

Session 2 Jesus as the Son of Man in Daniel 7 and the Gospels

Please refer to the teaching notes for this message.

INTRODUCTION

In our last session, I introduced Daniel 7 as foundational to the revelation of Jesus in Revelation 1. In this series we will be locking into the thirty descriptions that Jesus gave of Himself in Revelation 1. The foundation of these revelations is Daniel 7. It's a most remarkable prophecy. It inspires my heart to adore and love Jesus. When I read this chapter, it just gives me more adoration for Him. If this is a chapter that you're unfamiliar with, don't be thrown off by some of the symbolism. It's one of the primary prophecies in the Old Testament that describes the messianic ministry of Jesus through the Holy Spirit.

THE FOUNDATIONAL PASSAGE FOR THE SON OF MAN REVELATION

Paragraph B. One of the premier prophecies of Jesus in the whole Bible is found in Daniel 7. It was given to Daniel in a vision, around 500 BC—553 BC, to be exact. It's the prophecy on which the prophecy of Jesus in Revelation 1-3 is based, where Jesus reveals thirty facets of His ministry to us. It's the most comprehensive title of Jesus: "the Son of Man." That one title He used eighty-five times in the Gospels. Out of all the different facets of His ministry and calling, He used that one the most, because it says the most about Him.

Again, the foundational passage to this revelation of the Son of Man is Daniel 7. Let's read a little of Daniel 7. Verse 9. Now Daniel is having an open vision: he's witnessing the heavenly realm, and he glimpses the Ancient of Days. That's a title for the Father. His garments were shining bright white like the snow. The head of His hair was bright white like pure wool. Bright white is the idea. His throne was a fiery flame (Dan. 7:9).

THE FATHER DECREES THAT HIS ENEMIES WILL BE REMOVED FROM THE EARTH

I don't have it in the notes here, but it says in verse 10 that the court was seated around His throne and the books were opened. The context is that the divine court is in session, and the destiny of the earth is the subject matter. What's going to happen to the earth and to the people of God on the earth? The court is in session. The books are opened, and God the Father begins to give His decrees that give us insight into the destiny of the earth and the redeemed on the earth.

The very first point that's decreed that Daniel sees, that the Holy Spirit highlights, is the Beast. He sees the Antichrist at the end of the age; he's slain, or killed. In other words, when the court is in session, the books are opened, the Father decrees all the enemies of the people of God will be removed once and for all, forever from the earth. Why? Because God the Father is going to judge evil. He's going to intervene.

The nations complain even in an intercessory way, "Oh God, how long? How long?" Because throughout natural history He restrains His judgments (Isa. 42:14). He holds them back; He's silent. He holds His peace, meaning He holds back His judgments when the judgments are due. He holds them back until the most extreme moments. The point is, there's a time when the Father says, "I will fully intervene on a global level and I will take care of evil and oppression, once for all, before the eyes of everyone."

That's what verse 11 is about: that the most evil man in history and his evil empire will be completely removed from the earth. God says, "Don't worry: I will confront evil. It's on My plan, it's in My books, and the courts are in session. My timetable is just a bit different than yours."

THE FATHER WILL INTERVENE TO SECURE THE PLANET IN LOVE AND PEACE

Verse 13. The Father tells us how He is going to intervene in order to secure the destiny of the planet in love and righteousness and peace. Now He gives the plan of how He's going to kill and remove the greatest enemy of the people of God, the Antichrist and his empire—and, by extension, every other enemy of lesser power.

How is the Father going to do it? Verse 13: He's going to do it through a Man. He's going to deal with men through a man. He's going to save humans through a human and He's going to judge humans through a human. He will judge humans through a man who Himself was judged under the wrath of God to pay the debt of our sin. So He understands the human dilemma. He understands judgment. He knows what it feels like, and His judgments are perfect. He sees a man: that's the answer. This Man is coming on the clouds of heaven. The same way He travels in heaven in this vision is the same way He's going to come to the earth on supernatural clouds. He came right up to the Ancient of Days, to the Father.

ALL THE PEOPLES AND NATIONS OF THE EARTH WILL SERVE ONE MAN

Verse 14. What is the Father's plan? What did the courts decide? What's written in the books? "To this one Man"—this Son of Man—"was given by the Father the dominion of the entire earth" (Dan. 7:14, paraphrased). This is a surprising development: that one Man gets the control of the whole earth. He will replace all the governmental leaders of the earth in one moment, in one day. He will establish His kingdom. This kingdom is on the earth even now, but this is referring to the time when it will be fully, openly established, in every single facet of every city, of every nation of the earth, for all to see. All the peoples, all the nations, will serve one Man.

That's the Father's decree. That's His plan, to rid the earth of evil. This Man's dominion will be everlasting: it will never end.

Then another surprising development takes place. Verse 27, at the end of the vision. This Man wants to share His kingdom with His people. He gives the kingdom to the people. The kingdom was given to Him, and then He gives it to the people. He says, "I want you with Me where I am" (cf. Jn. 17:24). He identifies the people—Daniel does—as the saints throughout history. We call them born-again believers. It would be the saints all through the Old Testament as well.

Paragraph C. Let's look at the vision for just a moment. The first thing Daniel sees is the Father. He's given the title, "The Ancient of Days." This title depicts the Father's eternal nature. He's uncreated; He's preexistent. Before the whole earth was created, He exists, as does Jesus. From all eternity, the Father has existed. There was never a time when the Father didn't exist. The same is true of the Son and the Spirit. They've existed from before time.

It's interesting that the first thing that Daniel sees is the Father. One of the reasons is that we can't understand the glory of Jesus without understanding His unique relationship of closeness to the Father. To understand the Son of Man and His dominion, we have to understand His relationship and proximity to the Father, or we get wrong ideas about who Jesus is.

THE PLAN OF THE FATHER IS TOTALLY PURE AND PERFECTLY WISE

Paragraph D. Daniel notes several facets about the glory of the Father. If we were studying Daniel 7 properly—I skip several of the details. The real point of this lesson isn't everything in Daniel 7; it's the foundational truths

about Jesus as the Son of Man. That's our focus in this study tonight. The Holy Spirit highlights to Daniel in the vision several facets of the Father's glory. His garments and His hair are both radiant, bright white. His garments speak of His deeds.

In the heavenly realm, what someone is on the inside and what they do on the outside is the same. They wear garments that depict the truth of who they are. Everyone in the eternal city has garments that reflect the truth of who they are and what they do. The Father's garments are bright white. So is His hair. His hair speaks of His wisdom. The point is this: all of the Father's thoughts, all of His plans, and all of His actions that actually take place on the earth are totally pure and perfectly wise. That's the idea. Because the decree the court is going to give under the Father's authority is that the Antichrist, and the enemies of righteousness, will be driven from the planet.

One Man will get the government of the earth, and He will share it with the people who love Him. The point is that this plan is totally pure and perfectly wise with the greatest scrutiny. There will never be fault found in that plan. That's the statement.

JESUS POSSESSES ALL THE PURITY AND ALL THE WISDOM OF HIS FATHER

Then the other statement that I want to highlight is this. Revelation 1 gives a great expansion of Jesus as the Son of Man, which is introduced here in Daniel 7. Daniel 7 is the introduction to Jesus the Son of Man. The Gospels elaborate, but Revelation 1 brings it to its fullness. We find in Revelation 1, when Jesus stands before John, that He has the white hair and the white head like the Father. John is meant to make the connection. "Jesus, You look like what the Father looks like in Daniel 7 when You were commissioned in the courts of heaven as the Son of Man. You look like Him!"

What Jesus is saying is, "I possess all the purity and all the wisdom of My Father. In all the judgments and all the release of My glory"—as seen in the book of Revelation—"I'm perfectly pure and perfectly wise, and with the greatest scrutiny in the unfolding of the ages, there will never be found even one degree of fault: not even with the distance of time looking back with insight. You'll see My plan in the book of Revelation is perfectly wise. It's pure. There's no defilement in it. There's no error in it. There's no lack of truth or love or justice."

Jesus is the express image, the exact representation of the Father's glory. There's no difference in character or plans or actions between the Father and the Son. They're perfectly unified.

JESUS LOVED TO QUOTE THIS PASSAGE IN REFERENCE TO HIMSELF

Paragraph E. Each time Jesus calls Himself the Son of Man in the Gospels, which is eighty-five times, on each occasion, He's actually pointing back to the Daniel 7 vision. He's referring to His identity as set forth in Daniel 7. The reason we know that is because Daniel 7 is the only time He's called the Son of Man in the Old Testament. It's the only prophecy. There aren't three or four prophecies we have to pick between. It's the only one, but it's one of the most significant descriptions of Jesus as the Messiah.

I like to say—this is just my personal opinion—that this was probably one of Jesus' favorite prophecies, if there even is such a thing. He loved Daniel 7. He referred to it eighty-five times. "And the Son of Man came to served. And the Son of Man came to die. And the Son of Man will be raised from the dead." He's always saying, "Look at Daniel 7 and read between the lines, fill in the gaps, and you'll understand what I'm talking about."

I assume Daniel was deeply perplexed when he saw this vision. First he was perplexed because he saw a human. The term “Son of Man” is used over 100 times in the Old Testament, and every other time it’s used, it speaks of a man in his weakness and his frailty. Daniel is seeing One like the Son of Man. He’s a human, for sure. He’s called the Son of Man, which depicts His weakness, but He’s so exalted! He’s face to face with God! That’s perplexing.

Because God told Moses, “No man can see My face, or they’ll be struck dead because of the immensity of the glory, and no human frame can contain that amount of the glory of God” (Ex. 33:20, paraphrased).

Daniel is looking. He says, “He looks like a man; He’s one of us, but He’s so exalted and He’s so close to God.” No other man has ever been so close. He’s obviously far closer than David or Moses or Elijah. His walk with God was second to no other. That threw Daniel off! I believe Daniel was thinking, “Wait... he’s human...” Again, in all other Old Testament contexts, the title “Son of Man” depicted the frailty and weakness of man. He’s thinking, “OK...”

He’s so exalted! Now He’s on heavenly clouds. He’s traveling on supernatural clouds. Daniel knows there’s a supernatural element about Him. Elijah was taken up to heaven in a whirlwind in a chariot. Daniel has a grid for this, but he’s thinking, “This Man has a far greater supernatural dimension in His life than even Elijah. Who is this Man?”

He certainly manifests more power and glory than Elijah. Then, He isn’t just a man with a supernatural dimension: He’s the King over all the earth. The Messiah, the Son of David for which Israel was hoping, was to be King over Israel and influence the nation. Daniel sees more than an anointed son of David, King of Israel who would influence the nations. He’s over all the nations forever. This is an unprecedented exaltation for a man. He’s not just over Israel; He’s over every nation forever!

Daniel is looking. I imagine him thinking, “This is bigger than me. I’m perplexed!” He records the vision accurately.

THE GLORY OF JESUS AS THE SON OF MAN WILL BE MANIFEST BEFORE ALL MEN

Top of page two. Paragraph G. There are three places in the Scriptures where Jesus is described as the Son of Man. Number one: Daniel 7, the foundation; the core passage. Number two: in the four Gospels, by the very mouth of Jesus, Himself, eighty-five times. Then the fullest revelation would be in the book of Revelation—chapter 1 specifically, but then what happens in chapter 1 is walked out throughout the rest of the book.

Just to sum it up, in the Gospels Jesus elaborates on what Daniel saw about the Messiah. Jesus develops the implications that Daniel didn’t see clearly. Jesus is saying, “Let Me fill in the gaps; let Me tell you what it means. There’s a man like you, but full of supernatural power who has the inheritance of all the nations, who is so close to God. Let Me tell you more about Him.”

Then in the book of Revelation, this is the most complete revelation of the Son of Man. It’s the final revelation of Jesus in the Bible. What John saw privately in Revelation 1, when He fell like a dead man before Jesus, that glory of Jesus as the Son of Man will be manifest on a global level for every single human being to see on that day. What John saw privately on the island of Patmos in the book of Revelation, in chapter 1, the whole earth will see globally all together. Amazing! What we need to do is study all three of these passages together. We

need to study Daniel 7, these eighty-five references in the Gospels, and Revelation 1—and, really, the whole book of Revelation. Then together we get the complete picture.

Some people take the revelation of the Son of Man out of the Gospels and dismiss Daniel 7 and dismiss the book of Revelation. They only have the middle part of the revelation of the Son of Man. Then they draw wrong conclusions about Him. Because for the fullness of what God wanted to say about the Son of Man, we need all three parts of Scripture. We need the rest of Scripture as well—I'm talking about specifically focused on who Jesus is as the Son of Man.

Paragraph I. By using this title, Jesus emphasized many truths. He gives us the hints. I have sixteen different hints there. You could really develop this. These are many facets of one diamond of who He is as fully God and fully Man. Again, you could lay it out in a different way. You could give different descriptions and different points, but I just gave it to you one, two, three, four, just to push you out there and say, "Now go ask the Holy Spirit what these mean."

Number one. One of the primary ideas about the Son of Man is that He was given the *authority*, or let's use the word *responsibility*. He was given the authority, yea, responsibility to execute judgment. In other words, He was to confront evil and drive evil off the planet. He was to remove everything that hinders love.

Number two: He has the power to forgive. Number three: He embraced the weakness and the limitation of a common man. Number four: He lived a simple life. He didn't even have a home. He said, "The Son of Man has no place to lay His head" (Lk. 9:58, paraphrased). Number five: He's the Lord of the harvest. His commitment and His compassion for the multitudes, for the nations, is related to who He is as the Son of Man.

Number six: He has authority over angels.

Number eight. This is remarkable. It's startling that the Man commissioned to be over all the nations in Daniel 7:14 is filled with humility. He serves, He rules from a place of servanthood forever. That's the humility of God.

Number nine: He will be resurrected. The Son of Man must be raised. He will be fully vindicated, and everything that was lost will be fully restored in the resurrection. That's the same for us. He's the Forerunner in that sense.

Number ten: even with His amazing favor with God, He was still betrayed. Even in our walk with the Lord, we can be near to the Lord, but still betrayal happens because of the work of the enemy and the darkness of man's heart in this age.

When I look at that, I say, "If the Son of Man in His closeness to God, His amazing anointing, His remarkable destiny to rule the earth, was betrayed, why should I be surprised that someone speaks against me?" I mean friend or foe.

Jesus would say, "I know this well. I moved in the Spirit. I walked in humility. I was close to God and I had the favor of God."

JESUS HAS FULL ACCESS TO THE THRONE OF THE FATHER

Number twelve: the angels descended on Him. He had a supernatural ministry that involved angelic activity. Thirteen is similar. He ascended in and out of the heavenly realm. It's the Ephesians 2:6 reality that we're seated in heavenly places. He says here in number thirteen, "The Son of Man ascends to heaven." Then He says a very odd thing. He says, "As a matter of fact, He's in heaven right now" (Jn. 3:13, paraphrased).

Nicodemus says, "He is? I thought You were talking about You."

He says, "I am."

Jesus said that He's in heaven. What He meant is that He has full access to the throne of the Father. In the language of Paul, He's seated in heavenly places. He has full access to the throne of God and the presence of God. He moves effortlessly between those realms. It spoke of His pre-incarnate glory. It's interesting that one time Jesus said that He was the Lord of the Sabbath (Mt. 12:8). To be Lord over the Sabbath—that's a pretty big statement! The Sabbath began back in the garden of Eden, after God worked six days and rested on the seventh. That's when the Sabbath began: before Adam fell into sin.

What Jesus is saying is this: "I'm Lord, even going back before Adam sinned, even over the Sabbath. I instituted the Sabbath under My authority." That's a big, big statement. They didn't like Him being Lord of the Sabbath. He broke it. He says, "I'm the One who set it up, because I'm the Creator. I'm the One who rested on the seventh day under My Father's authority."

I don't think the Pharisees understood what He said. He says this: "I'm the Lord even of the Sabbath." He had to go back before Adam sinned when the Sabbath was initially established.

JESUS CHOSE TO IDENTIFY WITH THE HUMAN RACE FOREVER

Paragraph J. When Jesus called Himself the Son of Man, He was identifying with the human race. I have three ways—not that there aren't more. When He said, "I'm the Son of Man," He was saying, "I'm the Man of Daniel 7." He was also embracing humility. I mean, why would the uncreated God ever have to be the Son of Man? It's an act of humility in itself. What He was saying here is this: "I'm one of you forever. I'm fully God, yes, but from now on, after My incarnation, I'm fully Man forever."

You know that Jesus will be human forever. When He became human, He didn't rise from the dead, get back up to the Father's throne, and say, "Wow, that was intense! This human thing was harder than I thought," and lay aside the garments of humanity. No. When He became human, the understanding between Him and the Father is that He would be human forever. Billions of years from now, He will be a Jewish man. When Daniel spoke of the Son of Man, he was speaking of Jesus' eternal destiny on the earth as a human. That's what he was talking about.

Number two: when He called Himself the Son of Man, He says, "I'm willingly embracing the frailty of humanity during My thirty-three years on the earth." That was the implication. It's so remarkable that God became human, and was hungry, thirsty, tired—that He lived within human limitations. As the Son of Man, He embraced the frailty for thirty-three years. He understands well what we're going through. Hebrews calls Him the sympathetic High Priest (Heb. 4:14-15). He's the human High Priest who fully understands our pain, our

fatigue, the bewilderment of what's happening before us out in society. He says, "I walked on the earth with all these bizarre circumstances assaulting Me, just as you have."

Number three: there's another way in which He identifies with the human race. This is really good. The other ones are good, too. He's committed to partnership with human beings forever. He says, "As a human, My eternal companion is human forever."

I say, "Yes!"

He's going to bring His bride into the full glory that He inherits from His Father in His humanity. Jesus has glory as God and He has glory related to His humanity. Of the exaltation related to His humanity, He says, "I want My bride with Me. When I rule the nations, she will rule the nations with Me." What happened to Him as a man affects His people. He's deeply connected to the redeemed human beings forever as the Son of Man. What a glorious statement!

IT WAS EFFORTLESS FOR JESUS TO DEFEAT THE ANTICHRIST

Top of page three. We're going to look at one particular facet, one very important revelation of the Son of Man. He judges wickedness and oppression. The highlight of the Holy Spirit in this vision to Daniel is the overthrow of the Antichrist and his worldwide empire. The point is that the people of God will have victory. It's sure. It will be full and final forever. Victory is sure. If the most powerful enemy is effortlessly thrown aside and put down by Jesus, how much more will all the lesser enemies be openly defeated? That's the idea here. It was effortless for Jesus to defeat the Antichrist.

THE ANTICHRIST WILL HAVE A FOLLOWING THROUGHOUT THE EARTH

Daniel sees the Father in this open vision. Verse 10. In the phrase before this verse, the courts are seated; they're seated around the throne. The books are opened, and the decrees of God's plan for human destiny are revealed. The first thing he sees is that the number one adversary, the number one enemy of the people of God, the cruelest, most powerful adversary, is completely defeated in a full and final way.

We don't think much about the Antichrist. We know it's a biblical doctrine. Beloved, this man will be far more powerful and far more intelligent and have far more resources than Adolf Hitler had in Europe when he was dominating Europe. He will be far crueler. He will have unprecedented military might, economic power, and ability to commit evil and oppress the righteous. There will be nothing like it in history.

Here's what it says about him in Revelation 13: "All the world marveled at him" (Rev. 13:3, paraphrased). It doesn't mean every single individual. In every nation there will be a people who will marvel at him. Here's the good news: there will be a people in every nation who will worship the Lamb as well. When it says "all the world," it means every region of the earth, not every individual on the earth. Because it's clear from many passages that he is resisted by the saints. He's even resisted by unbelievers to the very end. The world here speaks of the general consensus. They marvel; they're very impressed by him. The world follows him. He will have a worldwide following. No leader in history has had a worldwide following; maybe a Europe-wide following or an Asia-wide following, but not even then in a complete sense.

“WHO IS LIKE THE BEAST? WHO IS ABLE TO MAKE WAR WITH HIM?”

Verse 4. Here’s what the nations will say about the Antichrist: “Who is like the beast” (Rev. 13:4)? Meaning, “Who is as powerful? Who is as intelligent? Who has a following that’s as broad as his worldwide following? Who has a loyalty as deep, with the nations marveling at him?”

They ask, “Who is able to make war with him” (Rev. 13:4b)? He has so many loyal followers who will turn in anyone who stands against him. Who is able?

God shows Daniel, “I tell you, I will defeat Him, but I’ll do it through a man. He’s My Son. He’s called the Son of Man.”

Again, at that time, Daniel didn’t fully grasp what he was seeing. He didn’t know it was Jesus of Nazareth. He knew it was an unusual personage who had human characteristics, but a supernatural dimension and the favor of God and a destiny in God. Again, he couldn’t put it all together.

Let’s see how effortless the Son of Man is. The Father has so much confidence in His Son. He says, “The Antichrist will be removed” (Dan. 7:11, paraphrased). He says, “Don’t worry. The greatest opponent of righteousness will be effortlessly removed. I’ll do it through one Man, a human.”

THE LORD WILL CONSUME HIM WITH HIS BREATH AND BRIGHTNESS

Paragraph C. Paul the apostle gives us insight into how effortlessly Jesus will overpower the Antichrist. He says in 2 Thessalonians 2:8, “The lawless one will be revealed” (2 Thess. 2:8, paraphrased). This is a man who seems so invincible that the whole world says, “Who can stand against him? Who can resist a man with such a worldwide following? He has so many resources; he has so much power. Who can stand against this seemingly invincible leader and his empire?”

There’s going to be a very dramatic confrontation. There will be a showdown between this seemingly invincible, most powerful man who ever walked on the earth in wickedness. The showdown will happen on a global level. It will take place around the city of Jerusalem, but the whole world will see it. When Jesus, the Son of Man, appears, He will consume the Antichrist with the breath of His mouth. He will destroy Him with the brightness of His coming (1 Thess. 2:8b). It will be a dramatic confrontation, a showdown on a global level, when all the armies of the earth are surrounding Jerusalem. This invincible, supernatural man, the Antichrist, with all this demonic power, will stand up in his pride. Jesus will stand before him and Jesus will blow on him, and He will consume him by the breath of His mouth. Then the Antichrist will be overwhelmed. Jesus will gaze at him; He will fix His gaze on him and he will be destroyed by the brightness of Jesus’ face. We see that brightness in Revelation 1. His face is like the sun. The Antichrist has no idea how easy it will be for Jesus to remove him. Again, He will consume him by the breath of His mouth and destroy Him by the brightness of His appearance.

JESUS HAS BEEN APPOINTED BY THE FATHER AS THE JUDGE OF ALL THE EARTH

Paragraph D. Jesus references this reality in John 5:26-27. It’s a very important revelation of who Jesus is. It’s rooted and anchored in Daniel 7. The fullness of it is made known in the book of Revelation.

Jesus said, “As the Father has life in Himself, so He has granted to the Son to have life in Himself” (Jn. 5:26). He goes on to say, “The Father has given the Son of Man the authority to execute judgment, simply because He is the Son of Man” (v. 27, paraphrased).

That’s a very powerful statement. Let’s read it again: “The Father has given Him authority to execute judgment” (Jn. 5:27, paraphrased). In the place of the word *authority*, put the word *responsibility*. He has given him authority to confront and overpower wickedness and oppression on the earth, and to drive it off the planet once and for all. He has the responsibility—not just the authority, that He might or might not use it. He is mandated by the Father to confront all wickedness and unrighteousness in an open way, and in a final way.

This is clearly seen in Daniel 7: that the Son of Man is given this kind of authority. Now in Revelation 5, we see more details, because in Revelation 5 the Son of Man is given the scroll, the title deed of the earth (Rev. 5:7). There’s a time when Jesus comes before the court of the Father. Revelation 5 is an expansion of Daniel 7. Jesus goes to the throne of the Father and takes the scroll, which speaks of the title deed of the earth and the plan to cleanse the earth of evil. When Jesus takes it, He assumes responsibility or authority to act as Judge. He has been appointed by the Father as the Judge of all the nations.

Understand that this isn’t only true in a negative sense; it has a positive connotation as well. When the gold medalist in the Olympics stands before the judge, he gets a gold medal. He doesn’t go to prison; he gets a gold medal. What this is saying is that Jesus, as the Man who perfectly obeyed God in every temptation and endured every single persecution in perfect love, has been given authority to judge, or evaluate, with consequences, every single human being who has ever walked the earth—with consequences, every human being who has ever walked on the earth. To the faithful, that evaluation leads to eternal rewards. To the wicked, that evaluation leads to discipline and then eventually judgment.

JESUS RESTRAINS HIS JUDGMENTS THROUGHOUT HUMAN HISTORY

Paragraph E is very important. Put a little star by paragraph E. The part that confuses people is that Jesus restrains most of His judgments throughout human history. Make a note of Isaiah 42:14. He’s quiet; He’s restrained. Every now and then His judgments are released, but mostly the rule of natural history is that He holds back that which He sees is necessary. He gives the nations more time, more time, more time to repent. 2 Peter 3:8: He gives them more time. Perhaps they’ll repent. He restrained the open display of His judgments on a global level, restrained their fullness, until He bore the judgment for sin in His own body. Before He dispensed judgment, He would bear the judgment for us and then be raised from the dead, vindicated as a man. In His exalted position, He acts as the evaluator of the human race.

The reason that’s important is that some people look at Jesus in the Gospels as the Son of Man and say, “He never judges.” That’s because He restrained judgment until He was judged, vindicated by the Father, and He stands as the worthy One who bore the judgment for us because of love. He’s the only One who is now qualified to love. Some people, because they don’t understand the Son of God revelation, assume Jesus doesn’t judge anymore because He delayed His judgments. Even then, He didn’t delay His judgments fully. Because even then, in Luke 19:43-44, He prophesied the most severe judgment in Israel’s history up to that time—the destruction of Jerusalem in 70 AD. Even before He bore the judgment of God, He was prophesying judgment. He said, “I don’t function in that office in the full way until I, Myself, bear the judgment, am vindicated by God, and seated at the right hand of the Father. Then My judgments will be released through the ages, throughout the generations according to My wisdom. At the end, My judgments will be fully displayed on a global level. I’m

the only One who's worthy to dispense the judgment. Because when I had all the glory, I bore the judgment for you because of love."

Not only did Jesus bear the judgment for us so that we know what He'll do when He has all the power—He'll use it for love. He's proved Himself. When He had all the glory, He offered Himself to be judged for us, for love. Not only that, but because He did come under the judgment of God, as well as the persecution of the wicked, He's sympathetic; He understands. He has great understanding of the pain of judgment. He's faithful in the dispensing of those judgments in perfect love. He says, "I don't just understand it because I'm God and I have perfect wisdom; I actually experienced it. With tenderness I do administrate judgments, exalted at the right hand of the Father."

Notice in Revelation 5, when they say, "You're worthy to take the scroll; You're worthy to open the end-time seals"—the end time judgments. "You're worthy, You're qualified to dispense judgment, because when You had all the power, You used it for love. You laid it aside and took the place of humility and became the offering for our sin. We trust You with the opening of the seals" (Rev. 5:9-12). The opening of the seals is the releasing of the end-time judgments.

THE TWOFOLD MESSAGE OF THE SON OF MAN

Paragraph F. So the message of the Son of Man is twofold. First, I'm talking about Daniel 7:11, where the Antichrist is slain. All the enemies of the kingdom will be finally and fully destroyed. That's what we understand by this one verse, verse 11: the Antichrist, the Beast, is slain.

Secondly, we understand that Jesus, in His exalted place, at the right hand of the Father, receives the authority or assumes the responsibility of evaluating the whole human race. He rewards the faithful. Then, in the negative sense, He judges the wicked.

"HEREAFTER YOU WILL SEE THE SON OF MAN . . . COMING ON THE CLOUDS OF HEAVEN"

It's interesting that Jesus appealed to Himself as the Son of Man when He stood before the Sanhedrin here in Matthew 26, at the bottom of page three. He's standing before the Sanhedrin, the authority of the nation of Israel. Many of Israel's leaders were there late one night. They said, "Tell us straight, are You the Messiah?"

He says, in essence, "Yes, I am. You'll see the Son of Man, Me, the Son of Man" (Mt. 26:64, paraphrased). They knew there was only one prophecy about the Son of Man—Daniel 7. They said, "You're claiming to be the Daniel 7 Son of Man?"

He says, "Yes. You'll see Me sitting at the right hand of the power of God, and you'll see Me coming on clouds" (Mt. 26:64b, paraphrased). That's a very interesting prophecy. He said, "With your own eyes, You'll see Me in My resurrected body in the highest court, in the place of authority at My Father's right hand. I will judge this very room that's judging Me," is what He's saying. They understood it. He could have said something like, "In a little over 2,000 years, you'll see Me coming in clouds of glory." How does a group of wicked men, 2,000 years ago, see Him coming in the clouds of glory on the last day? How do they see Him in His resurrected body in the highest position of authority as the Judge over the human race? That's what He's telling them and it makes them very mad. Well, I don't know how it all works, but the wicked, even those who are in hell, will perceive and see the unfolding of Jesus' splendor when He comes back to the earth in some way

or fashion. I don't know how exactly; all I know is that He said, "You will see Me on that day." They will be in hell long before that day.

I've looked at that verse and thought, "Wow." So the men down below see His coming as well. That's a different idea, but of course the demons see and every knee will bow before Him. They will all come under His judgment. It's hard to know exactly what this means, but it probably means what it says. When in doubt, go by what it says.

Top of page four. We're going to bring this to an end. We'll just read the glorious part of the Son of Man passage, and run through it one more time. Again, I put the passage in the notes.

Verse 13. Daniel sees a man who is going to be commissioned as the Ruler over all the nations. Again, He isn't just ruling the nations; He's doing it in partnership with people. This is an exciting concept. Daniel is looking, wondering, "Why does He want to bother with other people?" Daniel sees Him, not just commissioned as the Ruler of the nations, but as the evaluator of the nations, the Judge of the nations, both positive and negative. He's the evaluator of the human race, from beginning to end—from Adam to the last person born.

TO HIM SHALL BE GIVEN DOMINION, GLORY, HONOR, POWER, AND RICHES

Verse 13. "Behold, one like the Son of Man, He comes on the clouds of heaven. He came to the Ancient of Days" (Dan. 7:13, paraphrased). I love this part. They brought Jesus near to the Father. I think that's one of Jesus' favorite parts. I love being near the Father. Again, Revelation 5 fills in the details of what happens when He goes near to the Father. One of the things He does is this: He takes the scroll out of the Father's hand.

"To this Man was given the dominion, the glory, the kingdom, and all the nations" (Dan. 7:14, paraphrased). Glory and honor and power and riches and wisdom (Rev. 5:12), all of these belong to one Man in His government over the earth. And the kingdom shall be given to the people, the saints (Dan. 7:27). In verse 14, the dominion is given to Jesus by the Father. In verse 27, the kingdom is given to the saints by Jesus. He says, "You're My eternal companion. Join Me in filling the earth with the glory of the Father." He wants us participating with Him in something that's dearest to His heart, to fill the earth with the glory of the Father.

JESUS DEEPLY DESIRES THAT HIS PEOPLE RULE WITH HIM

Paragraph D. Jesus deeply desires that His people rule with Him. He doesn't need us. It's better than that: He wants us. Why? Because we're His eternal companion. He prayed the prayer in John 17, "Father, I desire them. I don't need them in the sense that I'm incomplete without them. I want them. I desire that they whom You gave Me would be with Me" (Jn. 17:24, paraphrased). That's the key phrase. "I want them with Me. I don't want them just serving Me. Yes, they'll serve Me, but I want them with Me. That's the point. I want them with Me where I am—that they would behold." That's the key word: *behold*. It doesn't mean just to visualize or to see it, but that they would experience it.

The Bible tells us that we behold the glory of God in 2 Corinthians 3:18. We're transformed by beholding the glory. We don't just gaze at it from a distance; rather, we experience the glory of it in our being. The glory of God transforms us.

He goes on in Revelation 3 with His own mouth, "I will grant them"—here's the phrase again—"to sit with Me on My throne" (Rev. 3:21, paraphrased). With Him, it's so relational. He doesn't just want a work force; He

wants an eternal partner. He doesn't just want to bless us by bringing us into His government to fill the earth with the glory of the Father. He doesn't just want to bless us; it actually blesses Him. He says, "It's not just that you like Me. I like you." This is startling to people—that He likes us more than we like Him. That's because of who He is.

THE GREATEST BREAKTHROUGH FOR THE HUMAN RACE

Just follow with me in paragraph D. When Jesus, as a man, reached this pinnacle of participation with God, as a man He was granted the dominion over the whole earth to fill it with the Father's glory. That's the highest pinnacle that any man could ever enter into, to participate in filling the earth with the glory of God. It was the greatest breakthrough for the human race. It wasn't an angel who ascended to the throne; it was a man. It was the greatest breakthrough for the human race because this Man beckoned us to come. He said, "Humans, if you'll receive My salvation and follow Me, come and follow Me in the government of the earth. I want you with Me."

Part of the good news is that a man made a way for other human beings to participate in that which is so dear to the Father, filling the earth with His glory. A man is on a throne, and that Man is beckoning human beings. In the most gloriously redemptive sense, using a political terminology, He's at the very top saying, "I'm lobbying for the human race. All of you come with Me who will. Join Me in filling the earth with the glory of God, because I love you." What a remarkable breakthrough of the power of God.

BORN IN A STABLE, RETURNING ON CLOUDS

Paragraph F. Almost every time Jesus talks about His return to the earth, He mentions this issue of the clouds. The clouds are brought up first in Daniel 7: He comes on the clouds. These aren't natural clouds; they're supernatural, heavenly clouds. They're clouds of the glory of God in some way that we don't fully know. They're supernatural clouds. When He talks about coming back to the earth, many times He quotes the Daniel 7 facet of the clouds. Why? Well, when He returns, it will be very dramatic, number one—very dramatic! It will be supernatural. It will be done, not in a corner, but on a global level. At His first coming, He came in a corner. He was born in a dirty stable, and for thirty years no one knew who He was. No one knew who He was, and 120 disciples were all that followed Him. When He returns, He says, "No corner! It will be global, every will see it, on the supernatural clouds of heaven, very dramatic. It's My royal procession as a king into the city of Jerusalem: all the trumpets blasting, all the enemies falling down before Me. It will be a procession on clouds. Every single eye will see Me. Go see Daniel 7; I have Bible verses to back it up," Jesus might have said. Of course He wouldn't need to; He *is* the Word.

Revelation 1. Every eye will see Him. Even the unbelievers will see Him. Even the Sanhedrin will see Him coming on clouds from down in hell. I don't get it all: just that that verse means what it says, remember? In Matthew 24, He talked about this dramatic, global, supernatural entrance into the world—this royal procession back to Jerusalem and this dramatic confrontation of evil on a global level. All the tribes will mourn, because the believers will witness it as well. They'll see Him coming on the Daniel 7:14 clouds. He will come in power and great glory. There will be a supernatural, dramatic manifestation and display. The whole earth will be trembling and worshipping before Him. Those that are on His side will be worshipping. Those that have stood against Him will be trembling in fear and mourning. We will have resurrected bodies in the sky, having been raptured, but we'll be shouting, "Rrrahhh!" just having the greatest time.

Let's sum this up. Now remember this title, "Son of Man." Revelation 1 brings it to another level. Revelation 1 takes Daniel 7, and the eighty-five references in the Gospels, and brings us to a full and final revelation of what it means. We only have phrases in Revelation 1, but the Holy Spirit says, "You search those phrases out and I'll give you insight into what the Son of Man means." It was His mission to come and to die. It's His mission to judge and evaluate the whole human race. He will intervene at every level. He won't be silent. It's His mission to reign over the earth, but with His people, to fill the earth with the glory of His Father.

Beloved, this is the Man we love. This is His destiny. Our destiny is tied to His destiny. I can't think of anything more dynamic than throwing ourselves into this without any reservation. I'm not trying to figure out how I can find Bible verses to back up being less committed to God. I'm trying to find Bible verses that will empower me to be more abandoned. I'm not trying to get out of the drama; I'm trying to go deeper into this drama of connecting with His heart and being prepared to fully operate in all that He has for me in this hour, and seeing where it goes in the years to come.

MINISTRY TIME

Amen. When I read Daniel 7, it makes me adore Him. I read this, along with those eighty-five passages in the Gospels, and say, "You're amazing."

I can just imagine the Spirit whispering, "Even more than you know!"

I'm going to ask Him to mark us even now. Whether you feel it or don't feel it, it's having the grace in your heart to say, "I have to go for it all. I have to go for more."

Beloved, that's the mark. Some of you can feel it when the Lord touches you. The fact that you have a resolve is the evidence of the marking of the Lord. I'm going to ask for that resolve to be strengthened.