

Jesus, the Son of Man: Prophet, Priest, and King

INTRODUCTION

We have been interrupted several Fridays in the last month, but I'm very enthusiastic about this series, the descriptions of Jesus in the book of Revelation. We're focusing particularly on the thirty descriptions of Him in Revelation 1, 2, and 3. This is where Jesus appears to John to commission him to prophesy about the end times. The way that He reveals Himself to John will form the way that John prophesies. It will impact not only the message, but the spirit in which he prophesies. We'll get to that in a few moments.

JESUS REVEALING JESUS TO THE CHURCH

In addition to impacting the way John prophesies, Jesus was also giving the truths that were foundational for the Church in Revelation 2-3 to be equipped. Jesus was saying, "Go and tell the Church that this is who I am. Tell them this about Me and it will equip them." I don't want to go through the whole review of that, but Rev. 1, 2, and 3 is one vision. The thirty descriptions of Jesus are self-descriptions. Most of these are the way He described Himself. A few of them are just prophetic declarations by John, but most of them are strategic self-descriptions. This is what Jesus would say about Jesus if He was going to prepare His Church.

There are many levels to these thirty descriptions. This one right here is Jesus as the Son of Man, and Jesus as Prophet, Priest, and King. This is the summary of Revelation 1. I don't want to scare you away; I want to beckon you to this, but there are many levels of truth here and some of them can be more complicated than other truths. However, they are worth the effort, the bedrock of truth of how Jesus reveals Himself.

Now remember, this is Jesus revealing Jesus in a direct way to prepare the Church for the scenario that will unfold in the book of Revelation. So you can go really deep on these truths. You want to get a vision to go deeply. You want to say before the Lord, "Lord, I want to know Jesus, the Son of Man; I want to know Him as Prophet, Priest, and King" —these thirty descriptions. I want to go there. It's not enough to just live on the surface. I want to take the next ten years and go somewhere on these truths.

PROPHET, PRIEST, AND KING; BRIDEGROOM, KING, AND JUDGE

Revelation 1 is the most complete description of Jesus in the Scriptures, the most complete picture of Jesus in the whole Bible. There is more truth in Revelation 1 about the Man Christ Jesus, fully God and fully Man, than in any other place in the Scriptures. He shows Himself very significantly as the Son of Man who is leading the Church through history. It is these very truths that will prepare the end-time Church. He is revealing Himself as the Son of Man who is Prophet, Priest, and King; but by the end of the book it will be the Son of Man who is Bridegroom, King, and Judge. The emphasis starts off as Prophet, Priest, and King, but as the revelation is more fully given, this blossoms off into the Bridegroom, King, and Judge. We'll look at that later.

It's not only that John wants to imitate these truths of Jesus; he wants to be impacted by these truths and he wants to imitate them. He's impacted by them, they change his spirit, and he wants to imitate them in his ministry. But it's the same with us. We want to be impacted by these truths. However, not only do we want to express facets of the grace of God, of the anointing of Jesus as Bridegroom, King, and Judge, we want to express in a very small but significant way in our own life and ministry facets of this dimension of the grace of God.

THE REVELATION OF THE SON OF MAN

In Revelation 1:13, Jesus stands before John. Here it is: This is the bedrock truth. He says, “I am the Son of Man. That is who I am, the Son of Man” (Rev. 1:13, paraphrased). That is a truth with levels and levels of meaning. Later on in the book, in Revelation 14:14, He reveals Himself again as the Son of Man related to the end-time harvest. It’s not just a harvest of souls, it’s also a harvest of righteousness. As the Son of Man with a crown on His head, with a crown in His royalty and authority, He’s saying, it’s this revelation as the Son of Man that will be instrumental in bringing in the harvest. However, it won’t just bring new believers into the kingdom, it will also mature the Church. It’s also a harvest of righteousness, and it’s under the impact of Jesus as the Son of Man.

First, Jesus’ leadership is seen in the Church in Revelation 1, 2, and 3 as the righteous prophet. It says, “Prophet, Priest, and King,” but He’s a righteous prophet, a merciful priest, and a sovereign or powerful king. So there are three dimensions: the righteous Prophet; the tender, merciful Priest who makes for us a way to God’s heart; and the sovereign King. However, just to repeat, for I’ve already said this, as the book unfolds and we get to the final chapter, Revelation 19-22, the final four chapters, the truth of the Prophet, Priest, and King blossoms and we see more light. We see Him as the Bridegroom, King, and Judge.

JESUS COUNSELS US ON HOW TO GROW A CHURCH

Now, Jesus meant for these truths to equip the Church in Revelation 2-3: not just the Church in the first century, but the end-time Church that is wanting to imitate the truths of Revelation 2-3, because Revelation 2-3 is Jesus counseling on how to grow a church. There are a lot of how-to-grow-church seminars out and about these days, and we need to have how-to-grow seminars based on Revelation 2-3, because it’s what the Holy Spirit is focused on when He talks to the seven churches, these issues in Revelation 2-3. These truths were foundational back then and they are now as well. For those who want to participate in the plan that’s unfolding throughout the book, we want to be a part of the end-time plan that’s unfolding. If it’s true that we’re in that generation, and I’m convinced we are, then the truths about Jesus in Revelation 1 are critical. They are foundational to us being equipped to participate in the plan that is seen throughout the book of Revelation and the unfolding of that great battle plan to confront unrighteousness on the planet.

FORMING THE WAY WE PROPHECY

Now, as we experience these truths, they will exhilarate us in love. They will stir us in faith and courage; they will stir our hearts and they will energize us in righteousness. The thirty descriptions here, Son of Man, Bridegroom, King, and Judge, Prophet, Priest, and King, will give faith, courage, and zeal for righteousness. They will literally cause our hearts to be lovesick when we drink from this well. These are the things we want: We want courage in the coming years, not fear. Drink deep from this well.

These truths were meant to form the way John would prophesy. But John was in his nineties; he was at the end of his earthly ministry. So, more specifically, they are meant to form the way we prophesy, the way we pray, the way we serve. When we encounter Jesus in these truths, we prophesy with a different spirit than we do without these truths. A lot of folks prophesy, but when we touch Jesus in these ways we have boldness, we have tenderness, we have confidence. Because we’re humans, without supernatural help, in a lot of our prophesying we end up yielding to the fear of man. So we change the message slightly to adapt it to our audience.

The Lord says, “I didn’t exactly say that.”

“Well, Lord, I threw in a little Hamburger Helper, some sugar to make the medicine go down.” But when we touch Jesus, we have confidence to say the whole truth and nothing but the truth. We don’t have to psych up in the flesh to say strong things, so that when we end up hyper or harsh. We can be at peace with tenderness because we have the confidence of encountering Jesus in these ways. It really affects the way we prophesy in a very dramatic way, because, again, a whole lot of our prophesying and preaching—and a lot of preaching is prophesying—just because we’re humans, ends up accidentally being filled with a spirit of fear and intimidation. We dull the sword, we dumb it down, we cater to the audience, or we have to psych ourselves up to say the whole thing. Then we get a little harsh and a little hyper. The Lord says, “Where is the tenderness?” I can’t say it all and be tender. It’s too much to manage. I’ve experienced some of this; that’s where I’m getting it from. I didn’t read that from a book.

BOLDNESS IN THE MIDST OF RESISTANCE

But if we encounter the Lord, not just in a day or a week, but over time, we feed on this banquet table of the description of Jesus. And particularly I’m locked into the Son of Man revelation: Prophet, Priest, and King; Bridegroom, King, and Judge. It really changes our spirit and our boldness and our confidence to where we’re calm and clear even in the midst of some of the real conflict this prophesy will create. Some of it’s really good news and some of it’s really bad news, but even the really good news is demanding an abandonment out of the people who receive the good news; abandonment which much of the Church today doesn’t have an ear for, but there are more and more who do.

“I SAW ONE LIKE THE SON OF MAN”

Jesus as the Son of Man is, again, the bedrock truth of how Jesus revealed Himself in the book of Revelation. It is the core truth, and the prophet to whom the Lord gave the revelation of the Son of Man was Daniel. Jesus is quoting Daniel very specifically. This is not coincidental or accidental. Jesus is telling His audience, “Go back to Daniel 7 to get the context of what I’m telling you right here. You cannot understand Revelation 1 apart from Daniel 7.”

In Daniel 7:13, Daniel has an open vision. He says, “I saw One like the Son of Man, coming with the clouds of heaven” (Dan. 7:13, paraphrased). So He’s human; He’s a man, but He’s coming on the clouds of heaven to the throne of God the Father, who is called the Ancient of Days. So Daniel thinks, “How does a man get up there on heavenly clouds, and how does He have the power to pass all the angels, the seraphim and cherubim, and approach the Father? Who is this Man?” I mean, He’s more than a man; no mere man could do that. Inherent in this prophecy is the revelation that He is God as well. He’s more than a man. He is Man, but He is God. This is a challenging insight because in the Old Testament they don’t have a clear picture of the Messiah as fully Man, fully God. They have a picture of the Messiah; some of the passages show His supernatural power, and other passages show His humanity. This passage here brings it together in a unique way.

DOMINION OVER ALL THE EARTH

Daniel is watching this vision. “And to this Man was given a kingdom... that all the nations will serve this Man” (Dan. 7:13-14). So Daniel is thinking, “Every single nation will serve this one Man? That is intense.” This is in Daniel 7:13-14. I don’t have enough room in the notes to put all the verses up there, but right before that, in Daniel 7:11-12, the two verses just before, it’s showing the evil empire of the Antichrist emerging in the end times. In context of this Man receiving all the kingdoms of the world is the crushing of this evil, worldwide

empire, the empire of the Antichrist. Again, you've got to go back to Daniel 7 to get the root system to understand the significance of what Jesus is revealing about Himself here.

We're back to Revelation 1, in Revelation 1:13. Just a few verses earlier, Jesus reveals Himself as the Son of Man. John sees the Son of Man, and he knows the Bible. He says, "Wait, this is the Daniel Son of Man. You're Him!" Of course John knew that truth already, being an apostle for over sixty years, but when he saw it he fell like a dead man before the grandeur and the power of the Son of Man. Just a few verses earlier, in Revelation 1:7, John had declared that this Man was coming on the clouds of heaven. Clearly, John was quoting Daniel 7. The Man who takes over the earth comes on clouds to the Father, back to the earth on supernatural, heavenly clouds. Jesus uses the title Son of Man each time He prophesies about the second coming, fulfilling Daniel 7. Some of you aren't familiar with Daniel 7. I'm going to say again that you want to make a resolve and say, "I have to get familiar with Daniel 7." This is the big anchor of truth which the book of Revelation is built on, the revelation of Jesus in Daniel 7.

WE PREVAIL THROUGH THE REVELATION OF JESUS

You might read Daniel 7 tonight, and if it's the first time, you may be a little intimidated by it because there are four beasts. You say, "Oh, no! They're just Gentile kingdoms that all collapse." That's the good news, that this Jewish man takes over all the earth. That is what Daniel 7 is about: It puts a fair amount of focus on the Antichrist emerging and the saints prevailing over time, but we prevail because we encounter the revelation of Jesus as the Son of Man. It's more than the fact that Jesus forgives. We will never outlive or outgrow Jesus' forgiveness. I mean, I love that. But it's more than Jesus giving you money and making your life happier. Much of the gospel that's being preached today is, "Jesus will forgive you if you pray a prayer, and He'll give you more stuff if you hang in there." The Son of Man revelation of Daniel 7 is what the Church needs to be fed on in a very strong way. That is what John is really saying by quoting Daniel 7 here in Revelation 1:7 and 1:13. He's saying, "The Son of Man revelation needs to be part of the diet; not just 'Jesus forgave me' and 'Jesus is going to give me more stuff.'" Obviously a lot of believers have more than that, but I'm talking about a huge number who are connected to that Jesus, and when they don't get enough stuff in the timing, when they don't get the things they want, when things don't go the way they want, they begin to put Jesus on probation. They're giving Him one more chance and they're mad at Him. They don't trust Him anymore. Their ministry isn't big. The person they thought they were going to marry, they didn't marry. The healing doesn't come in time. The money doesn't come through and they start putting Jesus on probation. The Revelation 1 Jesus, the Son of Man, is what we need to feed our spirit on, because it will strengthen us in a very powerful way.

THE FOUNDATION OF THE END-TIME CHURCH

This is so interesting that I don't know what to fully make of it. Jesus described Himself as the Son of Man more than He did any other description. He uses it eighty-five times. He's going back to Daniel 7:13, Daniel 7:13, Daniel 7:13, Daniel 7:13, eighty-five times. Then, after sixty years, He comes back and stands before John. It's no surprise to John: "Son of Man" —here it is again. That was His primary emphasis on Himself during the four gospels. It's the core, bedrock revelation to prepare the end-time Church in the book of Revelation.

FULLY GOD AND FULLY MAN

Now the part that I don't understand is, why did Paul not talk about the Son of Man? Paul never talks about the Son of Man, not once. Peter doesn't; James doesn't; none of the apostles do. Jesus is the only One, and He

talked about it over and over, eighty-five times. Other titles, like the Good Shepherd, He only used once or twice, but He was focused on the Son of Man, and when He comes back sixty years later, what do you think He would say? “Son of Man... tell the end-time Church that that is who I am. Tell them to feed on this.”

Now, when Jesus spoke of Himself as the Son of Man, He was proclaiming that He is fully God and fully Man, because in Daniel 7:13 He is a man for sure, but He is standing at the throne of God. Number one, a mere man cannot get up there, and couldn't get past all the seraphim and cherubim if he did. Then, if you got up there, the Father wouldn't give you all the kingdoms of the earth. I mean, something very unusual is going on here. What Jesus is saying by revealing Himself in Revelation 1:13 as the Son of Man is, “I am fully God; I am fully Man.” Of course we know, but He's going to break it down in these thirty descriptions. He's going to give some details we don't automatically feed on. We have to go after them; we don't want to wait for these truths to chase us down. You know how one day someone gives you a book, and the book says it all clearly, and you say, “I finally get it.” No. You want to go after these truths, not just wait for them suddenly to come to you somehow, like in a dream. I am locked into studying these things. We throw some fasting and prayer in around it, go before the throne, and say, “We are going to go deep on these thirty descriptions.” Again, it's Jesus revealing Jesus, so when He reveals Himself as the Son of Man, what He's saying is, “I am God. I am fully Man. I am one of you, but I am more than you. I am more than meets the eye, but I am one of you. My Father chose Me to receive all the kingdoms of the earth, and I want you to be near Me.” That's what He's saying.

The phrase “son of” denotes a person who possessed the characteristics signified or designated by the name that follows. For instance, Barnabas was called “the son of encouragement” because he was an encouraging person. That's what that means. In Luke 10, Jesus calls us to be sons of peace, which means we are people who bring peace, but on God's terms. That's important. A lot of people want peace, but not on God's terms, so I have to throw that in. John and his brother James were called “the sons of thunder” not because their father was named thunder, but because they had thunderous personalities. That's what the designation means.

THE PERFECTION OF ALL HUMANITY WAS MEANT TO BE

“Son of Man” means He is the ideal Man. He is all that God intended for a human to be. He's not one percent short of all that God intended as the highest ideal. There is one perfect Man. He did it. He wasn't just perfect morally: He has perfect wisdom; He has perfect love; He has full power and He is totally in love with His people. I mean, it is an indescribable dream come true, beyond our wildest imaginations. The truth is beyond anything that we can imagine. Paul is the one who said that. He said, “Eye has not seen, ear has not heard what God has planned for those who love Him.” It is beyond the wildest extremes of your imagination. Get Walt Disney, Steven Spielberg, and five or six other guys, throw them in there and mix them up, and they won't even get to one percent of where God has imagined He's bringing the human race. However, He's doing it through an ideal Man who is already living in the full reality of it right now. He's not waiting for it; He is now the Son of Man. He is the perfection of all that humanity was meant to be.

BRINGING US INTO THE FULLNESS OF PERFECTION

But He's not content to be there alone; He's going to bring you into it. He says, “I am the ideal; I'm not going to be the ideal, I am now. And I will bring you into it with Me. I am not content to be there without You.” We need to feed our spirits on the Son of Man revelation. I talk about the impact of this revelation. John is putting it in the book of Revelation, but only because Jesus showed Himself that way. Stephen was the first martyr (Acts 7) in the new covenant, so when he saw Jesus, in some ways he saw Him as the Son of Man. He saw the Daniel

7 reality. He was the only one who actually saw it until John did, sixty years later, and declared it. Now, this revelation touched his heart and sustained him in that crisis. I mean, they were stoning him. That was intense. He saw the Son of Man, and when he saw Jesus as the Son of Man, he saw several things. He saw the Man who had full victory, who was going to bring him into victory very, very soon. He saw the full triumph of a man, and that Man was beckoning him to come, so Stephen said, “It looks like I lost everything, but it’s really clear that I just gained everything.”

THE MAN WHO SUFFERED ALL; THE PRICE HE PAID FOR LOVE

And there was a second thing he saw when he saw the Son of Man. There was a man who endured more than the stoning that Stephen was enduring. When he saw the Son of Man, he didn’t only see a man who had the victory and who was guaranteeing that Stephen would have it. He saw a man who endured more for love than Stephen was. That Man beckoned him, and that is why the first martyr was sustained by this doctrine. I believe the final martyrs in those final years, in that final decade or so before the Lord returns, as the numbers begin to build, ending in the last three-and-a-half years, the Son of Man revelation will touch us in a very important and significant way. Jesus chose this title, Son of Man, mostly to emphasize His reign and His redemption, the price He paid for love, and the height to which His glory would take Him. So whenever Jesus talked about coming back in glory, when He wanted to show the heights to which God’s glory would take Him and the height of His victory, He used the title “Son of Man” and spoke of His second coming. It happens over and over. I’ve got a lot of verses there for you to look at, but when He wanted to talk about His suffering for the sake of love, He also used “the Son of Man.” Those are the two extremes with which He used the title “Son of Man.” It wasn’t confined to those, but those were clearly the most prominent things on His mind when He brought the saints back to the Daniel 7 Jesus, speaking of Himself, or when He wanted to bring us back to the understanding of who He really is, fully triumphant, fully human, yet engaged in suffering for the sake of love. That is how much He loved us.

THE GRAND TREE TRUNK OF THE REVELATION OF JESUS

Now I’ve got fifteen points on the Son of Man. I’m going to leave that to you and maybe mention one or two of them there. These fifteen points aren’t comprehensive. I’m sure that if you worked on it a little while, you could break it out and make more points or subdivide it, but here is my point. I wanted to give you a little jumpstart. The Son of Man revelation in Revelation 1 is critical to the whole book of Revelation Church. I’m talking about the Church that will prevail in the hour when the events of the book of Revelation are happening.

We want to know the Son of Man. Jesus reveals Himself to John as the Son of Man. He brings it back to Daniel 7. I’m just repeating that for emphasis because I really want you to get that. Then Jesus says, “Think about it: When I revealed Myself in the Gospels, it was ‘Son of Man, Son of Man, Son of Man...’ over and over, pointing to the height of My glory to reign, and pointing to the depths of My suffering because of love.” But He also gives these other fifteen truths, one here, one here, one there, and I believe that all fifteen of these truths, though they could be organized in different ways and have different numbers, are all part of the root system of that grand tree trunk of the revelation of Jesus called the Son of Man.

A DUAL REVELATION OF HIS GREATNESS

So I look at these truths and think, “I want the taproot to go down deep into the soil and find those hidden streams of water, and nourish my heart with these truths.” These are other Son of Man facets to the Son of Man revelation. Ezekiel used the term “son of man” not for the Messiah, not for Jesus, but for himself. He used it

about a hundred times in a different way, talking about himself. He called himself “the son of man.” He wasn’t referencing what Daniel saw, because my guess is that he didn’t know Daniel saw it. Daniel and Ezekiel were prophesying at the same time. Daniel was in the palace in Babylon, and Ezekiel was in the work camp some distance away. It’s not like they got to hang out together and text each other. It wasn’t that kind of thing. Ezekiel knew Daniel was there, but when Daniel was about eighty-two to eighty-four years old, he had this “Son of Man” revelation.

At the same time, over in the slave camp, Ezekiel was using the same term by the Holy Spirit in a different way. He wasn’t talking about the glory of the Son of Man revelation, he was talking about the human weakness and about the suffering he was going through in that camp. So when he says “Son of Man,” he has a moan and a groan when he says it. Jesus revealed Himself to Daniel over in the palace, because they were both in Babylon. Daniel was in the palace, Ezekiel was in the slave camp, in the work camp, and they both received the “Son of Man” revelation. They were the two that got it at the same time in history. Ezekiel saw the profound weakness of his position as a man in a fallen world, and man’s suffering.

Jesus said, “That title also applies to Me. When I come down to the earth, I will show you the profound weakness that I will embrace for you.” We get some insight into the depths of what Jesus did for love by catching the Son of Man revelation that Ezekiel had, which occurred at the same time that Daniel had his. The people in Jesus’ day couldn’t grasp Jesus as the Son of Man because the people of Jesus’ day were far more connected to the Daniel 7 Son of Man coming to the Ancient of Days, which was one of the titles of the Father. He is called “the Ancient of Days,” which means He is eternal; He is uncreated. There is no beginning; there is no end; He is the Ancient of Days.

“HE HAD NO FORM NOR COMELINESS THAT WE SHOULD LOOK UPON HIM”

We’ll look at that title later on in this series, but the people in Jesus’ generation were more connected to the Daniel 7 heavenly Man, the glory of God the Messiah. They weren’t really focused on the Ezekiel side of it, the suffering, the lowliness, the profound weakness, the enduring of hardship. So in John 12:34 they were confused by Him because they knew He was calling Himself the Son of Man and they were running back to check their Bibles, saying, “This doesn’t add up to us,” because the Son of Man was ruler over all the nations. “The Son of Man is really close to God; He rides on clouds. You don’t have that sense about You.” Jesus had no home; He had no place to lay His head; He went place to place to place. He had no retirement; He had no funds. He went from place to place and the Lord took care of Him.

So the people answered: They said, “We have heard from the law” —which means the Bible. Often when it says “the law,” it means the Bible, the Old Testament. “We have heard from the Old Testament that the Christ” —and “the Christ” means *Messiah*; Christ is Jesus’ title, not His last name. You understand that. It’s Jesus the Messiah, Jesus the Christ, which means “the anointed One.” They said, “We have heard from the Old Testament that the anointed One, the Messiah, the Christ, lives forever. We have read Daniel 7. He lives forever, but You say You are going to be lifted up” (Jn. 12:34, paraphrased). He meant “lifted up” on the cross, being killed and dying. They said, “Wait, You cannot be the Daniel 7 guy. We were hoping You were, but You live in this profound weakness and You don’t have a mansion or an army. You’ve got a bunch of ragtag guys hanging around You. You don’t have a big bank account. What is the deal? You keep talking about dying. They said You are going to be lifted up. What? Where is that in Daniel 7? Where is the Son of Man lifted up?”

Jesus could have said, “Go back one book, to Ezekiel. Go to Daniel’s contemporary prophet, the one who was out in the work camp” —it was actually more than a work camp; it was a slave camp—“You will get some insight into what the Son of Man is about.”

They said, “Who is He anyway?”

Jesus said, “I am the Son of Man.”

They said, “No; this doesn’t add up...” because they couldn’t understand how He could have all the glory but endure that kind of difficulty.

PROPHET, PRIEST, KING; BRIDEGROOM, KING, AND JUDGE

So I just gave you a little overview of the Son of Man. I’ll give you less detail, cover a few of these points here, and leave you with the notes. As the Son of Man, He is Prophet, Priest, and King; so it’s the Son of Man who is Prophet, Priest, and King. You want to pull those together because, in Revelation 1, the Son of Man and these three truths are brought together intentionally. Then the Prophet, Priest and King blossoms into Bridegroom, King, and Judge. That is the final emphasis of the Holy Spirit of Jesus in the generation the Lord returns. He shows that the Prophet, Priest, and King is, in fact, the Bridegroom, King, and Judge. Again, we might not get to how they connect, but you have it in the notes. I don’t think we will have time to look there, but again, that is what notes are for. This is developing some of the broad categories of the Son of Man revelation. Again, after this in the other classes we’ll break it down in more detail, but I wanted to give you the broad framework before we begin to look at the details of these thirty descriptions and titles.

THE THREE SACRED OFFICES IN THE OLD TESTAMENT

In the Old Testament, there were three main offices for the leadership of Israel: prophets, priests, and kings. They were very different from one another. These three sacred offices were anointed with holy anointing oil, and by the Holy Spirit they were anointed to function and lead Israel to God through these three different facets, these three sacred offices. Each one of these offices prophetically spoke about how the Messiah would function. The three offices gave some broad stroke understanding because there are a lot of sub-details to all this, but the children of Israel understood the Messiah would in fact be a prophet, a priest, and a king. The Son of Man would be these three things.

It’s not enough to stop there, because the roles of prophet, priest, and king are how we function in the Spirit as well, though obviously on a much lower level. We prophesy; we function as priests, leading people to the Lord in worship and intercession. That’s priestly. We minister in the kingly spirit of victory and faith, where we bring God’s dominion to different parts of the earth. We bring the rule of God, extending it out into society and bringing it into the lives of others. Of course they have to say “yes” to it, but we proclaim it; we model it so that all of us operate in the roles of prophet, priest, and king. Each of us functions in those three things in different degrees from one another.

As a prophet, Jesus is the guardian of truth: He guards it and predicts the future. As the guardian of truth, He declares the truth and backs it up with judgment and power. I mean, in the Gospels He spoke the truth and released power to confirm it. There are other times when He spoke the truth, and when it was resisted He backed it up with judgment. So the prophet and the judge are dynamically connected because they are both

guardians of truth. The prophet proclaims it as things are from God's point of view; he proclaims it, then backs it up with power. That is the judge dimension. This really comes into focus as the book of Revelation unfolds. It's Jesus the Prophet speaking through faithful witnesses, and then Jesus the Judge backing up the truth that He proclaimed. But He doesn't just back it up with judgment in the negative sense, because judgment is also positive. When He is judging the kingdom of darkness, He is liberating the captives. When He judges sickness, there is healing. When He judges sin, there is repentance and holiness. When He judges division, there is unity. So His judgment is positive and negative; it's not only negative, but it's the negative part of His judgment that troubles us.

A WORLD WITHOUT END

In the book of Revelation, Jesus as a prophet is revealing the way that natural history will transition into the age to come. Some people say, "The end of the world." Those of you who have been around have heard this a lot, but there's no such thing as the end of the world. The world is never going to end, and time is never going to end. You know the song, "When Time Ends." No. Time will never end, and never will the world. The age is what ends. It's the end of the age, not the end of the world. The world never ends; natural history ends. The age is the way that the earth is governed. Right now it's governed with a very significant influence of demonic powers blinding and seducing the leaders of the earth. That is how the earth is governed: It's resisted by the righteous, connected to God, but the prevailing government of the earth is, through these leaders, yielding to demons, and we are resisting it. But that is in this age. We have breakthroughs, and they are significant, and we want big breakthroughs, but in the age to come all the demons are in prison. All the government is righteous. It's a different way to govern the earth. It's called the age to come. It's not the end of the world; it's not the end of time. We are on the earth in resurrected bodies. A New Jerusalem has descended.

I went off on a little bunny trail there, for those of you who are just visiting. Jesus the Prophet is prophesying to John so that we could get the prophecy and, in turn, prophecy it to others by declaring it. There is a dynamic connection of the prophet and the judge, because the prophet declares it, but the judge backs it up with consequences, good and bad. Again, when Jesus declared the Word in the Gospels, He backed it up with power. That is a judgment on the kingdom of darkness. His judgment is only on the kingdom of darkness, just so you know. Moses and Samuel both operated in the dual role of prophet and judge. They declared the truth, predicted the future, would say some things, and the power of God would fall. When that happened, the guys who rebelled were in big trouble. There is a dynamic connection between the prophet and the judge.

Here is what Jesus tells John. Jesus the Prophet is anointing and commissioning John to prophesy. He says, "Here is what I want you to prophesy about: things that are" —what is happening right now, the things that exist—"but I also want you to prophesy about the future" (Rev. 1:19). That is how Jesus the Prophet prophesies. He tells you what God thinks about things as they are right now, the way, the true condition. We get God's insight into the true condition of a matter, but then we talk about the future. You find that I have some more details in the notes as to why the prophet ministry of Jesus is described there in Revelation 1.

THE DOOR INTO THE HEART OF GOD

Now we're going to Jesus the High Priest. He is Prophet, Priest, and King. Now, as the High Priest He makes a way for us to encounter God's heart. We love the High Priest; the High Priest blossoms into the Bridegroom God. The One who makes a way to encounter God's heart is fully revealed as the Bridegroom God who says, "Not only have I made a way, we are going to live in perfect union forever. The way is forever, permanent and

secure.” The Bridegroom and the Priest are connected truths. Jesus removes all the hindrances, everything that gets in the way so that we can encounter God’s heart in this age, and then in the resurrection the fullness of God’s heart. Then, the full Bridegroom reality will be manifest. Again, it’s not just the obstacles removed, but the full passion of Jesus’ heart bringing us into perfect eternal union with His heart. Fantastic. We have a little of that connection now, but it will be in fullness after the second coming. Not only are we forgiven, we are purified. It’s not enough to be forgiven. You could be forgiven to where there is nothing from God’s point of view. He says, “No; the price is paid; the obstacles are moved out of the way.” You are forgiven, but there is another issue: being purified; because you can have access to God, but if our spirit is so weighed down and so dull, polluted, and defiled, even when we are in the presence of God, we cannot discern it. We cannot feel it. The Lord says, “I have made the way. It is not Me holding you back. I have opened up My heart. The penalty is removed; here I am.” We are like people being led into the King’s court, but we are blindfolded. Our vision is obstructed. It is not enough to be forgiven. We want to be purified, because Matthew 5:8 says, “Blessed are the pure in heart, for they shall see God”; not because God is mad at us after He has forgiven us. He says, “No; your spirit has to be in tune with Mine. You cannot be weighed down with anxiety, bitterness, jealousy, anger, and ambition, and still connect with My heart. I am not the One blocking the connection; you are blocking the connection.” But Jesus, the High Priest, says, “Not only am I going to forgive you, I am also going to work on you and help you connect with Me. I have removed everything, from My point of view, and I am going to help you remove it from your point of view.”

BOLDNESS TO ENTER THE HOLY PLACE

Look at Hebrews 10. We have boldness to enter the holy place because we are fully forgiven. It is a new and living way. We have a high priest; we can draw near. It is new. The forgiveness is 100 percent complete. This is living because there’s a heart connect; for in forgiveness, not only is the penalty removed, but the defilement is also. The Lord removes the defilement that keeps us from hearing, keeps us from seeing when we have been given access to His throne. A lot of folks, when they think about grace, they only think of the forgiveness part of Jesus’ ministry and they claim, “I am forgiven, forgiven, forgiven.” That is good, and that matters, but in saying “forgiven, forgiven, forgiven,” you cannot see or hear anything. He is doing what is on His heart. Let’s just get that out of the way. It’s not only immorality and drunkenness; it’s ambition; bitterness; anxiety; strife; all the things that pollute our spirits from hearing, because the pure in heart hear. They hear not because they deserve to hear, but because they have removed the obstacles that keep us from connecting. So the High Priest says, “I am going to do that for you.”

We’ll skip the rest here on the High Priest. In Revelation 1, the High Priest is revealed. John sees the Son of Man not only as a prophet, but also as a high priest. Jesus is also a king. You can read that on your own as well.

THE BRIDEGROOM, KING, AND JUDGE

Now the Bridegroom, King, and Judge is going to blossom. The fullness of the intent of God will come to light, and not only will we see the Prophet, Priest, and King; we will see the Bridegroom, King, and Judge. As the Bridegroom God, it is not only the Priest who made a way; we see the full desire in that Priest, but it’s the Bridegroom’s heart. The Priest is a Bridegroom. He not only made a way, He is exploding with love and desire for us. The Priest that made a way has a Bridegroom’s heart. It is fantastic. Without the priestly ministry, the Bridegroom heart would not connect with us, but even with a priestly ministry, if God did not desire us like a bridegroom, we would not connect in the same way in eternity. The Priest is a bridegroom at heart. Fantastic! We see the power of the King. The Judge is that prophetic guardian of truth, but He intervenes to remove

everything that hinders love. That is what the Judge does; His judgment is on the kingdom of darkness, but if darkness is inside of us, the judgment will touch us, not in His wrath, but as discipline. Satan is the god of darkness, and if we let darkness in us, we are letting his activity enter into us. So the discipline of the Lord comes and removes it to liberate us. This is because He likes us. He says, “I know this might be uncomfortable, and it might hurt you, but I love you and I’m coming after you. Are you kidding? I’m not leaving you in that condition; you are Mine. I cannot make you say ‘no’ to darkness, so I can help in a situation that gets your attention to where you are more alert.”

THE MERCIFUL PRIEST IS A PASSIONATE BRIDEGROOM

The righteous Prophet is seen as the zealous Judge; the merciful Priest is a passionate bridegroom. He is the sovereign King in Revelation 1. He is King over all the nations, but in terms of His manifest, kingly power, His power over nations breaks out some throughout history. Mostly through history, though He has power over the nations, He does not enforce it. It breaks out a little here and a little there. There’s revival for a few decades; there’s a nation that says “yes” to some righteousness for a few decades, but mostly through history His kingship has been manifest through His people in the Church. However, He is coming back, and the sovereign King will be not just King, though of course He is King over everything. When He was crowned King at the ascension, He had power over everything, but He manifested it far more fully in the context of His people. But when He comes back, His kingship will be displayed all over the nations, whether they like it or not. So His kingship comes into another dimension at the time of the second coming. He has all the power now, but He exerts it openly for all to see at that time.

THE MARRIAGE OF THE LAMB

There is a dynamic connection between the Bridegroom and the Priest in the final four chapters of the book of Revelation. Notice that in Revelation 19:7, it’s the marriage of the Lamb—the Lamb. The lamb is associated with the priestly ministry. It’s not the marriage of the King, or the marriage of the Prophet, or the marriage of the Judge. It’s the marriage of the Lamb which is associated with the priestly ministry. Then, later on in Revelation 21, the bride is the Lamb’s wife. Again, the bride is connected to the Lamb, which means the priestly ministry. The Bridegroom and the priestly ministry are deeply connected. Jesus, the High Priest, is, in fact, the Bridegroom God.

“I would have thought the marriage of the King has come!”

Jesus says, “No.” It was the priest that moved all the problems out of the way. Jesus is a bridegroom, and as such, we see His emotions. That is all I want to point out, His emotions. The Priest gave us legal access to God, but the Bridegroom unveils the volcanic desire in His heart, the reason for which everything was moved out of the way. So we can connect with His desire. He doesn’t just want to stamp our passport, “Saved, Permitted into Heaven,” and then say, “Don’t bother Me for a million years. I forgave You because I had to, but don’t bother Me.” No. He doesn’t stamp our passport and say, “Don’t bother Me.” The legal exchange called justification moves everything out of the way so that the emotional connection between the bride and the Bridegroom can take place. The volcanic desire of the Bridegroom God can explode and touch our spirit because the High Priest moved everything out of the way. He paid the price so that legally the hindrances are removed and emotionally the Bridegroom reality can touch our hearts. The truth of who we are as a bride comes to full light.

THE BRIDEGROOM AND THE JUDGE ARE ONE

There is no contradiction between Jesus as Bridegroom and Judge, because some folks think of the Bridegroom and say, “Oh, no! The Judge!” There is no difference between the Judge and the Bridegroom. The Judge is removing everything that hinders love. The Judge is not the Bridegroom where He pauses, turns red a little, and says, “Sorry you guys, this is part of the deal. I don’t really like showing you this part of My personality.” No, Jesus the Judge is moving everything that hinders love, moving it out of the way so that love can dominate the created order to those who say “yes” to Him. I have a little here on that, because some people pit the two against each other. I’ve heard people say over the years, “I’m really into the Bridegroom, but do I have to be into the judgment, the end-times stuff?”

I say, “It’s only because you think those are contradictions.” A woman who’s a good friend of mine once said, some years ago, “What have you been studying?”

I said, “Well, I’ve been studying the book of Revelation really intensely in the last year or two.”

She said, “Wait, the book of Revelation? I thought you were the Song of Solomon guy!”

I said, “I am.”

She said, “What are you doing in the book of Revelation?”

I said, “It’s the same message.”

She said, “What?!” It was completely dumbfounding.

I said, “It’s the same message. The Jesus of the Song of Solomon and the Jesus of the book of Revelation is the same Man with no contradiction.”

She scratched her head and said, “Whatever...” and we went onto a different subject.

AGREEING WITH JESUS AS THE SON OF MAN

I gave you in the last session this acronym, A-R-K. There are three ways to apply it; three ways to take these thirty descriptions and apply them to your life in a practical way. A—we agree. I just want to tell you, it is so powerful and so simple, yet sometimes we don’t get it. Many people do not. Agree. Quiet yourself and focus your mind on the throne of grace and say, “Jesus, You are the Son of Man.” You agree; that’s it. Don’t raise your hand, but how many of you have quieted your spirit once and said to Jesus, “You are the Son of Man; I love this about You! Thank You”? Just agree with it, saying “I love You” and “Thank You.” Now, some of you have done that; others of you would say, “Well, I’ve done it about forgiveness, but I haven’t really done this with the Son of Man.” He is the Son of Man. We need to tell Him, and the Spirit moves on us; as simple as it is to do, doing it with all thirty of these descriptions will make a big difference. I’ve got a few little hints on how to say it, and then there are a thousand ways to say it to Him. There’s no one main way, but the point is to agree with Him.

SEEKING THE REVELATION OF HIS GLORY

R—revelation. Ask Him, “Reveal Your glory to me as the Son of Man.” I don’t want anyone to raise your hand; my point is not to make you feel bad, but my point is to enlighten you so that you say, “Oh!” How many of you have actually said, for more than a second; how many of you have taken a few minutes and said, “Reveal Your glory to me as the Son of Man. Talk to me about who You are. I don’t get it, but I love You as the Son of Man. I just don’t understand.”

The Holy Spirit says, “Hey, if you’re going to be that way about it, I’m going to talk to you about Him.” He will give you insight.

KEEPING THE PROPHECY

K—keeping the prophecy. There are several times in Revelation 22 where the Lord tells John, “If you keep the prophecy, if you apply it to your life, if you will apply these truths to your everyday life, to keep the prophecy, then you will be blessed.” So we want to do the K; we want to keep the prophecy. We want to respond to this, so we say, “OK, You’re the Son of Man.” Of course there are so many phrases you can add here. But be simple, simple, simple; don’t be profound. Don’t try to come up with something so that you can tell someone and they’ll say, “Wow.” The whole point is to connect with Him, not to come up with clever sentences. It’s to feel His heart and learn His heart. We say simple things. “I commit to You as the Son of Man to follow Your leadership because You are the King of all the nations. I commit to declare that You are the Son of Man. I will tell people about a practical thing I’m going to do, not just yield to it in my own life, but tell people about You as the Son of Man and proclaim it.” That is part of keeping the prophecy. In other words, you’re doing something about it, not just believing it, which is wonderful and powerful, because if you believe it, it changes your attitudes, but you’re actually going to say and do things related to believing it.

So, that is A-R-K. You want to do this to all thirty of the descriptions of Jesus. If you do this, you’ll get one year turned to ten, ten years turned to twenty, and you will have a mountain of understanding about this Man for such a time as this.

Amen. Let’s stand.

MINISTRY TIME

Jesus, eighty-five times in the Gospel You declared Yourself the Son of Man. Who are You? We love Your forgiveness; we love Your provision, but we want to know more about You.

I want to invite people who want to come forward, maybe for this or maybe for another thing. Some of you, many of you are saying, “I’ve got to get a breakthrough on this; I am resolving in my spirit to go after this. I’m not just leaving it to chance; I will not say, ‘Maybe one of these days I’ll wake up and understand it.’ No. I will eat the scroll; I will go after this line by line.” I’m inviting you to come forward if you would like prayer, or if you want to come and take a stand before the Lord in this regard. Come and stand on these lines if you would like.

We want to know You, Jesus, Son of Man. You are the Son of Man. Just whisper to Him every few moments and say, “You are the Son of Man.” Say, “I don’t get it, but I want to. I love You as the Son of Man. You are

the Prophet, Priest, and King, O Son of Man. Lord, I ask You to unlock Daniel 7 to everyone in this room who wants it; I ask You to reveal Daniel 7, the Son of Man truth.”

In a few moments, anyone who wants to help pray for people is welcome to come up. If you’re visiting but you love Jesus and you like people, you’re welcome to join us. Ask for the spirit of grace to touch them. As we pray for you, if you want something specific, then tell us, but if not, we’re going to pray for the glory of God to touch you.

Lord, I ask You to release Your glory in this room tonight. Release Your glory on the IHOPU students that are home, I ask You right now tonight. Release Your glory in the outreach on Tuesday. Lord, I ask You to come and release Your glory right now in this room. I ask You for the spirit of revelation, for the glory of God to come on their spirits right now.

Feel free to move around, pray for a few folks, or pray for one person for a long time. If you don’t have anything really specific, just ask for help, for grace, for mercy, for fire to touch their spirits, for the glory of God to touch them. Lord, release Your manifest presence right now, we ask. Release Your glory, Lord, right now I ask You.



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