and the reverse lights in a prime parking spot. Being the godly man that I am, you know what I did? I'm looking behind me and around me to see if somebody is going to try to steal it from me.

Oh, come on, you do that too. And then when it happens, your sanctification flees from you. But God, nobody in sight. I put my signal on and I pull in. And I get out, unlike the other nine that Jesus healed of leprosy, and the first thing I did is I just said with really a tear in my eye, something so small, "Thank You, Baba. I really needed this parking space."

And I walked into the store. I walk slower now. And I walked back — and this gets better. Let me have this. There's a lady in an SUV. No parking anywhere in sight. And she's sitting there, and she's right next to where I'm parked, waiting for somebody to pull out. You don't know who my daddy is. I went up to the window. I said, (Pointing to his parking spot) She's like, shaka, you know, just hula, you know, oh so happy.

I thought, Lord, you know, she may not know You. If she doesn't know You, I pray that she does. But You saw exactly what happened and You orchestrated that perfectly, as only You can. And I just again, I said, thank You, Baba. Because as soon as I pulled out, she pulled in and the other cars are going? (Shocked look) I just left. I'm out of here, man.

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What? Okay, back to the sermon already in progress. We've been washed white as snow. Live like it. We've already got His righteousness. Act like it. We've already been given the victory. Do people see you like that? *Nehemiah 8:11*, "Book of Revelation We talked about that. **"In Your presence is found fullness of joy," Psalm 16:11.** I think one of the things that Jesus said; I think we not only dismiss it but miss it.

**"The enemy comes only [Key word] to steal, kill, and destroy."** What's he going to steal? Your car? No. Your spot? Maybe. I don't know. No, he's going to — he's going to steal your hope, kill your joy, and destroy your faith. And this may explain, in part, why you see a lot of Christians walking joylessly, defeated Christian lives. May it not be so. And here's the — we're going to end. We're almost done. I appreciate your patience.

*Verses 15 and 16.* I mean, there's a lot packed into these two verses. We come with the conquering King, the conquering King. These wimpy depictions of Jesus, you know, meek and mild. That's not my Jesus. That's not even Jesus. He was a man's man. I mean, when He comes, He's got a sharp sword representing the word of Christ.

And again, in the original it's more descriptive. It's a textbook case of being lost in translation. When it says He strikes down all the nations on earth with the sword in His mouth, it's more like, poof! And they're gone. They're struck down. There's no battle here. You're done. Get out of here. Bye. Zap! And then He rules with an iron scepter, treading the winepress of the fury of the wrath of God Almighty. But this time He comes as King of kings and Lord of lords. That's His name.

Here's the takeaway. And I've got just two quick verses, and then we're done. And I appreciate your patience. Please just hang in there with me, will you? It's not — it's kind of tucked into this. You've got to, you know, it's like the Proverbs says, **"It is an honor for a king to search out the matter."** Okay, let's search this thing out.

You know, Jesus, in His First Coming came as the suffering servant. But at His Second Coming, He's coming as the conquering King, King of kings, Lord of lords. How can that not affect you now, prior? Because you're going to be part of that. I think you should tell someone that. Hey, guess what? Check it out, man. You know what I just found out from my pastor who yelled at me and spit on me in the — and went long again? I just found out



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that I'm coming back with Jesus at the Second Coming on a white horse. It's all mine. Mine, all mine. And I'm pure as white in His righteousness and victory.

And oh, by the way, you might want to let others know too, that He's not coming back as a wimpy, suffering servant. He's coming back as a conquering king, the King of kings and the Lord of Lords. And I'm going to be with. I won't need any more parking spaces. Okay, I'm almost done.

Can I draw your attention to *Romans 8*? By the way, this whole chapter, *Romans 8*; you've heard me say it. You're probably tired of me saying it. One of the most powerful chapters in all of the pages of Holy Writ, especially for those who are doubting the love of God, those who are going through the trial of their life. You need to meditate on *Romans 8*. Well, this is at the end, and you're familiar with it. But I want to point a couple things out starting in *verse 37, Romans 8*. **“Yet in all these things we are more than conquerors through Him who loved us.”**

Wait. So you're saying I'm not just a conquer, I'm more than a conqueror? “You're a conqueror.” “Ha! I got you beat. I'm more than a conqueror.” How did you become more than a conqueror? Because Jesus loves me; this I know for the Bible tells me so. It gets better. This is like reinforcement.

We're bringing it back up now, *verse 38*, **“For I am persuaded...”** And that's not — again, in the original it is so strong. It's like I am convinced without question **“...that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing,** (Deep breath) *[Covers it all] [I don't think we missed anything, did we?]* **shall be able to separate [Disconnect] us from the love of God which is in Christ Jesus our Lord.”**

Question again. If because He loves me like dat — How did I do? That wasn't as good as the last one. I'm looking at Eric over here. He gave me a thumbs up, so that's going to be good enough. I mean, if He loves me like dat, I mean, if God is for me, who's going to be against me? No one, no thing can be against me. **“Greater is He that is in me than he that is in the world.”**

You can try. In fact, actually, I'd like to see you try. It won't happen. I don't care who you are or who you think you are. I don't care how powerful you are or think you are. Death nor

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life? That's kind of bottom-line stuff, isn't it? Angels in the spiritual realm, the unseen spiritual world, principalities, powers?

Now watch this. This one just gets me, man. **“Nor things present** [*That's now, present tense*], **nor things to come,** [*Future tense*].

Cool! Are you kidding? So any future, which is what we worry about — do realize that today is the tomorrow you worried about yesterday? I'm going to give you a minute on that one. I know that was deep.

Am I right? We worry about things. God's going, are you — tell Me you're not worrying about that. **“Nor things to come.”** But we fear and worry what's coming. No, He's got that covered too. **“Nor height nor depth.”** The depth of the ocean, the height of the atmosphere. No, it's covered. Pretty much, you can sum it up and say: nothing. So what was your problem again? What were you worried about again? What were you fretting over again?

When God says you're more than a conqueror and you're victorious and you're righteous in Him because of His love for you, and nothing can disconnect you from that love that He has for you in Christ Jesus our Lord, what are you freaking out for? You just got to go, Baba, Daddy, maybe whatever your culture, nationality, custom is, Papa, Try that.

Actually, I'm serious about that. You know, it'll change your prayer life, I promise you. I promise you, It'll change your prayer life, and it'll change your life. You'll see your heavenly Father through a whole new set of loving eyes like never before when you're in a situation that is threatening, a trial that is painful. You're grieving. You're hurting. You're struggling. Just the cost of living. Turn off the news. Turn off the news. Seriously, turn off the news. Because you're going to catch what it's spreading. You know that, right? Fear. Fear. Propaganda. Lies.

No. The word of truth promises me that whatever they're planning, doing the evil, it won't even come close. Because I am more than a conqueror. The last one, and I'll close, and thank you for your patience. I mean that sincerely. *John 16:33*. This is familiar to most, I'm certain. Jesus is speaking. **“I have told you these things, so that in Me you may have peace. In this world you will have trouble.** [*I wish He would have said you might have trouble*] [*He says you will*] **But take heart!** [*Why?*] [*Because*] **I have overcome the world.”**

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I conquered the world. I conquered death for you. Okay. I'm almost done. I already said that, right? Yeah, like eight times, Pastor. Okay, listen. If you take nothing away from today, please hear this. If we truly lived out the reality of the glory that awaits us, it would change our perspective on everything that is going on in our lives now.

Because how would you feel as a parent or even a grandparent, if your child, whatever age, came up to you freaking out, fretting, worrying, fearing, "What are we going to do? Baba, do you have enough money for the rent?" And here you are like, I got you covered. I got you taken care of; I don't want — it's been said you're only as happy as your saddest child. That is so true.

God wants you to have the peace of God from the God of peace. You know that it's an affront to God when He sees one of His own in turmoil, fearful, worrying. And here He is; He is going, man, did someone tell you about the horse I got for you? Did someone tell you about the feast? You know, guys, there's going to be food in heaven. You know, that alone. Somebody needs to know that. You know there's going to be food there? It's going to be heavenly, literally.

I don't think we make the — I don't think we bring the future into the present, and in so doing, we worry unnecessarily and are troubled to our own peril. I'm a child of the King, man. I'm more than a conqueror. I got a white horse. It'll be the first time I've been on a horse since I was a kid. Can't wait. I'm going to be married to the King of kings and Lord of lords.

And when He returns at His Second Coming as the conquering King, I will be with Him as His bride by His side. Yeah, I mean, doesn't it just shrink and shrivel that problem, that issue, whatever you want to call it, whatever label you want to put on it? Because you know what happens, right? And I am done with this.

If you focus only on the problem, it gets bigger, and your God gets smaller. Conversely, when you focus only on your God, He becomes bigger, and the problem, where'd it go? Where did it go? Microscopic in size. And what ensues? Peace. Not turmoil. Not anxiety. Peace. My daddy's got it covered. It's like the trust funder, you know, and they video tape it. "My Daddy's got it covered."

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Well, I think we should do that. Not like that. But I think we need to lift our heads up, **“strengthen those feeble knees,”** the writer of Hebrews says, and lift up those drooping arms and lift up your head. Isaiah 40. Now I'm done.

**“Those that wait on the Lord, [Even the young men, they grow weary and tired and faint] But those who wait on the Lord shall renew their strength and mount up with wings as eagles.”**

Have you ever seen the peaceful soar of an eagle? You never see the eagle flapping, striving, you know, trying to stay up. No, it's just like, it's got grooves, you know. (Chuckle) **“And he will run and not grow weary. He will walk and not faint.”** That's your God. That's my God. Okay, I said I was done so... Is it Tuesday yet? Okay. Come on up, Kapono. Stand up. We'll — oh, you guys are very gracious and patient, and I appreciate it.

You know, Jeremiah, you know, he said, God, when he wanted to quit, he just had it. They tried to kill him. He just said, You know, You prevailed over me. You just put a fire in me, and I can't contain it. And then sometimes, especially now, as the hour is late, so late and the end draws so nigh, it's like I almost sense — this is my story and I'm sticking with it. So this is — I almost feel like I gotta preach like it's the last time I am ever going to preach. Does that work? If not, I'll come up with a couple different ones and you can take your pick. Let's pray.

Father, oh, the fire burns. The end is near. You are near. This passage in *Revelation 19*, it's like one of those too unbelievable to be believable passages. It's too good to be true. But it's true because You're good. And if You're good and true, then it's not too good to be true because You're good and true. But we just, we still don't get it. And if we do, it doesn't really show up in our daily walk with You.

Lord, we want our light to so shine before men and not hide it under a bushel of worry and busyness and cares and the affairs of this life. Man, we're Your, we're Your heirs. We're Your heirs. Not just a king, the King of kings. It's too high for our understanding.

But God, would You somehow take my fumbling and bumbling and lengthy way of saying what some could have said in a much shorter period of time, and just take it to the next level by the Holy Spirit? And thank You. We love You so much, Lord. And we can't wait, by the way. So come quickly, Lord Jesus. Maranatha. In Jesus' name, Amen.

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