

Jesus' Eyes of Fire, Part 2

INTRODUCTION

Well, we are continuing on the descriptions of Jesus in the book of Revelation, session 6. We are going to look at the eyes of fire a second time. Though we looked at that in session 5, this is an essential truth that we really have to be established in. I'm going to give a little review, but we'll be going into some new territory from the last session.

EYES LIKE A FLAME OF FIRE

In Revelation 1:13, John is speaking. "In the midst of the seven lampstands [I saw] One like the Son of Man. His eyes were like a flame of fire" (Rev. 1:13, paraphrased). This is very significant. John mentions this three times in the book of Revelation, that Jesus had eyes like a flame of fire. This is one of the most emphasized truths in the book of Revelation, when you consider that very few things are mentioned twice, and just a small number are mentioned three times. Jesus' eyes of fire speak of, number one, His ability to see everything. His eye can see through everything in the way that fire penetrates metal. Nothing can be hidden from His gaze. If anything gets in the way, like fire He goes right through it. He penetrates it.

Number two: His eyes of fire speak of His fiery desires. His eyes are not weak, or bored, or unfocused, but are filled with desire. So we're to understand what He feels by this revelation of His face, of His eyes. Number three: It speaks of His ability to impart the fire to us. It's more than desire; it's desire that can be imparted. Number four: His eyes of fire speak of His commitment and ability to destroy everything that hinders love—in other words, judgment. So the eyes of fire are emphasized three times in the book of Revelation. That is a significant emphasis. It sets forth these truths that He sees everything, that He feels desire, that He imparts it, and that He has a commitment and an ability to destroy everything that gets in the way of love.

THE PRACTICAL ASPECTS OF HIS EYES

Now, knowing that Jesus has eyes of fire is actually practical. It seems maybe a little ethereal, but it's actually quite practical. It equips us to walk in the fear of God, knowing that His eyes are on us. It equips us to walk in intimacy and equips us to walk in peace, as well, that He knows all things. That terrifies us if we're resisting Him, but it gives us security and peace if we're seeking to live in agreement with Him, with the same eyes.

This revelation is especially relevant in the most intense hour of history, the generation described by the book of Revelation. In that generation there will be the greatest temptation and the greatest persecution, but Jesus will show Himself as the God with eyes of fire, as the Bridegroom with eyes of fire who will help us to overcome the temptation and to endure persecution. This is related to the truth of His eyes being like fire.

"YOUR FACE, LORD, WILL I SEEK"

I don't have this in the notes, so you might write this down. This to me is a given, but I think it, and I should have put it in the notes. Psalm 27:8 describes when King David said, "Lord, I will seek You." "When I said, 'Lord I seek You,' the Lord said, 'Seek My face,'" specifically (Ps. 27:8, paraphrased). God said, "Seek My face"; then David said, "That very thing I will do. I will seek Your face." It's interesting that David is the first one to whom God, the Uncreated, said, "When you seek Me, set your focus on My face. Set your focus, set the focus of your heart" —in other words, the posture of your heart. "Your face is to be set upon My face," because that is the premise of this whole teaching about the eyes of fire, that we posture our hearts to look at God's face,

which means to meditate on these dimensions of who Jesus is, but we do it with confidence. It's not just that we study it on the run, but we actually set our face on His face, because to look at His face is different than looking at the sky or the stars and meditating on the power and the work of His hands. When He says, "Look at My face," He is saying, "Posture yourself through focused meditation upon the interior qualities of who I am," because through His face we touch His heart. "Set the focus of your heart to know the stirrings and the movements of My heart." That is what He means by, "Seek My face." When we seek His face, we come into encounter with the truths that are related to His face, His eyes of fire.

A FACE LIKE THE SUN AND EYES LIKE FIRE

Of course, not many people will see the eyes of fire like John did in this age, but there are measures to this. Our heart can be stirred by the fire of God at a really low level, and increasingly-more intense levels even before we see Him face to face, or even those who might be blessed to have an encounter like John. Although when John saw the face of Jesus, with His face like the sun and eyes like fire, he fell like a dead man. So if you are blessed to have that experience in this age, well, then it would be rare, but the point of this passage is this: There are measures of experience from the beginning, stirrings of the fire of God on our heart to the more intense measure of release upon our heart.

Now, the truth or the message of Jesus' eyes of fire is that it reveals His majesty and His beauty. It imparts His power. It tenderizes us. It fascinates us and terrorizes us like John, who fell as a dead man when he saw the eyes of fire. Now, we want to be fascinated, tenderized, and, in a holy way, terrorized. The fear of the Lord is what I mean, being awestruck at various levels. So we want to set our face towards the Lord; we want to set our face upon His face so that we see the stirrings of His heart, the quality of His heart, which is more than just the work of His hands. That is what this truth is about. It's the posturing of our heart to receive from His heart.

"OUR GOD IS A CONSUMING FIRE"

It is very significant that Moses received this understanding from the Lord directly. God spoke to Moses and said, in essence, "I am a consuming fire." He said, "The Lord your God is a consuming fire, a jealous God" (Deut. 4:24). That is God revealing God to Moses. God significantly connects His consuming fire to His jealous desire. He connects the two together. If He hadn't done that, we may never have understood it, but He gave it to Moses. His consuming fire and His jealous desire are connected deeply. Fire is not just an issue of removing the wrong things; it's the revelation, the unveiling of what burns in God's heart: jealous love. He is a consuming fire, which means a devouring fire. Now, if we live in agreement with Him, we want Him to devour the things that are getting in the way of love in our life. We want to love Him more; we want to feel His love. We want Him to consume or devour the things that hinder our experience, but for those that resist Him, He is still a devouring fire. He is a consuming fire who jealously desires us. That is the positive side. He fiercely destroys that which resists His love. There is no presentation of God in either the Old Testament or the New Testament that can diminish this in truth; meaning, some people have the entirely wrong idea that God was fire in the Old Testament, and that in the New Testament He is love. No. In the Old Testament and the New Testament, He is identically the same. He never, ever changes. When someone tells you, "Well, that is God in the Old Testament and this is God in the New Testament," that is completely in the wrong direction of what the Scripture says.

In Hebrews 12:29, the writer of Hebrews actually quotes this verse and applies it to the New Covenant believer. "Our God is a consuming fire" (Heb. 12:29). In doing this, he quotes or makes reference to Deuteronomy 4:24. But the God of consuming fire has jealous desire. There is no contradiction in Jesus' personality. His desire that

wants us and the power to destroy everything that hinders love is the same fire. There is no contradiction in the Jesus who is a consuming fire of desire, in the positive sense of love, and the Jesus who is a devouring fire of judgment. He is exactly the same person with no contradiction whatsoever.

RIVER OF DESIRE, RIVER OF DESTRUCTION

The implications of God as a consuming fire are seen when we study how God describes His own throne to His people. Now, God has only described His throne a few times in the Bible, but each of the times He describes His throne, He allows the prophet to see the fire of desire and the fire that destroys. It is the same fire. He lets the prophets see that fire around His throne. It's very significant because the implication of the consuming fire is this: Everything that is close to God has this fire of desire and this destroying fire that removes everything that gets in the way. It has both elements, which is the same fire, and every description around the throne, and those that are nearest God's throne have the most fire.

In Daniel 7:10, Daniel is looking at the throne of God. He sees a river of fire coming out of the throne. Now, this is a river of desire; this is a river of destruction. Again, the destruction only destroys that which hinders love. For those who agree with love, it is an empowering fire; it is an enabling fire. It is a fire of impartation. To those who resist, it is a fire of destruction. It is a fire that devours in the negative sense. Of course we want Him to devour the things in our heart right now. I want to feel Him more; I want to understand Him more. Lord, remove the things that keep me from feeling and understanding You more. That is the devouring fire, the consuming fire.

THE FIRE ON THE SEA OF GLASS

In Revelation 15:2, John saw the saints all before the throne on a sea of glass. Now, there are billions of saints, several billion saints in history, all standing on the sea of glass: all those in the past, up to that time in history, a billion or two. No one knows the number, but they're on the sea, which is the great conference center, the great convocation place where all the saints gather. They are standing in the midst of flaming fire. Can you imagine a sea before the throne that is large enough that a few billion saints could be there, and they are all consumed in fire? That's like the upper room in Acts 2, when the Lord released fire in the upper room. That was only a token of the prayer meetings around the throne of God that are filled with fire. Of course, that is a fire of desire. There is nothing that's in the way. What they saw and experienced in Acts 2 was only a token of what John saw in Revelation 15. I mean, I can imagine John through the years, when the saints would ask him what it was like being in the upper room in Acts 2. He thought, "Well, it was amazing. There were tongues of fire, and we saw the fire with our eyes." Now John is in his nineties and he sees the real upper room, the heavenly upper room, and he says, "We only had a small token of that back in Acts 2."

THE BRILLIANCE AND BEAUTY OF FLAME

Just to give a dictionary definition, I've put together a few dictionary definitions of *fire*. Fire is a chemical reaction that releases heat and light accompanied by the brilliance and the beauty of flame. That is what fire is in the simplest definition. It is a release of energy in the form of heat or the form of light, but in the brilliance of flame. It is beautiful in the glorious brilliance of flame, and the natural fire speaks in a dim way of the energy, the light, the heat and the brilliance of God's very own person. God doesn't just have these qualities; this is what His being is like. To come into contact with Him is for the heat and the light of His being, and its energy and its beauty, to be imparted.

THE UNTIRING FIRE OF GOD'S DESIRE

Now, in Psalm 27:8, which we looked at a moment ago, the Lord said to David, "Seek My face, David," David said, "That very thing will I do." He didn't just mean seeking God's hand to be delivered from his enemies, because that was what David was doing. He was seeking God's hand because he wanted freedom from his enemies, and the Lord said, "Look Me in the face. Your face to My face, your heart connecting with My heart," is what He was saying. Now, when we apply the truth of Jesus' eyes of fire, it's the truth of seeking His face, but it's more than just seeking His face. It's seeking His face with the understanding that there is fire in the heart of Jesus, in the eyes of Jesus. When we come before Him to seek His face, the absolute, top priority is that we come before Him not afraid that something will be destroyed, but that we know we're encountering God who is love, who is desire itself. We are encountering the purest expression of intense desire in the being of God. I've read commentaries where some people talk about fire; often they only talk about judgment, but fire is first desire before it's judgment. It is His desire for love that creates the need for judgment. If there was not a fire of desire there would be no need for judgment. His holy desire is in place. His holy purity and His holy love is the same thing. They are all synonymous.

THE HOLY, BENEVOLENT JEALOUSY OF JESUS

When we come before Jesus, foundational point number one for His eyes of fire is that He is a God of strong desires. This is foundational to the bridal paradigm or the bridal perspective of the kingdom of God. God doesn't just have power, He has desire. He doesn't just have desire to remove the negative, He has desire to interact in a positive way with His people. He is the God of desire. When John sees Jesus' eyes, it gives insight; when John makes this truth known to us himself, because John already knew it, it gives us insight into how Jesus feels when we seek His face. He is filled with holy benevolent jealousy. His jealousy is holy. It is pure and it is for our good. It is for the good of His kingdom. It is not a weak, selfish, evil, envying jealousy. It is not jealousy like man has. It is a whole different order of jealousy. It is benevolent jealousy. It is jealousy for our good and for the good of God's kingdom and for the good of His glory. The fire is consuming, which means it takes possession. It consumes; it controls. It takes possession of everything that gets in its way. What an intense description! But this is not just an inscription, it's a reality. This is the Jesus whom we just worshipped for an hour a moment ago. God's love is not passive. When you listen to the views of different people today in secular humanism, it's like love is tolerant and passive. Love is not passive and it is not tolerant. Love is pure desire when it comes from God. Desire implies want but it does not imply lack. God does not lack anything, but He still wants. He desires not because He is needy, but because He is love. He is the very fountain of desire itself. There is nothing passive or tolerant about His desire. It is intense; it is full steam; it is tender in its application but it cannot be improved upon. It cannot be increased, is what I mean by *intense*.

THE PURIFYING FIRE OF BAPTISM

Now what encourages us in a practical way is that Jesus has promised to baptize us in fire: in other words, to release tokens of His eyes of fire on our lives and upon our ministries to touch history with His fire. In Luke 3:16, John the Baptist said, in essence, "When Jesus comes, before His purposes are complete, He will baptize His people with fire" (Lk. 3:16, paraphrased). We have a biblical basis to have confidence that we will experience the fire of desire and participate in the fire that removes everything that hinders love. That is called judgment. Fire makes metals soft, so the fire of His eyes will soften our heart. It will tenderize us. Fire causes ice to melt, so we bring our heart before Him, and what is cold will become warm, tender and soft. He promises to visit, but we need and we will receive that dimension of grace. Again, there are many levels, from a beginning level to greater levels.

“I want that fire in my heart.”

The Lord says, “If you want it, then seek My face. If you want it, don’t seek My power, but seek to encounter My heart.” David was seeking the power of God in Psalm 27. It begins with him saying, “Lord, help me with my enemies.” The Lord says, “I want you connected to My face, David; that is what I want you to do.” It’s more than seeking power. It’s very common for people to go to a prayer meeting and seek the power of God. There is nothing wrong with that; it’s very biblical, in fact, but you can seek His power, you can seek His hand without seeking His face. Others can seek His face but not His hand, meaning they want their heart touched but they don’t really care what happens in society or in the church. We want His face and His hand but we want them in the right sequence. We have the confidence that He promised to baptize us in fire, to release some measure of the grace that is released through His eyes if we will sit before Him and ask Him for it. When we feel cold in our love, when we feel cold in our service, we say, “Lord set us on fire. We seek Your face. We come in. We posture our selves by setting our eyes on Your eyes so we open our spirit to receive from You.”

“DID NOT OUR HEARTS BURN WITHIN US?”

Again, in Acts 2 He gave a token of the baptism of fire (Acts 2:3). There were 120 people who were praying for ten days. But this was just a down payment. Up to that point in time, it was the biggest down payment they had ever seen. God had shown His fire on Mt. Sinai when the children of Israel saw it, but the fire did not come on them. When Solomon’s temple was being dedicated in 2 Chronicles 7, the fire fell and the people saw it, but it didn’t get on the people. Here in Acts 2, it gets on the people, but then again, a minute ago we looked at how the sea of glass in heaven in the New Jerusalem will be the book of Acts reality to the full ideal, the full manifestation. The fire will be on the people of God forever, but we have a right to ask for tokens of it now. A little of this fire will change us in dramatic ways. We can receive it over and over and over. I am constantly asking the Lord, “Release Your fire more. Whatever measure I have, I want a bigger measure.”

He says, “Well, seek My face. It is in My heart to give you fire, but we’ve got to make eye contact for that fire to touch your heart.” In Luke 24, when Jesus after the resurrection was talking to the disciples on the road to Emmaus, after He was gone they said, “Did you feel that fire burning on your heart? When He spoke the Bible to us, when He was talking about the Bible, did you not feel that flame on your heart?”

The other guy said, “Yes, I sure did. I didn’t know what that was!” When we come to Jesus and talk to Him in our personal prayer life, sitting at the feet of Jesus, and the subject is the Bible, we are talking to Jesus about Jesus in the Bible. We’re talking to Him about God, but it’s in the context of the Word. The Word is open and we’re talking to Him. That is the posture where the spirit of fire touches us. You want to make Luke 24:32 one of the promises that you’re believing for in this age. Never let go of Luke 24:32, because when you talk to Jesus about the Bible, when the two of you talk using the Scriptures themselves, the fire of God will touch your heart progressively over the years.

“MANY WATERS CANNOT QUENCH THIS LOVE”

It was in July 1988 when the Lord spoke Song of Solomon 8:6 audibly. He was talking about this young adult movement that would come. This was twenty years ago. I’m summarizing it, not quoting what He said exactly, but the summary of it was, “I am going to release the anointing of Song of Solomon 8:6 upon these young people.” That is a subjective prophetic promise for us as a people, but He said, “I am going to do this around the whole world in other movements, in other streams in the body of Christ.” He is going to release the fire of love

upon the human heart. We want this in fullness like they have on the sea of glass when everybody is in the fire of God to the full degree. That's in the resurrection, or before the presence of the Lord face-to-face is a better way to say it. But we can have tokens of this right now. "Lord, I want the seal of fire; release fire on my heart."

The Lord says, "Well, come and set your face on My face, not just on getting the power in your ministry" — though, again, that's a good thing as well. I don't want to minimize it; it's right to seek God for power in ministry. We don't have to choose; we get His face and His hand. We get them both. The thing I fear is that we could be right here at IHOP-KC prayer meetings twenty-four/seven asking God to change society and laws, to release the power and save the lost, but never encounter His fire in our own heart. We seek His hand, seek His hand, seek His hand: "Break in and change America. Break in and change Europe. Break in and change this, change that, change this. Bring thousands to the kingdom. Purify the church." We are asking Him for power but we never, ever get eye to eye with Him and ask Him to touch our hearts with His own fire. That is because they have a vision of Jesus with power, but not a Jesus with eyes of fire who will touch their heart in a very deep and intimate way, in a supernatural way. I want the whole thing. I want Him to break in, in all the levels of society and the Church, but I want my heart to be stirred by those eyes. Does your Jesus have eyes of fire that want to intimately connect with your eyes and touch your heart? That is why it is critical that we get this in our foundation, this vision of Jesus the Bridegroom God, this Jesus with eyes of fire.

"THERE IS NO CREATURE HIDDEN FROM HIS SIGHT"

Jesus possesses all knowledge. He is *omniscient*. Being omniscient means He has all knowledge. *Omni-* means all. He has all knowledge. It says in Job 34:21 that His eyes are on the ways of man. He sees all the steps of man. The Lord sees every single thing we do. He sees the full truth about everything in the way that fire penetrates metal. That is the imagery that we have in the Scripture because it is true. His eyes can see through everything in the way that fire can go right through metal if it's intense enough. However, His fire is far more intense than natural fire. He sees the heart of the matter; He sees behind the scenes and below the surface of everything in our heart, of those things that are for us and those that are against us. He sees everything. If your heart is set to love Him, that is a powerful, reassuring reality, that His eyes are set upon us. It says in Hebrews 4:13 that there is no creature hidden from His sight, meaning that there is no human, yes, but there is also no demon, there is no angel, there is no created being that is hidden from God's sight or beyond the scope of God's control. There is no demon of whom God does not have full knowledge, who is not completely in the sight and in the scope of God's authority and knowledge. "There is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account" (Heb. 4:13). When it says, "All things are naked," it means there is no human covering that can distort that knowledge or hide that knowledge. You can't get a group of people who agree with you, and then the knowledge is changed. That's what happens a lot in the court of man. You get all the right people agreeing, and then the judge gives a ruling—a false ruling. God says that everything is naked; there is no human way to cover the truth of anything. It's all wide-opened to God. There is no creature hidden from His sight, again, whether it's angelic, demonic, human, or even a creature. I mean, there may even come a day when you say, "Lord, that creature is causing me trouble. I know that Your eyes are on it; help me." That might be more relevant in the days to come than we imagine.

THE EYES OF THE LORD ARE UPON YOU

Now, one very simple but very practical definition of the fear of God is the awareness that God sees everything you do. That is a definition of the fear of God. If you know He sees everything you fear the Lord. Many people live disconnected from that awareness. Even people in the body of Christ get caught up in what they're doing

and they lose connection with the truth that everything that they do is before God's eyes. Now, that's not just a negative truth to make us stop doing the bad stuff, it's a powerful, empowering truth because He also sees the good in the cry of your heart as well. He sees the intention of your heart to do well. Even when you come up short, He sees it all. So when you read this, you don't only think, "Oh, no!" you also say, "Good!" because the part that's bad you can repent of, and because of the blood of Jesus it can be erased.

I like the idea that God's eyes are on me. When I mess up I can genuinely repent and the blood of Jesus covers it, but the rest of the time which is the vast majority of our lives, all of us, most of us in this room are reaching in our spirits to obey Him. We are serving Him in small areas that people don't appreciate. We are crying out for breakthrough and it seems like nothing matters or nobody sees it. I want to assure you that His eyes see it. He takes careful notice of everything. This strengthens those who love Him; it is hated by those who don't love Him. He sees everything. This is a very, very powerful truth. This truth makes the righteous very happy and it makes the wicked very mad, the truth that God sees everything.

SEDUCING SPIRITS, AND DOCTRINES OF DEVILS

Look at this in Proverbs 15:3: "The eyes of the Lord are in every place, keeping watch on the evil and the good" (Prov. 15:3). Jesus Himself applies the truth of His eyes of fire to the church at Thyatira. Now, we have got to pay special attention because this is the one time in the Bible where Jesus applies what it means for the eyes of fire to be received. He gave one aspect of it, not the whole but one aspect, to the church of Thyatira. There was immorality in the church: The leadership of the church was allowing Jezebel, who was teaching in the church, to condone immorality, and the leadership was not stopping her. Many were following her. It does not give us the percentage but it was a big enough number to where it warranted Jesus pointing it out. It doesn't say most of the people were doing it.

Now, in Revelation 2, Jesus Himself is talking. He's personally applying one aspect of the truth of the eyes of fire. "These things say the Son of God, who has eyes like a flame of fire... I have a few things against you, because you allow that woman Jezebel, who calls herself a prophetess, to teach and seduce My servants to commit sexual immorality" (Rev. 2:19-20). To *seduce* them means presenting immorality in a way that made people careless about it. She seduced them by teaching the Bible in a way that made them comfortable stepping over the lines that the Word of God gives.

Beloved, that teaching is filling the Church today. The way God's servants were seduced by her was by this teaching that said it's OK to step over those lines, that the Lord doesn't care. That is called a seductive deception. Many people are being seduced by a presentation of the grace of God that allows for a little immorality as long as they don't get too carried away. The problem is they almost always get carried away. It may take a month or two or year or two but that process works in their spirit and eventually they get carried away and Jesus knows it. It always ends up at a level beyond what they expect; so that even at the introductory levels, the Lord says, "No, absolutely not."

"I WILL GIVE TO EACH ONE OF YOU ACCORDING TO YOUR WORKS"

Here's what Jesus says to her: "I personally will put her in a sick bed" (Rev. 2:22, paraphrased). I know some people don't like that sentence that Jesus just said, but Jesus said it. He says, in essence, "As a matter of fact, I am going to take it up a notch. I will kill her disciples." We're talking about believers in the church. Her children were her disciples, not her physical children, those that were buying into this doctrine. "I will kill

them,” which is actually the mercy of God, because it will keep some of them from going further to denying their faith later on.

Jesus says in Revelation 2:23, “Here is what I want. It’s not just a mercy to the person I kill, it’s also a mercy to all the churches in the region of Thyatira, all the churches in the region of Asia Minor” —which is modern-day Turkey—“because they will see these deaths and they will know it was the hand of God” (Rev. 2:23, paraphrased). Jesus said, “I will do it in a way where they will know that I am the One who searched the minds of everyone, and the fear of God will fill the church.” Most of the Church doesn’t have a Jesus who does this, but He is about to move into this kind of activity in the days to come. It is glorious and it is terrifying when He does it. In Acts 5, for example, the liars started dropping dead in the church services.

I’ve heard people say, “Glory to God!”

I say, “Well, say that a little slowly. Say ‘Glory to God’ and put an asterisk. Say ‘Glory to God’ after you repent.” People say, “We want Your power.” Jesus says, “If I come in power, I will kill the liars and I will judge immorality. Do you really want Me in power? Because there will be no bias if I come in power. There will be no partiality. If I come in power, I will strike liars; I will strike the immoral in the midst of the Church.”

No. What we mean is, “Lord, win the lost and make the services exciting and make our ministry big.” He says, “No. I don’t do it that way.” He says, “I come in power and I will come starring as Me, Jesus. I will not change. It will be the true Me.”

So I say, “Lord, break in with power, but don’t give us more power than we’re ready for the consequences of.” Of course we want fullness of power, but we don’t want to be naïve about it, because He is coming with eyes of fire, meaning that there are serious consequences to His desire. When He manifests His desire in a powerful way for saving, the desire that is in Him is also manifest for removing that which gets in the way of love.

“Come with power.”

He says, “Well, I come with eyes of fire.”

“We want Your eyes of fire.”

“Well, the desire I have for good will have consequences for those that are not doing good.”

“Come with fire, come with power.”

Jesus says, “OK, I will,” and He will.

JESUS, THE JUST AND HOLY AVENGER

Now the truth to Thyatira was this: when He said I have eyes of fire, He was saying this to the whole church at Thyatira. “Those of you who are involved with Jezebel, I have enough power, that if we will connect our gaze with each other, if we will lock hearts, if you will set your heart upon My heart, if you will set your face upon My face, I have enough fire that I can deliver you.” This was an offer of deliverance, not just a warning of

judgment. He was telling the saints of Thyatira, “I have eyes of fire; I have enough power. My power is more powerful than immorality and pornography and all these things. I have more power than darkness. Come to Me.”

But then He was saying a second thing: “When I gaze upon you in My power, if you don’t take it, then there will be negative consequences.” In that case, some of the believers were actually struck dead by the Lord Himself. It’s what He said. He would orchestrate it. I don’t know the means He would use, but He would orchestrate it. He says, “I will kill them. I will be the One responsible for taking the action.” The Jesus of the eyes of fire will deliver the one who wants delivered. He has enough power to deliver, and the Jesus of the eyes of fire will intervene to those who don’t want it. We want His power. We want Him to break in but He does not come just to make ministry exciting and to make meetings exciting. He comes as the Jesus with eyes of fire. That is who we want.

“HE WILL PURIFY THE SONS OF LEVI”

In Malachi 3, He said something related to the second coming. This was before the second coming, and it’s related to events before and after His coming. This is what the prophet Malachi says, but it’s the Holy Spirit describing the Messiah Jesus. He said, “When He comes at the second coming, He will come like a refiner’s fire.” Beloved, we have the Word of God as our basis. He is coming in a way to manifest fire to deliver our hearts from anything that is negative. He will come like a refiner’s fire. “He will sit as a refiner and purifier of silver. He will purify the sons of Levi” (Mal. 3:3)—which means the priests. He will purify the priests. He will purge them. He says, “When I come, I will come with grace to liberate people from the compromise in their lives. If they don’t accept the liberation, I will confront them, because I care about them and I care about the larger purpose of God,” because when God confronts a few, the fear of God falls on the multitudes. That is what happened in Acts 5 when Ananias and Sapphira were struck dead: The fear of God fell on everyone. Who knows what deliverance it was for Ananias and Sapphira in the big picture? Who knows where they would have gone with a defiled spirit in the days to come? I mean if you can lie before God in the midst of the greatest outpouring of the Holy Spirit, who knows what they were capable of as the years unfolded?

THE LONGING IN OUR HEARTS TO DO RIGHT

Now Jesus having eyes of fire speaks of His seeing our longing to love Him. This is the positive. He sees the positive stirrings of our heart. He doesn’t only see the negative; He sees the longing in our spirit to do right. When some people think of Jesus seeing everything, they only think of Him seeing the negative in their life. He sees the positive. This is very important. Now we looked at a bit of this in the last session so I won’t go so much over it, but I wanted to put it in there as well as a point of review. When the Lord comes, He will bring to light the things hidden; He will reveal the counsels of the heart, which means the motives of the heart. He will reveal the workings of the heart, the counsel or motives or stirring in your heart. Then He says what was probably very surprising to the Corinthians. Paul said that God would praise each one of them (1 Cor. 4:5).

“What? When God reveals the counsel of my heart, He’s going to praise me?” In other words, He would affirm what was in their hearts. “But I thought when God revealed my motives, I was in big trouble!”

Paul said, “When God reveals your motives, you get affirmed. You are praised by the Lord.” Now, that’s a good time for you to say in your heart, “Lord, thank You; thank You; thank You.” The stirrings, the workings of your

heart towards Him are being registered and being noticed by Him right now. He will praise you for them; He will praise the counsels and the workings of your heart.

“THE EYES OF THE LORD ARE ON THE RIGHTEOUS”

Psalm 34:15 says, “The eyes of the Lord are on the righteous, and His ears are open to their cry” (Ps. 34:15). His eyes aren’t just on what the righteous do or the good they do; He sees their cry. Now, this is a cry for deliverance from enemies, but it’s also a cry for deliverance from spiritual enemies, not just physical enemies. He sees the cry in their spirit; He sees that their heart is set. They have enemies, physical and spiritual, and the Lord says, “I see it. My heart is on you. You have set your heart on Me; My heart is set on you.” He sees the “yes” in our spirit; He sees our cry for help. The Lord doesn’t define our life by our struggles. He sees more than our outward actions. He sees the reach in our spirit to love Him and to please Him. Part of how the Lord defines us, not entirely but part of it, is what we have set our heart on; what we have set our heart to be. Many of you have issues in your life that you’re struggling through. We all do, but you’re saying, “Lord, I love You. I want to break through; I want to be Yours.”

He says, “Yes.” That is how He defines you. He doesn’t define you by your failures. He defines you through the gift of righteousness, the blood of Jesus and the cry in your spirit to obey Him. That is how He sees you. He doesn’t see you mostly as someone who does wrong; He sees you mostly as someone who is seeking to break through and is crying out for help to do right. He takes our love very seriously; He takes our love for Him even more seriously than we take our love for Him. We know we love Him, but He really knows we love Him. We know we love Him and then we fail; the devil comes and says, “You hopeless hypocrite, give up, give in!” A lot of folks say, “You know what?” It’s just no use.”

The Lord says, “No, you do love.”

“Oh, yes, I do, do I not? I really do.”

THE FIRE THAT DEVOURS OUR RESTRAINTS

The Lord even reminds us of our love for Him. It is a beautiful reality. He affirms what I call the budding virtues in our life. He knows the virtues in our heart. They start out as desires, the desire to breakthrough, to be pure in whichever one of ten areas. That desire is the beginning. It is the seed for which the full virtue is manifest in the future. It is the beginning of victory. We can have confidence that His pleasure is on us while we are growing because His eyes are filled with desire. He will release fire that helps us break through that thing that is holding us. The ropes that are binding us, the fire will burn those ropes and free us. I am talking about emotionally. His eyes are always on us. He sees every movement of our heart to love Him. Do you know the way you move Him? I love that song that we sing here at IHOP-KC. Do you know the way that we move Him?

“YES, LORD, YOU KNOW THAT I LOVE YOU”

When Peter stumbled and denied the Lord three times, the Lord appeared in His resurrected body standing before Peter and saying, “Peter, do you love Me?”

Peter said, “Oh, no!” This was like torture. Jesus asked him three times. Finally, the breakthrough came in Peter’s life and he said this: “You know I love You. You know that I do.” That was the reality that touched Peter. Beloved, when you know that the Lord believes that you love Him, when you know that the Lord sees

your love for Him, when you know that He has not written you off as a hopeless hypocrite, you are beginning to see the truth of the eyes of fire make an impact on your heart. His eyes see. His eyes of desire see our desire. See, because He has clarity and such desire He has a propensity to see desire because He is desire. That's is not the right word, *propensity*. It's is a wrong word to use about God, but because He is desire He sees it really clearly. So His eyes of fire see our desire. His eyes of fire liberate us from the ropes that bind us. His eyes of fire will break in if we do not yield. He will help us, even if it has an "Ouch!" to it. He will remove everything that gets in the way. That is what He told the saints at Thyatira. He said, "If you don't remove this Jezebel thing, I will come and visit you and search you out with My eyes."

THE RAYS THAT PIERCE THE FOG OF CONDEMNATION

Well, anyway, Peter said, "I know that You know that I love You." Beloved, when you fail and stumble, but you know that God knows you love Him, I tell you, the shame breaks off. The shame breaks off. Now we spend excessive amount of emotional energy fighting condemnation. Many saints do. I mean, the blood of Jesus is shed for them; He paid all the price for sin; there is a "yes" in our spirit; The Holy Spirit is helping us. We have confessed the sin; we have said no to it; we have stumbled in it. The Lord says, "I will forgive you," whether it is bitterness or covetousness or envy or immorality or the many types of lust that there are operating in the world. When shame and condemnation shuts our eyes down, we get so preoccupied with our failure that we lose eye contact with the Lord. I'm talking about the posture of the heart where our face is locked in on His face; not just where our face is on His hand, but our face is on His face, meaning we're gazing in His eyes. I'm not saying I can picture His eyes so clearly; that's not what I mean, but my eyes are fixed on His eyes. My heart is postured and attentive to His heart. That is what it means. When you are looking at His eyes you are attentive to His heart, but because of condemnation people lose that attentiveness. They lose that gaze. Their Bible gets boring when they have guilt on their spirit and condemnation. It is really hard to read the Bible when you have condemnation, because you are not dialoguing and cannot dialogue with the Person who loves you. You are running from Someone whom you imagine is mad at you. You can't talk eye to eye with someone when your conscience isn't clear. You know how, when you have a little child, five or ten years old, Mom and Dad know they've done something wrong because they won't look Mom and Dad in the eyes.

"Well, honey, look me in the eyes."

"No!"

"Is something wrong?"

"No..."

"Did you do it?"

"No..."

"Well, then look me in the eyes."

"No."

The reason I say that is because that is how we operate spiritually or emotionally with condemnation. We feel guilty, and when you feel guilty you don't want to open your spirit. The last thing you want to do is open the Bible and have a dialogue with Jesus, because you think He is mad at you so you want to run from Him instead of to Him. We lose eye contact. Again, my point isn't that I'm trying to imagine His eyes of fire; I do that sometimes, but that's not even the point I'm talking about. I'm talking about the posture of my heart looking in His eyes, meaning I want to feel what is in His heart. I want to receive what is in His heart. The eyes of fire are beckoning us into that posture, that spiritual posture, but when we have condemnation we cannot connect there. The last thing we want to do is talk to the One with the eyes of fire if we think He's mad at us. You know, take a month, go on a couple of fasts, go on a couple of outreaches, double the amount of work you do, do anything to prove to God that you love Him.

The Lord says, "Forget all that and talk to Me. I have eyes of fire. I see desire. I see your desire. Come to Me; let Me renew your passion."

Well, I think we'll end with that. I give you a few more pages there you can review on your own about the eyes of fire.

Let's stand.

MINISTRY TIME

As the worship team comes up, we're going to wait on the Lord quietly, without any instruments or anything for a few minutes. Stand if you want, or remain seated if you want; whatever is easiest, but I'll give you a moment. I know you're putting your Bibles away, etc. Let's come before the Lord now. His eyes of fire are looking on this sanctuary right now. Every time He looks on us, He looks on us with eyes of fire. "Lord, I want to receive; I want to receive." That's what you're saying: "I want to receive from Your eyes. Touch me, burn off the ropes that are binding me, release the revelation of Your desire for me. Let me see. Let me believe that You see the cry of my spirit for You, Lord." That's what you are asking Him right now. We're not just coming before the God of power, we're coming before the God who has eyes like fire, the God of desire, who is not just the God of power. There is a different dimension. He has desire for you. He is coming after you. He wants you.

Lord here we are. We ask You to release Your fire in this room. We're going to wait on the Lord for a few minutes. He is looking at this room right now. He sees everything we do, even the stirrings of our heart to be His. There's no point in trying to get away with something. There's no point in it. He sees everything right now. Lord, release Your fire on our spirits right now. If you feel pain in your heart tonight about anything, not just your relationship with the Lord, though it might be that; it might be a situation, but you just feel pain in your heart, I want to invite you to come up here to receive prayer. I'm talking about pain in a really specific way. I didn't cover this part, but in the other pages I talked a little about that. He sees; He rejoices with us; He rejoices with those who rejoice. He weeps with those who weep. He sees it; He partners with us. Just come and stand on these lines all the way around. Lord, release Your fire right now, I ask You. Right now upon this whole room, not just on these up here, but on the whole room. Release Your fire; release Your fire right now. More Lord! I ask You for more of Your manifest presence right now in this room.

Some of you are saying, "Lord, I'm stuck in something." I don't mean all those up here, but throughout the whole room. "I'm stuck in something. I need Your eyes of fire to burn off those ropes that are binding me,

figuratively speaking,” and you’re asking Him for help right now. He says that His eyes are on the cry of the righteous. That is a righteous cry; that is a righteous cry. The righteous aren’t just those who are mature in righteousness; they are those who have set their hearts on righteousness. You have set your heart. You aren’t mature in that area but you have set your heart. He says, “I hear your cry right now.” Lord, I ask You for help all over this room for those that have set their heart upon You. Your eye is on them to hear Your cry. I ask You for deliverance from that addiction, from that pain, from that mindset, whatever it is. I ask You for freedom. More, Lord! Release Your fire right now in this room. More, Lord!

The Lord says, “I hear the cry for the breakthrough in righteousness.” Remember, the righteous aren’t just the mature; they are the ones with a cry and an intention for righteousness set in their hearts. You have set your heart to walk free. You have prayed; you have fasted; you have determined that you are going to get free. The Lord loves this. He sees you differently than you do. He sees not only your stumbling; He sees the cry in your spirit right now, and He wants you to know that. Every day is a new day in the Lord. Every day is a new beginning. The fire comes in stages; often it comes little by little, in measures. Sometimes it comes in a big measure, but often it is little by little. The fire touches and stirs the heart, little by little. Lord, release Your power right now. Even as we begin to worship, I want to invite anyone in the room who wants to come and pray for people. “I have set my heart on You, Jesus.” I need about thirty of you to come if you love Jesus. Even if you’re visiting from out of town, you are welcome to come up. Come lay hands on them and ask for fire to touch their spirits in breakthrough.

The Lord says, “I am coming after you; I am going to help you. I am coming after you; I am going to help you. I am going to burn the ropes that are binding you.” Break in, Lord, in fire. The Lord says, “I will not relent. I will not give up on you. I will not give up on you,” the Lord says. “My eyes are upon you. I will not relent; I will not give you up. You mustn’t give up either; you mustn’t relent. You mustn’t give up. I will be the fire. My eyes are on you now. I will not give up on you,” says the Lord. “My eyes are on you, My beloved. Don’t give up. Don’t give in. I have not given up on you. I have not relented. I understand desire. I will come to you. I will visit you. I will visit you.”



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