

## ***Session 6 Jesus the Son of Man***

*Please refer to the teaching notes for this message.*

### **INTRODUCTION**

I consider Revelation 1 to be the premier description of Jesus in the Bible in terms of one passage. But of course it's Jesus revealing Jesus; that's what makes it so powerful. Typically after the resurrection when He appears to someone, He veils His glory in a significant way. But here on this unusual occasion, He manifested His glory above and beyond what He normally does throughout history. And John, the man most familiar with Jesus, is awestruck, overcome, and falls like a dead man before Him. He didn't grasp the fullness of who this Man was that he thought he knew so well.

### **JESUS REVEALS HIS MAJESTY AS THE SON OF MAN**

Paragraph A. Jesus reveals His majesty as the Son of Man. That's their key phrase. The Son of Man was revealed as the Messiah in Daniel 7, one of the famous Old Testament prophecies about the Messiah, the Son of Man. This is the title that Jesus used the most in the four gospels. Eighty-five times He said, "I, the Son of Man." "The Son of Man does this." But there's always a tremendous gap of understanding as to exactly what this Son of Man entails.

### **THE ANOINTED COMMISSIONS OF PAST AGES ARE BROUGHT TOGETHER IN CHRIST**

Here in Revelation 1, He unveils more of the implications of what He means when He called Himself the Son of Man, and what Daniel saw in that famous prophecy of Daniel 7 when he saw the Son of Man originally.

Paragraph A. Jesus reveals His majesty as the Son of Man, but particularly highlighting who He is as Prophet, Priest, and King. Now prophet, priest, and king were the three Old Testament offices that were anointed by the Lord in a special way. And so all three of these offices are combined. These anointed mandates and commissions of the Lord from the Old Testament are brought together in fullness in Jesus as the Son of Man. This gives us significant insight into what Jesus meant when He said so often that He was the Son of Man in the gospels.

In Revelation 1-3, Jesus highlights twenty-four distinct aspects of His majesty. It's quite a fascinating, invigorating, and challenging study. You can spend years on Revelation 1-3 and never exhaust it. He gives John a clear picture of who He is, the way He feels and thinks, and what He wants in the Church. And so He reveals different titles and different aspects of His ministry and personality. Now the way that John recorded this experience of Jesus is by giving only the briefest description of the glory that he actually saw in far greater dimension than he records. I mean, the detail and fullness of what he saw was overwhelming. But by the direction of the Holy Spirit, John only gives us a snapshot of each little facet, and our heart is hungry: "Lord, show us more. What do You mean He was clothed in a garment reaching down to the ground with a golden girdle?"

"Well, that obviously speaks of the high priest in the Old Testament."

"Tell us more!"

And the Holy Spirit would say, "Go search the Scriptures and I'll give you the fullness of the divine hint that John gave us in this description."

By the Holy Spirit John gave us these very abbreviated descriptions, that we might search it out even more. As brief as they are, they're sufficient. They're sufficient to link us to the bigger picture to what the Bible says about the Messiah in the Old and New Testament. And then when we take these titles and receive them at face value and say, "Lord, what do You mean by these titles?" we're significantly helped, because in chapters 2 and 3 and the rest of the book of Revelation, Jesus Himself applies the titles in a particular way and gives us insight into the points that He's emphasizing.

### **"I AM THE ALPHA AND THE OMEGA, THE FIRST AND THE LAST"**

Let's read the description here in verses 1-17. John says in Revelation 1:10, "I heard behind me a loud voice as a trumpet" (Rev. 1:10). He's hearing the voice of Jesus behind him. Now this voice is like a trumpet behind him. He says, "I am the Alpha and Omega. I am the first and the last" (v. 11, paraphrased).

Now we won't spend a lot of time on this one, but you'll find in the notes that the Alpha and the Omega is a description depicting His deity. "The First and the Last" is associated with His humanity. God the Father only speaks twice in the book of Revelation. I mean, that's an amazing fact in itself: that in this grand revelation, only twice does He emerge from out of the shadows to the front and speak. And on both occasions, He calls Himself the Alpha and the Omega.

And here Jesus is saying, "As My Father is the Alpha and the Omega, the eternal God, in all the fullness of what that means, so also am I. I'm as much God as My Father is. I'm in perfect unity with Him." That's what He says here in that opening statement. "I'm like My Father. I and My Father are one, being the fullness of everything pertaining to salvation and life." What an opening statement!

John hears this behind him, and then Jesus adds the second phrase, "I am the First and the Last." Again, in the notes I give a little more on this. It relates to His humanity. So He says, "I'm fully God; I'm fully Man. That's who the Son of Man is."

### **IN THE MIDST OF THE LAMPSTANDS STANDS THE SON OF MAN**

In verse 12, John turns and sees seven golden lampstands, which we learn in verse 20 are a picture of the Church. In the midst of the seven golden lampstands stands the One who was speaking. He's the Son of Man. He's the Messiah that was prophesied in Daniel 7, in that famous passage. But He isn't just the Son of Man; He's also a priest. John says, "He was clothed in a garment down to the feet. He was girded about His chest with a golden band" (Rev. 1:13, paraphrased). So He's more than the awesome Messiah, Son of Man, King of Kings. He's a sympathetic priest. And again, the most abbreviated description is all that John gives. John undoubtedly sees much more. But it's clear for those with even a casual knowledge of the Old Testament that this is the High Priest. John is saying, "He's sympathetic. He's with us in our midst to help us, to wash us, to cleanse us. He pleads for us in intercession for our full victory."

### **"HIS HEAD AND HIS HAIR WERE WHITE LIKE WOOL"**

His hair and His head are white like wool (Rev. 1:14). Now if you go back to the original vision of the Son of Man in Daniel 7, as you'll find in the notes, it's God the Father who has hair like white wool, like snow. Jesus says, "I'm fully identified with My Father, with the wisdom and the purity that He possesses. His eternal existence I share with Him. We're one in full unity together." That's what He's associating with His Father in Daniel 7.

“His eyes are like a flame of fire; His feet are like fine brass” (Rev. 1:14-15, paraphrased). Brass would speak of judgment. Jesus is committed to removing everything that hinders love. That’s what His judgments are about. His voice is like the sound of many waters. Well, a moment ago His voice was like a loud trumpet. Here it’s like the sound of many waters. The combination of the two is significant.

**“HE HAD IN HIS RIGHT HAND SEVEN STARS”**

He has in His hand seven stars (Rev. 1:16). We find in verse 20 that the seven stars are leaders in the Church. They’re messengers. In all of His grandeur and glory, what He’s most committed to is the Church, to upholding and holding near and dear to Himself His messengers, His servants.

**“OUT OF HIS MOUTH WENT A SHARP TWO-EDGED SWORD”**

“Out of His mouth went a sharp two-edged sword” (Rev. 1:16b). He’s committed to go to war against everything that’s against His kingdom. Ultimately everything that stands against His kingdom will be driven from the earth, all in its due time.

**“HIS COUNTENANCE WAS LIKE THE SUN SHINING IN ITS STRENGTH”**

And then John saves the best for last: His countenance. “I looked into the very face of Jesus. It was like the sun shining in its strength” (Rev. 1:16c, paraphrased). John is utterly overwhelmed by the brilliance that radiates out of the face of Jesus. It’s as though John turns and sees Him. He sees the eyes of fire, the feet like brass, the hair that’s white like snow. And then seemingly Jesus turns His gaze upon John. And I imagine that only then, as he sees the brightness of His countenance, shining like the sun, does he fall like a dead man in verse 17.

**“DO NOT FEAR; I AM THE FIRST AND THE LAST”**

Jesus laid His hand on Him and said, “Don’t be afraid. John, I’m the First and the Last” (Rev. 1:17, paraphrased). Incidentally, this title is the title Jesus uses most about Himself in the book of Revelation. He used the title “Son of Man” most in the Gospels. But in the book of Revelation, He uses this title four times, which is unprecedented in the book of Revelation. Then He repeats it and applies it to the One who faced death and overcame death. And His idea is this: “I’m the One who understands the cruelty of the crucifixion and the death process, but I’m here to tell you: I faced death, I conquered death, and I conquered it for everyone who said yes to Me.” He associates this title with His humanity and His victory over death as the first man with a resurrected body, the firstborn of the dead.

Let’s look at paragraph B. As I’ve said, the title that Jesus used most often in the Gospels was “the Son of Man.” Most of the people didn’t understand what He meant by that title. Now the leaders of Israel knew well what He meant. Because one of the most prominent messianic prophecies, or prophecies of the Messiah, in the Old Testament was in Daniel 7. This vision that John is having is based on the vision of Jesus that Daniel had 500 or 600 years earlier. This was a most remarkable vision. He saw a man who would rule all the nations of the earth. This was a new idea: One Man would rule all the nations. Not just the Son of David ruling Israel; not just the offspring of David on the throne of David, but this Man would rule the entire world.

That was mysterious! But there was more: this Man had all the qualities of humanity, and all the qualities of deity. Now this was very perplexing. After Jesus’ death and resurrection, we’re familiar with the idea of one Man being fully God and fully Man. But this was a new idea in Daniel’s day. I’m sure he was very perplexed by what he saw.

**“BEHOLD, ONE LIKE THE SON OF MAN, COMING WITH THE CLOUDS OF HEAVEN!”**

Let’s read the passage. Daniel 7:13. “I was watching in the night visions, and behold, One like the Son of Man” (Dan. 7:13). Now “the Son of Man” throughout the Old Testament always spoke of frail humanity. It’s a title used over 100 times. It’s always depicting the frailty of weak, human clay.

It wasn’t a title of any kind of honor or dignity. Again, it pointed to the frailty of man, and Daniel he says, “He looks like a man.”

Now notice the word *like*. He’s very similar to a man. He’s a man, but how can He be a man? He’s more than a man, but He’s a man. But He’s coming on the clouds of heaven. Now the clouds of heaven are different than the clouds in the earthly atmosphere. These are supernatural glory clouds. He’s traveling on the glory cloud, on the supernatural clouds of heaven. But more than that, these clouds bring Him to the Ancient of Days. That’s a title for the Father. No man has ever seen God. That’s clear doctrine in the Old Testament and the New Testament. No man has ever seen the Father (Ex. 33:20; Jn. 1:18). But Daniel sees this Man coming really close, in close proximity to none other than the Father Himself. The Father is called “the Ancient of Days” to emphasize His eternal existence. He’s the uncreated God. It’s not just that He saw the Father, the Son of Man, this unusual personage. He’s brought very near to God.

**“WITHOUT CONTROVERSY GREAT IS THE MYSTERY OF GODLINESS”**

Daniel goes on in verse 14. The Son of Man is given dominion and glory. He’s given a kingdom and commissioned by the Father. He’s enthroned at the Father’s right hand. How can a man be given such a commission next to God? The parallel passage is in Ezekiel 1:26. Ezekiel was a contemporary of Daniel. They were the first two to see this. Ezekiel saw a man on a throne next to God in heaven. And Ezekiel was in the same quandary that Daniel, his contemporary, was in. How can a man be up in the heights of heaven on a throne next to God, except to be God? But how can He be God if He’s a man? And they had no solution to their problem. Paul came along and said, “Great is the mystery. Great is the mystery: God in human form. God became flesh. It’s the mystery of mysteries” (1 Tim. 3:16). It’s not remarkable that God has eyes of fire. It’s not remarkable that God has a face like the sun. What is remarkable is that a man has eyes like fire and a face like the sun. Beloved, this is a man with a human body that has a face brighter than the sun when He wants to unveil His glory. Yes, fully God; it’s God shining through His humanity, but fully man. I mean, there’s no man like Him. There is only one.

Paragraph C. By using this title, “Son of Man,” in his earthly ministry in the Gospels, Jesus was pointing out to anyone who had ears to hear. He said, “I’m fully God. I’m fully Man.”

Now most people didn’t catch the message. They weren’t that schooled in the prophecies of the Messiah. But I can assure you that the leaders of Israel understood when He said, “I’m the Son of Man.”

They looked twice and said, “Blasphemy! How dare you claim to be that man from Daniel 7?”

**“I AM THE ALPHA AND THE OMEGA, THE BEGINNING AND THE END”**

Paragraph D. Well, the first utterance that John hears is a voice behind him like a trumpet. And he turns to hear the voice. It says, “I am the Alpha and the Omega.” This is a startling, dramatic statement. Again, God the Father only speaks twice in the entire book of Revelation, and on both occasions, He says, “I’m the Alpha and the Omega.”

Jesus is saying to John, “John, I’m equally God like My Father. I’m one with Him, one God in three Persons.” Great is the mystery of the Holy Trinity. But there’s something remarkable here: the Alpha and the Omega, which comes from the Greek. The *alpha* is the first letter in the Greek alphabet; *omega* is the last. He’s saying, “I’m the A to Z and everything in between. That’s what I am. Everything in between A and Z that pertains to life and salvation and God, I’m that person.”

Well, that’s an amazing statement for a man to make. It’s a true statement. But also amazing is this: the God of Israel claiming that one of His eternal titles is a Greek title, because the Greeks were enemies of Israel. I’m talking about the Roman Empire with the Greek language. The fact that the God of Israel would forgive the Greeks is one thing; but that He would name Himself according to their language! Why not the Hebrew alphabet? Why the Greek? Jesus is saying, “My Father sent Me that We could win all the nations of the earth. We want more than the tribes of Israel; We want all the earth. That’s who the Son of Man is: all the nations, all the peoples of the earth are under My dominion.”

But He’s saying more than that. The premier value and even virtue among the Greeks for hundreds of years was their philosophy, was the fact that they sought for the purpose of life. That’s the thing that distinguishes the Greeks more than anything, even more than their military or their democracy, even today. When we think of Greek history, we think of philosophers. The greatest philosophers of history are rooted back in those Greek ideas. They prided themselves in their passion to understand the meaning of life, what Jesus is saying, “I’m the full meaning that they’re seeking for. Everything has meaning only as it relates to My will and My pleasure.”

You can have the greatest accomplishment in the world, in all of history; but if it’s outside of the will of God and the pleasure of Jesus, it means nothing in the end. It’s futile once you go to the grave. And Jesus is saying, “I’m the Alpha and the Omega. I’m the God from A to Z. All meaning is Mine. Everything that has relevance is related to Me.”

### **THE PROOF AND THE GUARANTEE OF ALL WHO WOULD FOLLOW AFTER HIM**

Paragraph E. He goes on to say, “I am the First and the Last.” What He means by this we know by His own application of His title: on two occasions He applies the title to the fact that He died and was raised from the dead. What He’s saying is this: “I’m the first human being to be raised from the dead.” “With a resurrected body” is a more accurate way to say it. Lazarus was raised from the dead, but really he was just resuscitated, because he died again and his body decayed. Jesus was the first man to receive a resurrected, eternal, supernatural body that will never decay. He was the first. He’s the firstborn of the dead, which means He’s the first human to be resurrected. But He’s the proof and the guarantee of all that would follow after Him who would call upon His name. They were guaranteed a resurrected, glorified body.

### **THE LAST ENEMY HAS BEEN BROUGHT UNDER THE FEET OF A HUMAN**

Well, He’s the Last. He faced the last enemy of the human race, which is death. He faced it; He conquered it. And He says, “Do not fear. I went to the end; I conquered the last enemy. There’s no surprise enemy that will come. There’s no other one. Every issue has been discerned and every issue has been conquered and everything is in place because of who I am. I am the First and the Last. I’m the proof that the resurrection is for any human being who calls on My name. Look at Me, John.” And the reason He emphasizes this more than any other title in the book of Revelation is because of the amount of persecution and martyrdom that was happening in the first century. And given the amount of persecution and martyrdom that will happen in the generation in which the book of Revelation fully unfolds, it will be essential that the Body of Christ understands that death has been



defeated entirely. There are no enemies. The last enemy has been brought under the feet of a human. And that Man is the guarantee of all the other humans who will say yes and relate to Him.

### **HIS FIERY EYES GIVE EXPRESSION TO HIS BURNING HEART**

Turn to page 2. Let's go down to Roman numeral III. As the Son of Man, Jesus highlights who He is as Prophet, Priest, and King. Let me speak a little more on the prophet and we'll just hint at the priest and king. I'll leave you to read the notes on your own if you so desire. Because the Son of Man is more than just the Messiah, the Ruler of the earth, the King: He's also a prophet, yea, and more than a prophet.

He stands before John—paragraph B—with eyes like fire. Now these eyes of fire speak of a number of things. I'll highlight two. They speak of His prophetic knowledge and they speak of His burning desire of love. His fiery eyes give expression to His burning heart. They're eyes of love. The fire of God is both positive and negative. It's positive in that it's His zeal and love for His people. It's negative when it removes everything that hinders love. It's called *judgment*. We'll take a moment and look at His eyes of fire as prophetic knowledge. Fire can penetrate metal. It doesn't matter what metal you put before fire: if the fire is hot enough, it will cut right through the metal. Jesus is saying to John, "Go and tell the people, there is no escape from My eyes. There is no way to maneuver life to escape My gaze."

### **YOUR STRUGGLES DON'T ENCOMPASS THE FULL TRUTH ABOUT YOU**

Paragraph C. He possesses all knowledge. Nothing is hidden from His sight (Heb. 4:13). No creature is hidden from His sight: no angel, no demon, no human being. Beloved, no sparrow falls to the ground without being seen by God (Mt. 10:29). He says, "All things are naked. They're exposed in their fullness to My gaze. They're open to My eyes. It's impossible that anything could be hidden from Me. My eyes are like fire."

Now here's the good news. Not only does He see our struggles and weaknesses; He sees our commitments and our longings as well. Your struggles don't encompass the full truth about you; the whole truth about you is profoundly about what you're committed to and what you long for. He sees that, too. He sees our future. He sees our needs. He sees our enemies. He has had perfect vision of everything. "The eyes of the Lord are in every place, keeping watch on the evil and the good" (Prov. 15:3). The subject of the fear of the Lord is related to the revelation that His eyes are on us.

### **WE DEVELOP THE FEAR OF THE LORD TO THE DEGREE THAT WE KNOW HE SEES US**

In my early days I began to pray daily, as I do still: "Lord, release the fear of the Lord." And I put that on my daily prayer list. And many people want to grow in the fear of the Lord, and they're asking the Lord for it. And then I understood a very simple principle: that I grew in the fear of the Lord to the degree that I gained understanding that His eyes are on me. When I have a greater connection with the truth that He sees, I have the fear of the Lord. When my vision is obscured, I lose the connection with the idea that He's looking; I lose the fear of the Lord.

So you want to grow in the fear of the Lord? That's good; that's godly. Take what the Scriptures say about the eyes of Jesus, the eyes of God, in both the Old Testament and the New. There's a huge amount of verses related to what He sees. And I poured over those over the years. And I'll lose the connection with it and I'll gain it again. And I'll pour over it and I'll say, "Lord, let me see more clearly that You see so clearly." The fear of the Lord would increase, and again I would lose touch with it and then gain it back again.

### **HIS EYES OF FIRE WILL BURN THE ROPES THAT BIND US**

Paragraph D. It's very important that in Revelation 2 Jesus is telling John, "Let Me apply one facet of having eyes of fire so that you know how to apply it." Now this isn't the full application of it, but this is a significant application for this hour of church history. Jesus applied the truth about His eyes of fire to immorality in the Church.

Look at Revelation 2. Again, it's Jesus describing Jesus. He's describing His own title and His own description as having eyes of fire. "These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass" (Rev. 2:18). By highlighting the title "Son of God," He's saying, "I'm the omniscient God. I see everything like My Father does." He says, "Remember, I have eyes like fire. My fire can pierce through any metal."

In verse 20, He says to the church of Thyatira, after blessing them for a few things, "I have a few things against you" (Rev. 2:20). They were allowing a teacher named Jezebel, an actual false teacher in the church of Thyatira, to teach a perverted, false doctrine of grace. Her teaching on grace was this: immorality was OK within the grace of God. "God is so gracious, immorality doesn't matter." Now it's true to say that God's grace is bigger than immorality. Immorality that's repented of, God will forgive a thousand times a thousand. If our repentance is genuine, He'll totally wash and make new as though it never happened. That's true in the grace of God. He gives us new beginnings. He'll even help us get through it. His eyes of fire will burn the ropes that bind us. They'll burn right through us and free us over time if we're sincere. That's a true doctrine of grace.

But her false doctrine of grace was this: "You don't have to war against it. You can just give yourself to it and claim the grace of God!" And that kind of doctrine is actually going forth in the church today.

Someone says, "What is sexual immorality?"

All sexual contact outside of the covenant of marriage, all of it. Some young people say, "How about this? How about that?"

I say, "All sexual contact outside of the covenant of marriage is immorality, all of it. One hundred percent."

And He says, "I want to free you from it. And I'll cover you if you repent and declare war on it." I mean, His grace is far bigger than immorality if we war against it.

But Jezebel taught them, "Just give into it. It's OK. You don't have to be against it."

### **"I WILL KILL HER CHILDREN WITH DEATH"**

In verse 22, Jesus charges John to tell Jezebel and the elders of Thyatira, "I will cast that woman onto a sick bed" (Rev. 2:22, paraphrased). She was a teacher in the church. Not only that, but He promised to kill her children (v. 23)—not her physical children, her disciples. "I'll kill them to prevent them sliding into greater darkness that will have a disastrous effect on their life and salvation. I'll intervene in a redemptive way to spare them of a greater calamity. I'll bring them home in premature death, which will be My mercy on them."

"I will kill her children with death, and all the churches shall know that I am He who searches the minds and hearts. And I will give to each one of you according to your works" (Rev. 1:23).

Again, if your works are, “I’m ensnared in it, but I’m warring against it,” the Lord says, “I’ll give you mercy. I’ll help you.”

It’s not the unforgiveable sin, but if your works are, “I’m warring against it,” the Lord says, “You’re lining up. That’s good. I’ll help you. My fire will free you.” It’s the fire of grace.

If your works are, “I’ll do what I want!” He says, “Then I’ll visit you in a severe mercy to save you from an even greater disaster.”

Now this is extreme. This isn’t the rule of leadership in His kingdom, but He has the ability to do this. People have said, “Jesus doesn’t do this!”

I say, “Well, I’m going for Jesus’ version of Jesus. He says He does.” Again, it’s not the norm of His kingdom, but He’ll go to extreme measures to save someone from a greater disaster. And here it’s premature death in a redemptive way. He says, “I want all the churches. They’ll know that I broke in. All the churches in the region will hear the testimony and they’ll know that it was truly My hand.”

This woman was famous for this doctrine of perverted grace. And I believe we will see the same eyes of fire manifest in the Church in these coming days. But the eyes of fire aren’t only that He sees behind every scheme and every perverted twist of doctrine. I mean, these people say, “Well, we have Bible verses.”

Jesus says, “Don’t give Me Bible verses that go against My will. I can see through it. I have eyes of fire.” It doesn’t matter how many people you get to agree with a perverted doctrine of grace; Jesus doesn’t agree with it.

### **HE’S ONLY A FIRE OF JUDGMENT BECAUSE HE’S A FIRE OF LOVE**

Top of page 3. Well, we’ve looked at the eyes that see through every façade and see behind every closed door. Now let’s look at my favorite dimension of the eyes of fire. God connects His fire to His love. He’s all-consuming desire. He’s a consuming fire of love and a fire of desire. In Deuteronomy 4, God tells us, “I am a consuming fire” (Deut. 4:24). Many instantly read this as, “He’s the fire of judgment.” Beloved, He’s only a fire of judgment because He’s a fire of love. His judgment destroys everything that hinders love, even in the life of a believer, because He loves that believer so much. He won’t relent; He won’t give up. He won’t draw back, so we shouldn’t give up.

Someone says, “I’ve gone too far.”

The Lord says, “No, I’m jealous. I will never give up on you.”

“No, I’ve stepped over the line.”

He says, “There is no line you can step over if you want Me in relationship. I’m jealous for you. I want you more than you want you to experience the fullness of salvation.”

Paragraph G. The verse that the Lord highlighted to us here at IHOP-KC is Song of Solomon 8:6: Jesus will be the seal of fire. Not only will Jesus love us with fire, He’ll impart that fire into our heart. His eyes of fire—I



have written here—warm and tenderize the heart. Not only does He love us; He wants us to be energized and tenderized to love Him back by the power of God.

### **JESUS HAS A VOICE LIKE MANY WATERS, LIKE THE BLAST OF A TRUMPET**

Look at Paragraph I. Jesus the prophet has more than eyes of love and eyes that see through everything. He has a voice like many waters, a voice like a trumpet. His voice is powerful and full of majesty (Ps. 29:4)! There are so many facets to the voice of Jesus. The two highlighted here are “like many waters” and “like a trumpet.” But just take a moment on His voice of majesty. His voice creates. His voice is musical. It’s so beautiful, it exhilarates the human heart. He exhilarates those around His throne forever. His voice terrifies. His voice heals. His voice directs. His voice liberates. His voice is full of majesty. There’s a message in His voice.

Let’s look at Paragraph J. John heard behind him a voice like a trumpet. Now the trumpet speaks of an alarming message. Ezekiel 33: I have the passage there. The watchman, the messenger, when trouble was mounting up, must not compromise the message. They must give the trumpet blast, the warning. So Jesus’ voice like a trumpet is the warning throughout the entire book of Revelation. He’s blowing the trumpet in Zion for 2,000 years of church history, saying, “Church, you don’t know when these things will come to their fullness. But I’m telling you now, I’m blowing the trumpet in Zion. Be warned. Be alert! No one knows the day or the hour or even the generation.” But beloved, I believe that we’re in the early days of that generation. But throughout church history they could never be sure if they were or weren’t. The voice of the trumpet is the alarming message.

### **JESUS AND HIS FATHER ARE IN PERFECT UNITY**

Top of page 4. His hair is like white snow, like wool. Now in Israel, sheep were a very common sight. And so He was using an illustration that was known by all in the land there: white as snow, white as wool. But what’s really happening is that when John sees Jesus’ white head and white hair, John automatically understands that the foundational vision on which this Revelation 1 majesty of Jesus is based is Daniel 7. And if you remember in Daniel 7, the great prophecy we’ve been talking about at the beginning of this message, the Ancient of Days had hair that was white like snow. What Jesus is saying is this: “I and My Father are in perfect unity.” He’s the Ancient of Days with white hair. He says, “I, too, am uncreated. I pre-existed long before My human form. I dwelt in eternity past like My Father. My hair is white.”

### **PERFECTLY PURE AND WISE FROM ETERNITY PAST**

But it’s more than being eternal. His white hair speaks of His perfect wisdom. Beloved, He has thought through every detail of His plan for your life and for the unfolding of the nations. He’s overlooked nothing. His hair is white. His judgments aren’t too severe. They’re not too lenient. They’re not too late; they’re not too early. His calling on your life is perfect. In the unfolding of the plan, He’s in perfect unity with His Father. His hair is white, even as the Son of Man was commissioned by the One with white hair, the Ancient of Days, the Father Himself.

But not only is He wise and eternal; He’s pure. There is no stain; there is no darkness in His logic. Everything is pure to truth and love. There is no fallacy in His plan at all. Everything is based on purity, like the Father.

### **WE HAVE A HIGH PRIEST WHO IS SYMPATHETIC WITH OUR WEAKNESSES**

Let’s look at Roman numeral IV. He’s not only a prophet. I mean, a prophet could scare us. If Jesus was only a prophet, we might be terrified, even with His great supernatural power and piercing eyes. But He’s also a priest.

The idea of a priest is that He's tender. He's sympathetic. He pleads for us; He came to help us. He came to wash us. He came to make provision for our weakness. I can enjoy the prophet, as long as that prophet is also a high priest. The goal of the high priest was to bring the people near to God. "Oh Jesus, I want to be near to God like You are!"

"Follow Me. I'll bring you near to the Father."

### **THE CONFIDENCE THAT HE LOVES US WHILE WE'RE STILL MATURING**

But it's not only that: it's confidence in God while we're on the journey of growing up. Beloved, it's not enough to have a vision to be near God. We need to have confidence in love while we're maturing, confidence that He loves us while we're still immature. And the priestly ministry of Jesus gives us confidence in love. He cleanses us. He pleads for us in intercession. He helps us. He makes provision for us and then He establishes us in confidence before the Father by giving us His own righteousness. What a high priest!

Paragraph C. His garments point to the Old Testament high priest. That's how we know that the high priest is being highlighted here. Undoubtedly, John saw much more, but by the Spirit's leading he gives only the briefest snapshot. Here's the high priest. We think, "I want more!"

The Spirit says, "Come search it out. I'll tell you more of what He's like as a tender, helpful, sympathetic high priest."

### **HE WALKS IN THE MIDST OF THE CHURCH**

Paragraph E. He walks in the midst of the Church. The Church is not a secondary plan to Him. He will bring His church to glory. He's committed to His church. He says, "I'll be in the midst, deeply involved with My church."

He's aware of our needs, our frailty. He's aware of the pressures. He's in our midst. He knows. That's what He's telling John as the High Priest, "I'm with them. I'm near them. I'm involved. I'm committed. I will bring My people to glory." I'm talking about the Church in this age, not just in the age to come.

### **IN HIS RIGHT HAND HE HOLDS HIS MESSENGERS, THE SEVEN STARS**

Paragraph F. Oh, I love this one. Of course, I like them all. But He has in His right hand the seven stars. The stars are the angels, or in Greek, the *messengers*. And in the New Testament, that word can be used for a human messenger or an angelic messenger, depending on the context. Most commentators that I've studied agree that these are human messengers. John gave the message He revealed human messengers to make it known to the churches.

But here's the point: he sees, John does. Jesus has the human messengers in His hands. He says, "I hold them and I uphold them. They're near to Me. They're dear to Me. They're not just a work force; they're My friends. They're My partners. I'm deeply committed to them."

I tell you, when things become weary and hard, I like to look at this and say, "Lord, I'm in Your hands. You've promised to anoint, to direct, to support, to protect, to uphold, to be near. Lord, Your servants are in Your own hands. They're that near and dear to You."

## **HE WILL RULE THE NATIONS IN RIGHTEOUSNESS AND LOVE FOREVER**

Top of page 5. We'll just look at this briefly. Throughout the book of Revelation, He's the King of kings. Here we see Him defeating His enemies, ruling all the nations. He doesn't just remove the bad guys to beat His enemies. He has a master plan. He's going to rule the nations in righteousness and love forever. Some people think of Jesus coming to judge, to get rid of the bad guys. He's only moving the bad guys to establish love and righteousness forever so it's never disrupted.

Paragraph C. His mouth. We get an indication from what happens with His mouth about His kingship. Revelation 19 develops this in greater detail and identifies the two edged-sword coming out of His mouth with His kingly mandate to rule the nations. Out of His mouth comes a sharp, two-edged sword.

Paragraph D. Now the sword of the Spirit is the Word of God (Eph. 6:17). So what John is describing isn't a metal sword coming out of His mouth. Some people said, "Well, that's imagery."

I think it's more than that. What it's saying is, "By the command of His mouth, the sword is released—the sword of judgment that strikes the enemy." It might just be through the direct agency of the Holy Spirit where Jesus speaks and the Spirit moves in power. Or it might be that Jesus speaks and the angels are engaged or the saints are engaged in various ways. But the point is this: the word of command is in the mouth of the King and even the Spirit moves only when the King says it, and when He speaks the sword goes forth. And the sword strikes everything that stands against His kingdom: the demonic forces as well as the human forces that mount up, even in the Antichrist's kingdom at the end in the generation of the Lord's return.

Paragraph E. Revelation 19:15, Jesus appears again and He ties together the sword that strikes with the kingship, His mandate to be King of kings and to rule all the nations of the earth. Revelation 19:15, and we should add verse 16 as well, which says that He's King of kings in that context. He strikes the nations. Now you don't strike a nation with a sword. You actually strike people with a sword. You strike the nations with a rod of iron; that's the institutions. He strikes the people with the sword. He speaks and there's a literal, bloody battle around the city of Jerusalem related to the return of the Lord. It's real. It's not figurative; it's a real military conflict.

Paragraph F. Oh, I love this one. He turns His gaze upon John. That's how I picture it, because John is seemingly is staring at Him awestruck, speechless. And then when He shines forth His countenance, John is overwhelmed and falls like a dead man. The sun shining in its strength speaks of brilliance. This is the Revelation 4:3 jasper-like God shining in His brilliance. Hebrews 1. I'm just going to read these abbreviated so you can read them more on your own time.

## **THE FULLNESS OF THE FATHER'S BRIGHTNESS IS IN THE PERSON OF JESUS**

I'm talking about Jesus as a man, the humanity of Jesus. Yes, He's fully God. But as a man under the anointing of the Spirit, being fully God, the very brightness of the Father shines through Him (Heb. 1:3). The fullness of the Father's brightness is in the Person of Jesus. Who is this Man? Who is the Man we've been worshiping today? The full brightness of the Father is expressed through Him and is a part of His essence, who He is as God Himself. Jesus is fully God and fully man.

### **THE LAWLESS ONE WILL BE CONSUMED BY THE BREATH OF HIS MOUTH**

Revelation 6. In the tribulation, the kings of the earth will go to the mountains and cry out because the face of God is shining in brightness on them. This is the face of the Father and it's also the face of the Son. They're terrified. I mean, what can make the kings of the earth terrified when they get a glimpse of Him?

Go to the next verse. 2 Thessalonians 2:8. At the end of the tribulation, after the lawless one, the Antichrist, has been revealed, the Lord will consume this man by the breath of His mouth and by His brightness at the time of His coming.

Now in Revelation 13 the nations say, "Who is like the Antichrist? Who can war against him? Who can resist him? He's so much more powerful than any man that has ever walked the earth. He has supernatural signs and wonders, the strongest military and political and economic force that any man has had in history. The nations cower before him. No one can resist him" (Rev. 13:4, paraphrased). Jesus of Nazareth comes back. He stands in front of him and all the armies of the earth have gathered around Jerusalem. Jesus walks up in His human body, His resurrected body. He stands before the Antichrist with all the armies of the earth; the undefeated, invincible warrior, the greatest warrior of history stands there with the biggest army of history. Jesus looks at them, blows on them and consumes him. He doesn't even have to utter a word. Isaiah 40:24 describes this: when the Lord returns and stands before the Antichrist, He'll blow on him and the Antichrist will wither before Him. Well, I don't know how it works, but he'll be in bad shape. Then Jesus turns His gaze on him; He stares at him with the zeal that only Jesus has. And the very brightness destroys the antichrist.

Well, then the millennial kingdom starts. We're done with the Antichrist and the kings who have been in the caves shaking. The Antichrist is now destroyed. Isaiah 24. Now Jesus sits upon His throne of glory in the city of Jerusalem. Matthew 19:28 calls it the throne of glory in Jerusalem. There He is on His throne. He's shining in such brightness. We're talking about a man with a human body. We see that this is God, but beloved, the remarkable thing is this: this is Jesus of Nazareth, the One we love, the only Man like this. He sits on the throne. The moon is disgraced. The sun is embarrassed. "It's not fair. We're shown up. We must draw back. That man on that throne in Jerusalem is so much more glorious than we are."

Well, it goes on beyond that. In the New Jerusalem, Jesus in His personhood lights up the whole city forever (Rev. 21:24). I mean, you think the sun was embarrassed? The sun is out of business. The sun knew it was coming. I don't know how that works. That's poetic language. But Jesus is the light of the new city.

It goes up one more notch. Heaven and earth flee from before His face (Rev. 20:11). Beloved, who is this Man who shows forth the brilliance of His Father, and who is His Father?

### **THE MANNER OF OUR RESPONSE DEPENDS ON THE DEPTH OF OUR REVELATION**

We'll go to the last paragraph, to page 6. Let's look at the next two paragraphs. I just saw it. Paragraph J. John fell as a dead man. Beloved, the response that we have is related to the revelation that we grow in. Now this is the extreme response: he falls like a dead man. But he has the extreme encounter with the majesty. But we're to meditate; we're to search these out.

We're to say, "O God, the Holy Spirit, show us. Jesus, we want our spirit to tremble and be exhilarated and fascinated, even like John."

Paragraph L. I use a little acronym, A-R-K, and when I study these twenty-four descriptions of Jesus in the book of Revelation, I just make three responses. I go through this acronym, A-R-K. It's very simple but it will personalize these twenty-four revelations for you. Because they could just be academic: "OK, He's the First and the Last. That's cool. I don't know what it means, but it's cool."

We want it to touch us. The first thing I do is A: I agree. I don't even understand half of what I'm saying, but I simply say, "You're the First and the Last. Thank You. I glorify You as the First and the Last. I get it in my mouth and say it back to Him with a "thank You" and an "I love You" attached to it. "You have eyes of fire. Thank You." I don't even get it, but if you say it, it begins to grow in you and touch you by the Holy Spirit.

Then, A-R-K, I ask for revelation. "Lord, show me the eyes of fire." And I don't mean in fullness; it might terrify me. Jesus only showed us eyes of fire that one time in the book of Revelation. He showed eyes of fire. You know, maybe I want to wait until the other side to see the eyes of fire full on. "But show me this. Show me that You have feet like burnished bronze. Show me that Your words are like a sword. Show me Your hair that's white and pure. Show me this. I want to see it. Thank You that it's real. Show me more."

And then number 3, Jesus said, "Blessed is the one who keeps the prophecy, who responds to the prophecy in their personal life" (Rev. 22:7, paraphrased).

I say, "Lord, let me walk out whatever truth is related to this truth about You. Your eyes of fire: I want to walk in purity. Your eyes of fire: I want my heart to be tenderized. I want to walk in love like You have."

That's how I would pray the final one. Amen. Let's stand.