

# how Jesus revealed Himself in the Book of Revelation

Contributed by billraul

Jesus the Son of Man: Prophet, Priest and King (Rev. 1)

I. how Jesus revealed Himself in the Book of Revelation

A. Rev. 1 is the most complete picture of Jesus in Scripture. He is seen as the Son of Man who leads the Church through history as the Prophet, Priest and King. In Rev. 19-22, He will be more fully revealed before all nations at the end of the age as the Bridegroom, King and Judge.

13 In the midst of the seven lampstands One like the Son of Man&hellip; (Rev. 1:13)

14 On the cloud sat One like the Son of Man, having on His head a golden crown&hellip; (Rev. 14:14)

B. First, Jesus's leadership in the Church is seen in Rev. 1-3 as the righteous prophet, merciful priest, and sovereign king. However, as the book unfolds, His leadership is openly displayed before all the nations in Rev. 19-22. The righteous prophet is more fully seen as the zealous judge, the merciful priest is more fully seen as the passionate Bridegroom and the sovereign king over the Church will then more fully exert His rule over all the nations on earth.

C. Jesus as a prophet, priest and king equips His Church in Rev. 2-3 to be faithful to Him through history. These truths are foundational to His people who will participate in His end-time plans. They will exhilarate us with love, stir our faith and courage, and energize us for righteousness.

D. Jesus gave us these insights into His heart and ministry to form the way we pray, prophesy and serve Him in releasing His glory and warring against evil. With these insights, we will prophesy with a right spirit (boldness, tenderness and confidence) instead of harshness and fear.

II. Jesus as the Son of Man

A. Daniel saw the Son of Man coming to earth on heavenly clouds to rule and judge all nations.

13 Behold, One like the Son of Man, coming with the clouds of heaven. He came to the Ancient of Days (the Father)&hellip;14 To Him was given&hellip;a kingdom, that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion&hellip; (Dan. 7:13-14)

B. In Rev. 1, John refers to Jesus as coming on clouds just before the Son of Man reference (v. 13).

7 Behold, He is coming with clouds, and every eye will see Him&hellip; (Rev. 1:7)

C. Jesus used this title when teaching about His second coming to fulfill the Dan. 7:13-14 prophecy.

30 They will see the Son of Man coming on the clouds of heaven with power&hellip; (Mt. 24:30)

31 When the Son of Man comes&hellip;He will sit on the throne of His glory. (Mt. 25:31)

D. Jesus described Himself most in Scripture as the Son of Man, referring to Daniel's prophecy. The self designation of the Son of Man was used by Jesus nearly 85 times. Jesus is the only one to use this title in the NT except for Stephen (Acts 7:56) and John (Rev. 1:13; 14:14).

E. Son of Man passages in the NT: Mt. 8:20; 9:6; 10:23; 11:19; 12:8, 32, 40; 13:37, 41; 16:13, 27-28; 17:9, 12, 22; 18:19:28; 20:18; 28; 24:27, 30, 37, 39, 44; 25:13, 31; 26:2, 24, 45, 64; Mk. 2:10, 28; 8:31, 38; 9:9, 12, 31; 10:33, 45; 13:26, 34; 14:21, 41; Lk. 5:24; 6:5, 22; 7:34; 9:22, 26, 44, 56, 58; 11:30; 12:8, 10, 40; 17:22, 24, 26, 30; 16:8, 31; 19:10; 21:27, 36; 22:22, 48, 69; 24:7; Jn. 1:51; 3:13, 14; 5:27; 6:27, 53, 62; 8:28; 12:23, 34; 13:31; Acts 7:56; Rev. 1:13; 14:14.

F. When Jesus spoke of Himself as the Son of Man, He was proclaiming His deity and humanity. He was saying, "I am God and Man, I am one of you. My Father chose Me to be king over all." He is the pre-existent God, the Alpha and Omega (Rev. 1:11) and our human high priest in the midst of the candlesticks, with a priestly robe and a breastplate (Ex. 25:7; 28:4; Lev. 16:4).

G. The "son of" denoted one who possessed the characteristics designated by the name. For example, Barnabas was "the son of encouragement" because he was known for encouraging people (Acts 4:36). The "son of peace" referred to one who brought peace (Lk 10:6). John and James were called the "sons of thunder" emphasizing their thunder-like personality (Mk. 3:17).

H. This title pointed to Jesus as the "ideal man" or one who filled all that God intended man to be. Jesus is the ideal who had to become human to redeem and to lead the human race forever. Stephen, the first martyr was sustained by seeing Jesus as the Son of Man reigning in victory and as the one who embraced death for him (Acts 7:55-56).

I. Jesus chose this title as the way to describe His coming back to the earth in glory to reign over all nations and to redeem fallen man. These were the two main applications of the title.

1) As one who lived a simple life without even possessing a home (Mt. 8:20; Lk. 9:58)

2) As one who had power to forgive (Mt. 9:6; Mk. 2:10; Lk. 5:24)

3) As one who was a common man who ate and drank as others (Mt. 11:19; Lk. 7:34)

4) As one who had full authority over the Sabbath (Mt. 12:8; Mk. 2:28; Lk. 6:5)

5) As one who is Lord of the harvest (Mt. 13:37)

6) As one who has authority over angels (Mt. 13:41)

7) As the savior of lost men (Mt. 18:11)

8) As one who came to serve even unto death (Mt. 20:28)

9) As one who was to be resurrected (Mk. 9:9)

10) As one who was betrayed (Mk. 14:21, 41; Lk. 9:44; 22:48)

11) As one who was a prophetic sign to His generation (Lk. 11:30)

12) As one whom angels descended on (Jn. 1:51)

13) As one who ascended and was in heaven even as He lived on earth (Jn. 3:13)

14) As one who has authority to execute judgment (Jn. 5:27)

15) As one who gives food that endures to everlasting life (Jn. 6:27)

J. Ezekiel used this title nearly 100 times to emphasize his human weakness and suffering. The Jews could not see Jesus' humble status and prophecies of dying to see the Son of Man.

34 The people answered Him, "We have heard from the law that the Christ remains forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?" (Jn. 12:34)

III. Jesus as prophet, priest and king

A. These were the three sacred offices in Israel in the Old Testament. Each prophetically spoke of the Messiah and how His people would function until Jesus' return.

B. Jesus fulfilled these three offices in part during His 3½ years of ministry. After He returns each will be fully manifested to all the nations to see.

IV. Jesus the Prophet: guardian of truth

A. As a prophet, Jesus is the guardian of God's truth as well as one who predicts the future.

B. The OT prophets served God by foretelling (predicting the future) and forth telling (proclaiming the truth about the present). Both were backed up by demonstrations of power.

C. Jesus revealed the future to John by showing him how natural history would end and how God's kingdom would be established on earth as prophesied in Dan. 7:13-14.

D. The Prophet/Judge identity is centered in the Truth aspect of Christ's personality and ministry. The Prophet and the Judge discerns and announces the truth. Jesus is the Truth. (Jn. 14:6). Moses and Samuel operated in the dual roles as prophet and judge in Israel.

E. There are serious consequences of judgment when Jesus makes known His truth with power.

F. John was commissioned to speak the truth about the church's condition and to predict the future.

19 Write the things which are, and the things which will take place after this. (Rev. 1:19)

G. Jesus the Prophet ministers with a supernatural power and great purity in upholding truth.

1. Jesus' head and hair were white (Rev. 1:14) reflecting the Father's glory (Dan. 7:9) and emphasizing His eternal existence and purity (Ps. 51:7; Isa. 1:18).

2. Jesus' eyes as a flame of fire (Rev. 1:14) speak of prophetic anointing in having knowledge that penetrates all things, as fire penetrates metal, as He judges in truth. They also refer to His love and zeal for His people as the Bridegroom God.

3. Jesus' feet like refined brass will purify all that He inherits and will judge all that is contrary to holiness (Rev. 1:15; Ezek. 1:27). He will trample on all the opposers of Him.

4. Out of Jesus' mouth went the prophetic word like a sharp two-edged sword. His voice is like a roaring sound over many waters (Rev. 1:15; Ezek. 43:2; Hos. 11:10) and a trumpet boldly warning the people (Rev. 1:10).

H. Jesus is the Prophet whom the Lord spoke about to Moses.

17 The LORD said, "I will raise up for them a Prophet like you (Moses) from among their brethren, and will put My words in His mouth, and He shall speak to them all" (Deut 18:17-18)

I. Peter identified Jesus as that Prophet who would destroy or judge all who resist His words.

22 Moses truly said to the fathers, "The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things" (Acts 3:22-23) 'It shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.'

V. Jesus the High Priest: making a way to God's heart

A. Jesus as our High Priest removed all the hindrances so we can encounter God's heart. He made a way for individuals and nations to be forgiven and purified so as to live near to God's presence.

19 Having boldness to enter the Holiest by a new and living way through the veil, that is, His flesh, 21 and having a High Priest let us draw near (Heb. 10:19-22)

B. John described Jesus in a priestly role as one standing in the midst of seven golden lampstands. A seven-branched golden lampstand stood in the holy place in the tabernacle (Ex. 25:31-40). Jesus stood like the OT high priest in the temple offering incense and clothed in a priestly robe, girded with a linen sash and with a golden breastplate (Rev. 1:13; Ex. 25:4, 7; Lev. 16:4).

C. Jesus is the High Priest in whom the Lord spoke to David about as confirmed in Hebrews.

4 The Lord has sworn, "You are a priest according to the order of Melchizedek." (Ps. 110:4)

D. Jesus is a priest forever according to the order of Melchizedek (Heb. 5:6; 10; 6:20). Jesus as a priest like Melchizedek is based on David's prophecy in Ps. 110. The author of Hebrews quoted Ps. 110:4, five times to show the superiority of Jesus' priesthood which operates outside of and is superior to Aaron's priesthood. The story of Melchizedek (Gen. 14) is interpreted in Heb. 7:1-28.

VI. Jesus the King: ruling in the Church and the nations

A. As the King, Jesus will show His great power as one who possesses authority over all even now.

5 Jesus Christ the ruler over the kings of the earth. (Rev. 1:5)

B. Jesus is the King whom the Lord spoke to David about through the prophet Nathan.

3 I will establish the throne of His kingdom forever. (2 Sam 7:13)

C. Jesus as King first rules over His Church as seen in holding the seven stars in His hand. These stars spoke of the apostolic leaders being under His authority.

D. The message of the King points to transformation (church/society/government) resulting as revival is released with the harvest, the healing anointing, the transfer of wealth, compassion in society (orphans/poor/human trafficking) and the

salvation of Israel.

VII. Jesus as the Bridegroom, King and Judge (Rev. 19-22)

A. In the end times, the Spirit will emphasize three aspects of Jesus's personality and ministry in being Bridegroom, King and Judge (Mt. 24-25, Rev. 19; Isa. 61-63; Ps. 45).

B. As Bridegroom, we encounter His desire for us, as King, we encounter His power, and as Judge, His zeal to remove everything that hinders love. Jesus highlights these three aspects of His ministry in Mt. 24-25.

C. In the end times, Jesus's authority and leadership will be openly manifest before all the saints and all the ungodly in Rev. 19-22. The righteous Prophet will be seen as the zealous Judge, the merciful Priest will express Himself as the passionate Bridegroom, and the sovereign King over the Church will show His power over every nation.

D. The revelation of Jesus as the Lamb deeply connects His activities as Priest and Bridegroom. It is the Lamb's marriage (Rev. 19:7) and the Lamb's wife (Rev. 21:9). The revelation of the Bride is related to Jesus as the Lamb (the priestly role) rather than to Jesus as the King or Prophet.

7 For the marriage of the Lamb has come, and His wife has made herself ready. (Rev. 19:7)

9 Come, I will show you the bride, the Lamb's wife. (Rev. 21:9)

E. The Bride is making herself ready to partner with Jesus for an eschatological revolution.

F. Jesus will be seen as a passionate Bridegroom who is filled with tender yet jealous love.

G. The end-time Church will experience God's emotions (desire, tenderness, joy, zeal, etc.) to empower the message of abandonment. We will declare the message of God's "abandonment" in loving us and our abandonment to love Him with all of our heart.

H. The Church will act in sacrificial love to obey Jesus in standing in persecution because of love.

I. The role of Jesus the Judge is also focused on His guardianship of truth. Jesus as the Judge will confront all that hinders love as God's end-time action plan in Revelation unfolds.

J. Jesus is the King who will intervene to save the earth by taking over the government of every nation for the glory of God and the good of His people forever. Jesus will replace all the unrighteous governments on earth with righteous leaders and laws.

16 He has on His robe, a name written: King of kings and Lord of lords. (Rev. 19:16)

VIII. There is no contradiction between Jesus as Bridegroom and Judge

A. There is no contradiction between Jesus as Bridegroom and Judge. Jesus has burning love and fierce zeal to remove everything that hinders love. His love is expressed and promoted by His redemptive judgments to remove all that hinders love by confronting all who hate His leadership.

B. The zealous Jesus of Armageddon who slays the wicked is the same Bridegroom of love and tenderness. There is no contradiction in the "Jesus of Christmas" who brings peace and goodwill to all men who receive Him and the "Jesus of Armageddon" who confronts all who refuse love.

C. We marvel and tremble in seeing what His love is capable of and how far it will go. So fierce is His zeal for love that He became human and was crushed by the wrath of God. This is the same love, zeal and wisdom that He manifests at Armageddon in killing multitudes who hate God. He uses the least severe means to reach the greatest number at the deepest level of love.

IX. praying the descriptions of Jesus according to A-R-K

A. In Rev. 12-13, we see Satan's violent confrontation against us. Satan, as the accuser, opposes Jesus as our priest; the Antichrist opposes Jesus as our King and the false prophet opposes Jesus as our prophet.

B. In Jesus's titles of Prophet, Priest and King and of Bridegroom and Judge, we see His plans and intentions toward us and thus we also gain insight into the Devil's raging attack against us.

C. A-R-K: we worship Jesus by applying these truths to our lives in three ways:

1. Agreement: Make declarations of agreement to Jesus as the Son of Man with affection and gratitude. For example, pray, "Jesus, You are the Son of Man. You are fully God and fully man. I love this about You. You became a man to win me. I trust Your leadership." I rejoice in Your preeminence over all. You are the ruler over all the kings on earth. All the kings on earth and through history will soon bow before You. I love Your greatness.

2. Revelation: "Reveal Yourself to me and show me Your glory as the Son of Man."

3. Keep the prophecy: By responding in faith and obedience to the specific truth of Jesus as the Son of Man. For example, pray, "I commit to proclaim who You are as the One who rules the nations. I will obey You and submit to Your great leadership. Empower me to obey You. Help me to walk this out."

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