

## Sunday Sermon, Why Now Is The Time To Keep My Eyes On Jesus Only, Revelation 19:7-10 – April 6<sup>th</sup>, 2025

| <b>The Jewish Wedding</b>  | <b>Our Wedding</b>  | <b>Scriptures</b>                             |
|--|---|---|
| The Groom's father makes the match (Shiddukhin) choosing the bride, and the groom approves                         | The Father chose us as the bride, and Jesus approved the choice                         | John 10:28, 15:16                             |
| A marriage covenant (Ketubah) is made in writing for the bride as a promise to the bride that it will be fulfilled | A new covenant is made in the written Word of God, fulfilling the Old Covenant          | 2 Corinthians 3:5-6                           |
| They would then break bread and drink from the cup to seal the betrothal (Kiddushin) and new covenant              | He breaks bread and drinks from the cup at of the New Covenant in His blood             | Matthew 26:27-29<br>Luke 22:14-20             |
| The groom pays the price (Mohar) showing the bride his love for her  | Jesus paid the price on the cross to show us no greater loves than laying down His life | 1 Corinthians 6:20<br>John 15:23              |
| The groom proclaims a promise to his bride that he would come for her and take her to His Father's house           | Jesus' proclaimed and promised us that He will come back for us and take us             | John 14:1-3                                   |
| The groom then goes to prepare a bridal chamber for His bride at his father's house                                | Jesus is preparing this for us in His Father's house where there are many mansions      | John 14:1-3                                   |
| The Father knows the day and hour of the grooms return for his bride   | Jesus said that the Father knows the day and hour of His return for us, as His bride    | Mark 13:32-33                                 |
| The groom then gives to the bride His love gifts, which are His bridal gifts (Mattan)                              | Jesus our groom gives us His bridal gifts of love, eternal life, peace and joy          | John 10:22-28<br>John 14:13-14, 27            |
| The Father also gives the bride gifts (Shiluhim) to prepare her for her new life, as an inheritance                | We're given the gifts of the Holy Spirit to prepare us for in our new life with Jesus   | John 14:16-17, 2 Cor. 1:21-22, Gal. 5:22      |
| The bride would then take a purifying bath or Mikveh which is the Hebrew word for baptism                          | We are baptized by water and with the Holy Spirit Who cleanses us making us holy        | Acts 1:4                                      |
| The bridesmaids attend to the bride and provide light for the groom Who will come as a thief in the night          | We're prepared when our light shines for the groom coming as a thief in the night       | Matthew 25:1-13                               |
| The bridegroom comes, the groomsmen run ahead and shout that He is coming by blowing the Shofar (trumpet)          | When our bridegroom comes, it will be with a shout of the trumpet that Jesus is coming  | Rev. 4:1, 1 Thes. 4:16-17, 1 Cor. 15:51-52    |
| The groom takes his bride who is lifted up off the earth and carried in the air to meet her groom                  | Jesus, our Groom will rapture us out as He takes us up to meet Him in the air           | Luke 17:34-36<br>1 Thess. 4:16-17             |
| The groom and bride go to the chamber consummating (Nissuin), and celebrating for seven (Shavua) days              | Jesus raptures us prior to the 7-year tribulation to consummate and celebration         | Joel 2:15-16<br>Daniel 9:27                   |
| The wedding party waits until the "7" is completed and the guests rejoice for during that period of seven          | During our 7-year celebration, the world goes through the seven-year tribulation.       | Revelation 19:7-8                             |
| There is a big feast, (the wedding feast), after the 7-year wedding celebration                                    | After the 7-year celebration, we emerge for the Marriage Feast of The Lamb              | Revelation 19:9                               |
| There were three groups present at the wedding: the groom, the bride, and the invited guests                       | The Groom is Jesus, the Bride is the Church, and the guests are the saints              | 2 Cor 11:2 Eph 5:23-27<br>Rev 21:9-10 7:13-14 |
| The bride's new home was in Jerusalem and the bridegroom would come to dwell with the bride                        | We'll be in the Jerusalem during the Millennium reigning with Jesus                     | Rev 21:1-4 Eze 43:1-2,7 Isa 2:2-4 Mic 4:1-5   |

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KAPONO: Loving Father, we thank You so much for the Bible Prophecy Update, Lord, speaking about the distractions. And now as we get into Your word in the Book of Revelation, would You keep our minds focused and our eyesight fixed on You, Lord? So much that we need to know here in Your word this morning, Lord. So protect this time together. Thank You, Lord. In Jesus' name we pray. Amen.

PASTOR JD: Amen and amen. And good morning and welcome. And you can be seated. So glad you're here. Those of you online, we're glad that you're joining with us. Before we jump in, though, I have some very exciting news I want to share with you. Don't you hate that when somebody keeps you in suspense? You probably already know this. Pastor Leitu is back.

[ Applause and cheering ]

So for those of you who prayed, Pastor Leitu wanted me because he wouldn't, I couldn't get him to come up. He refused. So what you're going to do is you're going to go up to him and make up for him not coming up. Anyway...

[ Laughter ]

But I didn't emphasize this First Service, so I'm going to take the opportunity now and just say that, to those of you that prayed, thank you because God answered those prayers specifically. I always say God is faithful, and prayer is powerful. And that's not just, cliché or quote. We prayed very specifically, effectually, fervently that first of all, the surgery would be completed successfully. It was. That his recovery would be swift and his return swift. And it has been. So he's here. He's hiding, probably, from me. I won't take it personal.

So I just wanted to share that praise report with you. And, boy, he was missed, huh? All right, *Chapter 19* today. And our text is *verses 7-10*. We're on a trek through the Book of Revelation, the last book of the Bible, verse-by-verse. And we're going to pick it up where we left off last week. And oh, my goodness, we are in for a treat. So if you're not comfortable standing for the reading of God's word, no worries. Just where you're seated is fine. But if you want, you can stand for the reading of God's word and just follow along as I read.

Now, John is continuing what he's seeing and hearing in the heavenly scene. And we have now arrived at the end of the seven-year Tribulation. And we're about to, later on in the chapter, see the Second Coming, which is kind of our Second Coming, which we'll talk about today. Because you understand that when Jesus comes to the earth in the Second Coming, we're with Him. Spoiler alert: we're also going to get white horses. You might want to practice now. So John's continuing. I mean, you gotta just try, use your God-given imagination to just embrace just the scene of magnificence.

He says, *verse 7*, **“Let us rejoice and be glad and give Him glory, [Why?] for the wedding of the Lamb has come, and His wife [That's us] has made herself ready. Fine linen, bright and clean was given her to wear.”** *[Parenthetically, in some translations it says] (Fine linen*

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**stands for the righteous acts of God's holy people.)** *[In other words it's a representation of purity and holiness and righteousness]*

*[He goes on, verse 9]* **Then the angel said to me, "Write this: Blessed are those who are invited to the wedding supper of the Lamb!" And he added, *[Interesting]* "These are the true words of God." At this *[Verse 10]* I fell at his feet to worship him. But he said to me, "Don't do that! *[And he said it just like that]* I am a fellow servant with you and with your brothers and sisters who hold *[Listen]* to the testimony of Jesus. Worship God! For it is the Spirit of prophecy who bears testimony to Jesus."**

Let's pray. If you would please join with me. Father, this — absent Your Holy Spirit giving us eyes of understanding, we're going to miss the richness and maybe even be found guilty of dismissing the reality of what we just read. This is really going to happen, and probably very soon.

So Lord, will You, as only You can by the Holy Spirit, open up the eyes of our understanding, open up our ears so that we might hear and heed with hearts that are willing to receive? There's so much here that I know You have for us because this is about us with You. And it's very exciting.

So Lord, will You do that for us? Will You make this real for us? And don't let us just kind of see it as some pie in the sky, some far off, distant thing because that'll create a disconnect. And none of us here want that. So Lord, speak in and through Your word. Your servants are listening. We pray in Jesus' name. Amen and amen. You can be seated. Thank you.

I want to talk with you today about why it is that now, right now, more than ever before, it's time to keep our eyes on Jesus and only Jesus. Actually, that's the reason I'm choosing and using this title, chiefly because of four key words contained within it. Those words are one, now; two, keep; three, of course, Jesus; and four, only.

Let me explain. The time of the end has come, which is why it's now time that all of us, myself included, must keep and fix our eyes on only Jesus, or we're going to do what Peter did when he took his eyes off the Lord and looked at the raging wind and terrifying storm. He was walking on water, man! And as soon as he took his eyes off the Lord, he started to sink. And he prayed a three-word-prayer. Aren't you glad God answers three-word prayers? God save me. (Gurgle sounds) Boom! He picks him up; saves him.

Sometimes God answers wordless prayers, liquid prayers, no words, just tears. He hearkens unto the voice of our cry. Sometimes it's just a cry of the heart. Because He knows the heart. Now you'll forgive the illustration, but it's almost as if Jesus is doing one of these. And you've seen this before, right? Right? I got my eyes on you. You keep your eyes on Me only. Don't look at that. Don't look at them. Don't look at this.

We talked about that during the Update, how the enemy loves to distract us away, get us looking at something else, someone else. Because he doesn't want us looking to, or at, or

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relying upon, or trusting in Jesus. If there was ever a time — I'll just say the same thing in a different way. If there was ever a time that we as born-again Christians were to keep our eyes fixed on Him, that time is now, with everything going on.

As we just read in our text and we'll see from our text, we are going to be gloriously and wondrously wed to Jesus, having been the betrothed bride of Jesus, You know that, right? We're the bride of Christ until our wedding day here in *Chapter 19*.

I'm hoping that you'll kindly allow me to first explain the fascinating, and I mean fascinating typology prophetically because it's going to be so germane to our understanding of the text before us today. I'll say it in a different way. Without this backdrop, backstory, without this understanding of the typology prophetically, our text today is just going to seem, again, to be surreal. I mean, it's in God's word. We talk about it. We know it. We probably sing about it. But I don't know if I can overstate this enough. What we just read and what we're going to see will happen.

So how am I going to do this? Well, I'm going to do what I always do: A list. Now this one actually — okay, just wait. This list, chart, whatever you want to call it is from my archives. I kind of pulled it out of the archives, blew the dust off, so to speak, and kind of just, you know, went through it. Tried to revise it a little bit, you know, abbreviate it a little bit and just, you know, check, make sure the scriptures, you know, were correct. I made one mistake on one; I'll point it out when we get there.

But what it is, is so powerful, and I hope you will be so blessed by it. Before we jump into the text, which will make so much more sense once we do, so I want to take you through the typology that connects the Jewish wedding customs, particularly in the region of the Galilee, to the sound doctrine of the pre-Tribulation rapture of the bride of Jesus Christ. I'll go through them quickly.

And I don't — one prerequisite — I'm going to show the list on the screen. I don't want you to freak out. Okay? Because I think the font is like 4 Arial Narrow. But the reason I'm doing this this way is because it's at a glance. It's on one page. So what people do is they — and our amazing team usually creates a PDF, you know, in the downloadable PDF. So you've got an at-a-glance reference of this typology, which again is so fascinating. So you ready? Okay. You understand? Nobody's freaking out. (Stumbling over words) I just told you not to do that.

[ Laughter ]

Your hearts are sinking; I can tell just by the look on your face, is like... (Crazy look) We're doing this. We're doing this. You ready? All right.

The Jewish wedding: The groom's father makes the match, (Shiddukhin), choosing the bride, and the groom approves. With our wedding: The Father chose us as the bride, and Jesus

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approved the choice. And the scriptures? They're up there. They'll be on there. But that's your homework. You'll be tested on it next week.

In the Jewish wedding, a covenant (Ketubah) is made in writing as a marriage covenant for the bride, which is an unbreakable promise to the bride that will absolutely be fulfilled.

Our wedding? A new covenant in the blood of Jesus Christ, the cup of the New Covenant. And it's in the written word of God in writing, fulfilling, not abolishing, eliminating, fulfilling the Old Covenant. It's the New Covenant. It's a marriage covenant. Did you know that?

The Jewish wedding: This is where communion comes in. And this is where, sadly, in America, we don't know the customs in the Middle East of breaking bread together and, you know, feasting together. But once they were there, they would then break bread, eat from the same bread, common union, communion, the same bread that is in you is the same bread that's in me. And they would drink from the same cup to seal the betrothal, the engagement, if you prefer, (Kiddushin) and the promise, the covenant, the new marriage covenant.

Well, that's our wedding. He breaks bread, *Luke 22*, and drinks from the cup of this New Covenant in His blood, that last supper, observing the Passover with the fulfillment of the Passover prophecy. Jesus the lamb, the Passover lamb, if you can imagine, was a bridegroom making a marriage covenant with His bride to whom He's betrothed.

Some historians write that it wasn't actually official until, you know, like men talk about how they propose to their wives. He would propose, "Will you marry me?" And she would accept his proposal, marriage proposal, when she would drink from the same cup. "I do, I will. I will marry you, yes." Now if she threw the cup in his face, that's probably a different story, but we're not talking about that.

The Jewish wedding: It's not the woman who, you know, the family of the bride that pays the dowry, no, the groom pays the price (Mohar). And he pays the price showing the bride his love for her.

Well, isn't that what our wedding is? Jesus paid in full the price on the cross to show us there's no greater love than Him laying down His life for us instead of us when His blood was shed in our stead. That's the Mohar.

In the Jewish wedding: *[Now this is a progression in order]* After this, the groom makes a proclamation and a promise to his bride that he would come again for her and take her *[Snatch her, abduct her]* and take her to his father's house.

Is this sounding familiar? When Jesus proclaimed to His disciples and promised *[This is for us]* that He will come back for us and take us to that place He prepared for us in His Father's house.

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In the Jewish wedding: The groom then leaves. *[Where does he go?]* He goes to his father's house to prepare a bridal chamber. So when Jesus in *John 14:1-3* says, **“Behold, I go to prepare a place for you,”** they got it. They would have gotten it, especially in the region of the Galilee. They’re in Jerusalem at the time. But they got it.

Oh, wait a minute, we're getting married? Yeah. He says, **“Behold, I go to prepare a place for you.” “In My Father's house, where there are many mansions.”** I can't wait. Did you put your order in? Did you send the drawings in ahead of time? He's preparing this for us in His Father's house, where there are many mansions. **“If it were not so , I would have told you.”** I mean, it's so adamant. I mean, it's said lovingly, of course, but in the strongest of terms. And they would have, again, connected those dots.

In the Jewish wedding: the father knows the day and the hour of the groom's return for his bride.

Same with our wedding. Jesus said that *[And this makes it very difficult for wedding invitations]* the Father knows the day and the hour of His return for us as His bride.

*[This is where it gets a little bit interesting]* The groom in the Jewish wedding then gives to the bride his love gifts, bridal gifts, if you will, (Mattan).

In our wedding: Jesus, our groom, gives us His bridal gifts of love and eternal life, vis-a-vis the Holy Spirit.

In the Jewish wedding: The father also gives the bride gifts, (Shiluhim) to prepare her for her new life, which is actually her inheritance.

Same with us. We're given the gifts of the Holy Spirit to prepare us for our new eternal life with Jesus.

In the Jewish wedding: The bride would then take a purifying bath or mikveh, which is the Hebrew word for baptism.

Our wedding: We are baptized by water and with the Holy Spirit who empowers us to be pure and holy as He is holy. The indwelling and empowering of the Holy Spirit is the only way to be holy. We can't do it in and of ourselves. I know this might seem simplistic, but holy life = Holy Spirit. See, I have the Holy Spirit in me now sealing me. I belong to Him, sealing me for my redemption and my wedding. I got a promise ring. It's not actually a ring. It's the Holy Spirit. It's a deposit, a down payment, earnest money, the Apostle Paul likened it to.

The Jewish wedding: The bridesmaids attend to the bride and provide light as she waits for the groom, who will come as a thief in the night. You realize that at the pre-Tribulation rapture, Jesus never touches the earth. He takes us up from the earth to meet Him in the air. I'm getting ahead of myself.

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But with our wedding: We're prepared when our light shines for Jesus, who is coming as a thief in the night. But it won't be as a thief in the night for us because we've been expecting Him. We've been awake. Could you imagine? The thief calls you up, texts you. Hey, I'm a thief. I'm going to be there at 2:00 a.m. Is that a good time for you? Oh, I'll be expecting you. Bring it on. Well, that's a — if you got a better example, I'm happy to use it.

But in the same way, Paul even says, you know, I don't want you guys to be ignorant, Thessalonians, about the pre-Tribulation rapture. Because if you're expecting it; see, they had been lied to and distracted, and there was a forged letter bearing Paul's name that was written saying they missed the rapture, we're already in the Tribulation.

Man, that's on some YouTube channels today. I wonder if they lifted it from back in Paul's day. Nothing new under the sun. And of course, they're just their world's falling apart, which is why Paul writes the second letter. And that's when he says, I don't want you guys to be ignorant because it's not going to be as a thief in the night if you're expecting it. Who's it going to be as a thief in the night? For those who aren't. There's an expectancy, an anticipation, an excitement that at any moment our bridegroom is going to come and take us up to that place. Whoo! Now we're still going in order here, okay?

In the Jewish wedding: When the bridegroom comes, the groomsmen then run ahead and shout, "The bridegroom is coming! The bridegroom is coming!" And then they blow the trumpet (Shofar).

Come on. That's *1 Thessalonians 4:16-17*. *Revelation 4:1*, John hears the call of a trumpet, "Come up here." *1 Thessalonians 4:16-17*, by the way, this is an interesting study. I won't get too far into it, but there's the trumpet of angels. That's for Israel. The trumpet call of God is for the church. Make that distinction. It's the trumpet call of God. And when our bridegroom comes, it will be with the shout of the trumpet of God. "The bridegroom is coming! The bridegroom is coming!"

Oh, yeah, man, I'm so ready. Now, this one I only learned in recent years, and it absolutely stunned me. This was the tradition, again, particularly in the region of the Galilee, but when the trumpet was sounded that the bridegroom was coming, the groom who's coming to take his bride would be lifted up off the earth, in the air, to meet her groom. If that doesn't give you chicken skin, I don't know what will. This was one of the archeological finds a number of years ago where they uncovered these — they had poles. And then it was a cot of sorts, I guess, for lack of a better word. And the bridegroom is coming! The bridegroom is coming! Quick! They would take the bride, lift her up off the earth.

I'm sorry for the facial expressions, but I'm flabbergasted. That's exactly what is going to happen with us. The only difference is it's going to be really fast, not a blink of an eye, *1 Corinthians 15:51-52*, but the twinkling of an eye, the sparkle. I mean, immeasurable. I mean, it's going to happen in an instant, and we're going to put off — oh, give me — let me have this one.

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We're going to put off corruptible. And it's the Greek word where we get our English word metamorphosis, similar to, akin to a caterpillar — metamorphosis into a butterfly. So we shed — good riddance — the corruptible flesh, and we put on incorruptible. And this is all happening within an unmeasurable amount of time. A milli, milli, milli, milli, milli, milli, milli, milli millisecond Actually, it's faster than that even. And we are snatched up. In fact, in the original language, it carries with it the idea of snatched up with great force.

You know He's excited too, by the way. In *Luke 22*, when He's with the disciples at the Last Supper, He says twice, “...I eagerly await.” I fervently desire because this is the last time we're going to do this, hence the Last Supper. The next time we do this, whoa, it's going to be in the kingdom of God, when what we're doing here finds its ultimate fulfillment! He's speaking of the wedding feast of the Lamb.

Try to wrap your minds around that. I know it's hard, but we're going to have our glorified bodies, and get this. We're going to also have glorified minds. Wow! Because you know the mind's fallen, if you haven't noticed, right? Yeah, I didn't get very many amens on that one.

Okay, here's this next one. So now in order again, the groom and the bride go to the chamber consummating, (Nissuin) and celebrating for [*And this is so important, please*] for a period of seven (Shavua), the number of completion.

With our wedding: Jesus raptured us prior to that Shavua period, the seven-year Tribulation, for our wedding celebration and completion for a period of seven, the number of completion. You'll forgive me, but anyone who places the rapture anywhere but at the beginning, prior to the seven-year Tribulation just doesn't understand. I'm sorry. But I'm not really sorry. I just want to be polite. I sound like I'm... Never mind. Forget it.

The Jewish wedding: [*Now watch this*] The wedding party waits until the period of seven is completed, and the guests rejoice during that period of seven. Well, that's exactly the same with ours during our seven-year celebration. In the Galilee, it was seven days. Now that's a celebration.

So we're in our seven-year celebration, but the world's going through the seven-year Tribulation. Are you making the connection here? This is the time of Jacob's trouble, not the church's. Jacob is Israel. That's the purpose of the Tribulation, for the salvation of the Jewish nation. Daniel's 70th week is for Israel. What would the — what purpose would having the bride of Jesus Christ accomplish by having her go through the Tribulation?

I've actually heard this. Well, we gotta purify and prove ourselves. Oh, that sounds like works. No, we need to fight the good fight. We need to pull ourselves up by the bootstraps and roll up our sleeves and armor up and pray up and... I just say, “See ya; wouldn't want to be ya.”

You know what's interesting about that? See, if I were God, I — but — that's why I'm not and neither are you. You know what? I've been actually thinking about this in musing over this

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in recent days. Do you realize that those who are truly born-again of the Spirit of God and saved, they can't be un-born-again? They can't be unsaved. That's works too. That means I gotta work to keep it. I gotta earn my keep. So that doesn't work. And it's not biblical.

And then Jesus was lying when He said, on the cross, **“It is finished,”** period. Not comma. **“It is finished.”** Now it's your turn. I wish you the best. Check in with you from time to time. I did my part. Your turn. Are you kidding me?

Now, so here's what I've been musing about. I won't belabor it, but those that are truly born-again are going to go up in the pre-Tribulation rapture, whether they like it or not. Was that mean? I don't mean to be mean. It's true. Okay, I probably should have just left that, quit while I was ahead, if I was ahead.

In the Jewish wedding — okay, this is the — this is our text today. Please get this. After the seven there's a big feast, the wedding feast after the period of seven is completed. After the seven-year celebration/Tribulation for the world, we emerge no longer His betrothed bride but His wife.

And now it's time for the wedding feast of the Lamb. **“Rejoice and be glad and give Him the glory.”** You know what encourages me is that this means there's food in heaven. So that alone, if you get nothing else out of this sermon, just....

In the Jewish wedding — now we're almost done. Thank you for your patience. There were three groups present at the wedding. The groom, of course, the bride, and the invited guests. In our wedding, the groom, of course, is Jesus. The bride, of course, is us. The church and the guests, get this, are the saints. Which saints? All the saints. You're talking about Old Testament saints that was accounted unto them righteousness? Yeah. Ho! And the Tribulation saints? Yeah. They're invited to the wedding feast. They're not the bride. They're the guests.

And they're not complaining, by the way. The only ones that are going to be complaining are the ones who weren't invited. I didn't get an invitation. Well, we'll get to that. Here's the last one. The Jewish wedding — and this is just like the icing on the cake, man. The bride's new home was in Jerusalem, and the bridegroom would come to dwell with his newly wedded wife there.

You know what it's going to be in our wedding? We'll be in Jerusalem during the Millennium, the Kingdom Age, that 1000-year period, ruling and reigning with Jesus as His newly wedded bride by His side.

Is this pie in the sky for you? Well, we're going to talk about that in a second because now, with this understanding of both the prophecy and the typology in just four verses, I think we're now ready to take and tackle the text. You're saying you should have done that like 15 minutes ago.

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### Why Now Is The Time To Keep My Eyes On Jesus Only

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Now, I am keenly aware of how what I'm about to share might at first seem like well, that's a firm grasp of the obvious. However, upon closer examination, which with the help of the Holy Spirit I hope to be able to draw your attention to, there are details that are provided to us about that which awaits us, and these details and the typology we just went through, I know this sounds maybe sensational, but it can change your life now. You don't have to wait. Because this is what awaits.

And if this is what awaits then and there, well ho, I'm going to get ready here and now. That kind of changes things a little bit. It changes how I view things. It changes my priorities. It changes my plans. There's nothing wrong with having plans. Don't let plans have you. Hold on loosely to them.

But if — I've been engaged — I got — before my wife and I got married, going on 37 years ago now, I literally — on a physical calendar — I know it's archaic — they didn't have an app for that back then. But I literally counted the days down to our wedding day. Couldn't wait! How much more is Jesus, who's no less than two times admitted that He fervently desires, eagerly awaits? He's saying, I can't wait. I can't wait.

So there's details here that I want to highlight and emphasize because of the propensity they have to be life changing. I really mean that. That's not hyperbole. It's not sensationalism. This can change everything: How you view your trials, your issues, your problems, your setbacks, your family relationships, your marriage relationships, everything. The first one, again, firm grasp of the obvious, but think about it, *verses 7-8*.

We'll be wedded to Jesus. Now John writes that all should rejoice and be glad, giving Him glory. And he explains why. This is not like, okay, it's time for worship. Be glad. Rejoice. Praise. No. It's more like a response. I don't want to say natural response. I want to say supernatural response. Why? Because it's time. Time for what? The time has come for the wedding feast of the Lamb.

And check this out. His wife is ready. She's made herself ready. Because you see, after that seven, she emerges from that bridal chamber as the wife in all purity. And that's expressed in this detail, often missed. Note that the fine, bright and clean linen that's given, does that not — we're already told this. Does that not represent holy purity and imputed righteousness in Christ, which is a representation of being clothed in His righteousness? Because my self-righteousness is as filthy rags.

So you know I've officiated over the years as a pastor, which has been my privilege, to many weddings. And I'll tell you; there is nothing like the look. I always make a point of looking at the groom when the bride walks in. His jaw drops. Because you know the traditions we have is you can't see the bride before the wedding. Don't go superstitious on that one.

But so if they did that, then he hasn't seen her for at least a day. And he sure hasn't seen her in that white dress with her hair. Check out the hair! Oh my! And she's walking down — I forget — I have to confess this. Just let me have this one too. I did a wedding, and it was

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really emotional. You know, it's bad when the pastor needs a tissue, and the bride and the pastor are just, you know, bawling like babies. And it was just so beautiful. It was — the love they had for each other and the privilege I had to officiate their wedding ceremony. But I'm telling you, man, when that bride — I cried.

When that bride walked down that aisle, I cried. I'm like, oh my goodness, you know the music's in the background. That doesn't help. You know it's not 🎵 Here Comes The Bride. 🎵 Forget that song. No, it was just — it was so fitting and so marvelous and so magnificent. And I mean, the groom was, you know — I was like, hey, breathe, breathe, breathe.

He's just — it's breathtaking. And she walks down slowly in all of her beauty, a representation of purity to meet her groom. And so please don't miss this detail because that's what we can take away from this.

Stay with me. We're an expectant bride, I have yet to meet a bride — I wish I could say the same about the groom — I have yet to meet a bride that wasn't so — I mean, you actually can't talk to her before the wedding. They're so wrapped up in it, and they can't talk about anything else but it. And they're so excited about it and expecting it and their special wedding day. And oh, by the way, you know, weddings today? That's big business, you know, especially here in Hawaii. These people fly everybody to the islands from the mainland. That's 100 grand! Wow. I could have saved you a little bit on that. If you had called me, I would have.

Well, why would you — why would you spend that much money and do all that? Because of its worth, its value. And if an expectant bride, soon to be married, giddy with excitement because their special wedding day is coming, wouldn't you think — wouldn't it stand to reason that she would only be thinking about and focused on her soon-to-be husband? Is she on a dating app? No, I'm just trying to make sure you're still with me.

No, I'm going to be married. That's a song too. Right? 🎵 I'm going to get married 🎵 I'm not trying to give anybody a flashback. We're going to get married. We're going to be married. And this is — this is not just your run-of-the-mill wedding, by the way. We're going to get married to the King of kings and the Lord of lords, the One who is from everlasting to everlasting, the Alpha and the Omega. Ho!

We're marrying up. You heard that expression? I hate it when someone says to me, when they meet my wife, they go, wow, you married up. Oh, thanks a lot, brah. What does that mean? I kind of did, actually, but let's move on to the second one before I get in trouble.

Verse 9, again, a firm grasp of the obvious, duh! We'll be blessed by Jesus. We'll be wedded to Jesus. We'll be blessed by Jesus. Now, this is why I prefaced the sermon with this seeming like a firm grasp of the obvious. But listen very carefully to what John writes, specifically that of how blessed those are to have just been invited to this private and actually exclusive wedding feast of the Lamb of God, Jesus Christ to His bride.

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When he says be glad and rejoice and give God the glory, he's not like, you know, trying to force it. Again, it's a supernatural response. It's wedding day. It's the wedding feast of the Lamb. Let the celebration begin. You don't have to tell me to be glad and rejoice and give God the glory. I'm already doing it. And I'm just an invited guest. I'm not even the bride. But how blessed they are to have been invited. Have you ever not been invited to something you wish you would or thought you would have been invited to? How'd that feel? No, I want to know. How'd that — no, I don't want to know.

We'll move on to this last one, but just real quick. The takeaway is tucked into the last part of *verse 9* where John is told to write. Now I'm going to quote it verbatim for a reason. **“These are the true words of God.”** Write that down. Okay. Why is it so important that John write **“these are the true words of God”**?

Couple thoughts first. It's too unbelievable to be believable. But it's true. I have it right here in writing. These are the true words of God. God said it, wrote it. That settles it. It's going to happen.

Okay. Second thought. He has John write **“These are the true words of God”** to give to the people of God, the hope of God. Because we're nearing the end. Things are intensifying. The world is getting darker. The trials are getting harder. The birth pains are increasing with greater frequency and intensity on every level. So when I say we'll be blessed by Jesus, and I reference just the guests that we're blessed to have been just invited, they're not even part of the wedding party. They're just guests, and they're so blessed.

Pastor, where are you going with this? Well, here's where I'm going. I think we take so much for granted. Seriously, let's be honest with ourselves. We take so much for granted. I mean, you know Paul wrote that our lives are living epistles, letters. People read the letters of our lives. What do they read when they read the letter of your Christian life? What does it read like? Because they're watching. You know that, right? They're watching you. You don't even know it. They're watching how you react, how you respond.

Oh, God, I'm getting convicted again. And you know, if I'm convicted, I want you to be convicted, too. Because, you know, you've heard the saying, “misery loves company,” so does conviction. So I want you to be convicted with me. I need the company and the conviction. But you know, do they see an attitude of gratitude?

Do they see a Christian who realizes just how incredibly blessed they are? And they're the bride! The guests are blessed. Does that rhyme? The guests are blessed, and you're not? And you're the bride? You gotta be kidding me. You know every word of God's word is God breathed. It's not there to fill up space. It's for our instruction and direction and correction and reproof and rebuke. We don't like that.

It's to edify us, to encourage us, strengthen us. It's our daily bread. It's our — the bread of life, man, the water of life. **“Man shall not live by bread alone but by every word that comes out of the mouth of God.”** And this is God's word. And I know it's true because of

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who. Let me expound on that just for a moment, and then we'll finish up. If somebody I don't know comes to me and says — now I'm in an enclosed building, no windows, I don't know — they say to me it's raining outside. I don't know them. I don't hear anything. I'm going to go check because I don't know if it's true.

Now, conversely, let's flip that around. Somebody comes to me who I know and trust, is true and righteous, says to me it's raining outside. Oh, wow. Better get my umbrella. You've heard the expression, “consider the source.” When God says, “**these are the true words of God,**” guess what? These are the true words of God. It will absolutely, without fail, unquestionably happen exactly as God said it would. And we're the bride soon to be wed, so unspeakably blessed. Do we express that?

I made a comment on Tuesday night at our prayer meeting. When was last time — last thing — when was the last time in your prayer life you didn't ask God for anything? You just thanked Him for everything and anything. You know God takes note of that. Here's how I get there. Remember when Jesus healed and cleansed the ten lepers? And only one came back and thanked Him. And we have it recorded in the pages of Holy Writ well-nigh 2000 years later, a detail that Jesus took note and even asked, “Where are the other nine? Are they not going to thank Me, like you?” One out of ten. Where are the other nine?

We might think that — by the way, the word “thank” comes from the word “think.” We might think that well, God... He doesn't need me to thank Him. Oh, my goodness! What Bible are you reading? I can take you to *Philippians 4*, right out of the chute. All through the Gospels; I just mentioned one account. How about the praise and thanksgiving? We offer up our thanksgiving. That's not lost on the Lord. He inhabits it. He blesses it.

And the last one, and we talked about this last week in depth. But it's puzzling, but yet it's powerful because John, we're told, verse 10, just falls to his face, right? This is a messenger telling him this. And he starts worshiping this messenger. And thankfully, he stopped and told, “**Don't do that.**” I'm just a servant like you. Worship God. And then he says this, “**For it is the Spirit of prophecy who bears testimony to Jesus.**”

What does that mean? Everything points to Jesus. My eyes are only on Jesus. The Old Testament, right? *Genesis 1*, “**Let Us create man in Our image.**” That's God the Father, God the Son, God the Holy Spirit, Jesus, before the foundations of the earth, no beginning, no end. He's from everlasting to everlasting.

Now we see appearances — pre — what I call pre-Bethlehem appearances of Jesus Christ in the Old Testament, many actually. They're called Christophanies. Makes you sound like you're smarter than you really are. Christophanies. It's an appearance of Jesus Christ in the Old Testament. And there are so many of them.

And you can always know it's Jesus because when Moses, Abraham, et al, all just fall down, which is the supernatural response, and start worshiping Him, He doesn't stop them. He receives the worship and the praise and the thanksgiving and the glory. That's how you

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know. If it's an angel, and they fall down and start worshipping them, the angel says, get up, dude. That's a very loose paraphrase.

Okay, so what does this actually mean now? So the Spirit of prophecy bears testimony to Jesus. What if I told you that everything in the Bible points to the person of Jesus Christ and the finished work of Jesus Christ on the cross? We just got done going through some typology which, as you know, I'm very fond of. Yeah, as if you couldn't tell.

But the typology is so rich. You see in the offerings by the high priests and even the priestly tribe, the Levites, you know, they would the wave offering, not like the wave. Yeah. Right. That's an idolatrous sports worship and offering. I'm going to leave that one alone between you and the Holy Spirit. No, the wave offering, north, south, east, west, shape of a cross, type of the cross. They hadn't even come up with the cross yet. It all pointed to Jesus.

Remember *Numbers 22*? Balaam, hired by Balak, paid big bucks to pronounce a curse on the Israelites. He couldn't. Why? Because the camps; we have the numbers in the Book of Numbers, which is a book about the numbers of the camps of the Israelites, detailed, east, west, north, south, tabernacle in the middle. *John 1:14*, **"The word became flesh [Jesus became flesh] and tabernacled amongst us."**

But you look at those numbers and you map it out, and you know why he couldn't curse them but instead pronounced the most amazing, glorious blessing upon them? Because they were camped, unbeknownst to them, in the formation and shape of a cross. *[And]* **"...there's [No curse] no condemnation for those that are in Christ Jesus,"** *Romans 8:1*.

One last one: it's the Passover, which we're going to be celebrating Resurrection Sunday, coming up. The 10th plague, the death of the firstborn? Hello? Unless you had a lamb without blemish, without spot, without wrinkle that you had inspected for four days, the number of days Jesus was on trial, and on the 14th of Aviv at the ninth hour, you are to slay it, break its skin, body, and its blood will come out.

And then you'll take that blood on a hyssop branch, which was offered to Jesus on the cross, and you will put it at the top of your door, there'll be a basin at the bottom, on the left, and on the right. So the angel of death will pass over you, and you'll be saved. I mean, that — more chicken skin, right?

So these types, these details, these things about the Spirit of prophecy bears testimony to Jesus. That's for real. Everything — in fact, one said the Old Testament conceals what the New Testament reveals. The Book of Revelation we're in right now, Chuck Missler told me one time he believes now that — well, then — that over 90% of the Book of Revelation was a direct reference to the Old Testament, which they knew. I'm thinking, wow.

Well, the Old Testament — what's the Old Testament about? Jesus. Every book of the Old Testament? Yeah. Jesus. Every chapter in every book of the Old Testament? Yeah. Jesus. He's on every — in every book, in every chapter, and virtually in every verse. Jesus.

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I'll close. I know we talked about this in detail last week, but it's still a much-needed reminder to us of much-needed worship of Jesus. Man, our wedding day's a-comin' soon and very soon. Get your eyes off that stuff. Let go of it, man. Get your eyes on the Lord. **“Happy is he whose mind is stayed on Thee.” “He will keep him in perfect peace.”**

Okay, I said I would close, but this is dorky, but I'm going to say it anyway. It's been a while so... You've heard this perhaps before. If your eyes are on self, you're depressed. You know, look within. Whew! That's depressing. Your eyes are on others? You're distressed. But when your eyes are on Jesus, you're so blessed.

Okay. I'm done. Kaponono, come on up. Stand up and we'll close. Thank you for your grace as always and your patience. And you have treasures in heaven putting up with me, you know. No, you really, truly are. I love it when we have visitors say that man, you have the most loving people in your church. I just think, I just can't thank God enough.

Thank You, Lord, for this church. This is Your church. These are Your people. You've granted me just the privilege of being the shepherd, the pastor, the teacher. And what a profound privilege it is. Lord, we've covered a small portion of Scripture today, but it might be short in length, but it's definitely not short in strength because there's a lot here that we can take home with us. And I pray that that's what we do.

But we need You in order to do what we know we need to do, which is take this and begin that process of applying it to our lives that we too might experience a change so powerful in our lives because of it. I know some are in a rut right now, some are in a trial, some are dry as dry can be. Lord, take this now. Use it as a healing balm, a soothing ointment, a settling and calming word, a light unto our path, a lamp unto our feet. Lord, thank You. We love You so much, so, so, so much.

And lastly, Jesus, Maranatha. Please come quickly. We're ready. We're so ready. Can't wait. In Jesus' name, Amen.