

Revelation Lesson 15
Meeting the Glorified Christ: Part 2
The Garments of the High Priest

Revelation 1:13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

Last week we saw what John meant when he wrote about “seeing” the voice of Christ. We noted the meaning of the golden candlesticks that John saw. Note we observe the One in the midst of those seven candlesticks.

And – Here the lead batter in the lineup of verse 13 is the word “and” which normally acts as a bridge or a link – connector if you will – of this thought or concept with the previous one. Sometimes if “and” is operating under the Granville Sharp rule, the “and” functions as a hyphen would. For example when we are told in 2 Peter (1:1, 2:20, 3:2 & 18) that Jesus Christ is our “Lord and Saviour” the function of the and unites both concepts into the same person. In other words the Granville Sharp rule shows us that Jesus is the Lord AND the Saviour at the same time. He occupies BOTH offices. This concept is seen in Ephesians 4:11 when Paul lists: “and gave some, Pastors, and Teachers.” The concept is the same there indicating that a Pastor must also be a teacher, not that there are Pastors and then separately teachers also. The office of a Pastor is that of a Pastor-Teacher. He must be apt (prepared and ready) to teach as well as preach (1 Tim. 3:2 & 2 Tim. 4:2). Now, here in Revelation 1:13, the “and” is not functioning under the Granville Sharp rule but is merely connecting both ideas – found in verse 12 and in verse 13 – together along the same course. When you put the two parts together you have a complete whole thought for previously John described his actions and then starts describing what he saw: the Voice (Jesus) and the 7 golden Candlesticks (the 7 Churches). Then he continues describing what he was seeing.

in the midst – Now, John states *where* Jesus was standing. It was “in the midst” of the 7 candlesticks. Please remember that “midst” means the center point or what we would say is the middle (halfway between the beginning and the ending).

This takes on an interesting point if we map out the middle of the 7 cities where the churches are. If the cities are connected from point to point and then you connect Laodicea back to Ephesus you have a trapezoid of sorts. We can find a center of sorts as seen by the circle on your handout. Could this have been where Christ was standing in the vision? For as we see in the next set of words he was in the middle of the 7 churches.

of the seven candlesticks – As stated a moment ago, Christ is in the middle of the 7 churches. If we apply this symbolically or figuratively to time (each Church representing an age of the Church age) then Christ literally fulfills His promise from Matthew 18:20 “For where two or three are gathered together in my name, there am I in the midst of them.” Plus if this is applied to the ages of the Church age Ephesus being the start and Laodicea being the end, then where Christ is, would be the present. He is with us.

Now, John sees this as a vision. So symbolically, why is Jesus in the middle of the 7 churches – they all being represented as a separate candlestick? I think the answer is seen in one of the duties of the priest in the Tabernacle (or later the temple). Since Christ has become our High Priest (Hebrews 4:15; 5:5 and 9:11) what is he doing in the middle of these 7 lamps?

See Leviticus 24:2-4 Command the children of Israel, that they bring unto thee pure oil olive beaten for the light, to cause the lamps to burn continually. 3 Without the vail of the testimony, in the tabernacle of the congregation, shall **Aaron** order it from the evening unto the morning before the LORD continually: it shall be a statute for ever in your generations. 4 He shall order the lamps upon the pure candlestick before the LORD continually.”

He is dressing the lamps according to Exodus 30:7-8. This dressing and ordering both indicate that Aaron (the first High Priest of the Levitical Priesthood) is taking care of and tending to the lampstand or candlestick to ensure the lights are continually burning.

It forms a beautiful picture here in Revelation. Christ is a priest – or rather High Priest – after the Order of Melchizedec. (Hebrews 6:20) Thus the reason He is born of the Tribe of Judah as the heir to David's Throne AND able to be our High Priest and not be born of the Tribe of Levi. The oil that was the fuel for the Tabernacle or Temple's Candlestick is symbolic then of the Holy Ghost. Thus Christ says that we (the saved) are the light of the world. (Matthew 5:14) Thus in order for that light of Christ and of the Gospel to shine, the Holy Ghost must be active in our heart and lives

So if we place Jesus in the vision, being within the center point of the 7 golden candlesticks, this is what He is doing, not only being in the middle of their congregations whenever 2 or 3 meet in His Name, but he is tending the candlesticks ensuring that they are producing light. Hence all the more reason why He is sending these 7 messages to those churches.

one like unto – This phrase in the Greek literally means: one like unto. Okay hahaha. That phrase means: similarity in external form and appearance. So this person Whom we have already identified as Jesus, John recognized the Voice as that of Jesus' and now there is another recognition.

the Son of man – This is Who John said he saw. A person that looked like “the Son of man.” Now this is Jesus' favourite title for Himself. It occurs some 89 times in the New Testament alone. And 85 of those instances occurring in Matthew, Mark, Luke and John's Gospels alone.

If we look back in the Old Testament, we observe that this title occurs some 108 times. In some cases it refers to a prophet like Ezekiel or Daniel. It twice occurs in Daniel (Dan. 7:13 & 8:17). In the Dan. 7:13 reference it speaks of Christ. In 8:17 the title is used to refer to Daniel.

In John's gospel, Morris indicates four plus issues of concern (Morris, *The Gospel According to John*, p. 172-173):

- A. Jesus used the term because of its lack of political complications.
- B. Jesus used the term because of its divinity overtones.
- C. Jesus used the term because of its connections with a future kingdom.
- D. Jesus used the term because of its human undertones.

We are plainly told in Luke's Gospel Luke 5:24 “But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.” and in John 5:27 “And hath given him authority to execute judgment also, because he is the Son of man.” That Jesus IS THE SON OF MAN. We see then that the Son of Man is one with authority: (1) to forgive sins, or (2) to judge sins.

So when Daniel describes seeing the Son of Man and John speaks of seeing the Son of Man in the two references (Daniel 7:13 and Revelation 1:13) both are one and the same.

This is amazing because in our look at time, Jesus traveled to Daniel's Day AFTER He was glorified. Notice: John 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

Jesus is seen here by John in His glorified State. Stephen saw Him as such near his death in Acts 7:55-56 “But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.”

Saul of Tarsus saw Christ but he saw Him as a great light. But he knew the Voice: Acts 9:3-4 “And as

he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: 4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"

So putting two and two together, we note that when the prophet Daniel saw "the Son of Man" and describes Who he sees in Daniel 10:5-6 & 9-10 "Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: 6 His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. 9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. 10 And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands."

When we compare both Who Daniel saw and Who John Saw (Revelation 1:13-16) we conclude that this is the same Man – the Messiah in His Glory – just as John saw Him. Thus to Christ there is no past, present or future. But for one to be transported to an area outside of time then true so-called "science fiction" time travel has happened!

clothed with a garment – The description of this garment can be seen mirrored in the Garments of the High Priest in the Old Testament. For we are told that all the facets of the Tabernacle (and later the Temple) were made after a heavenly pattern. Note: Exodus 25:40 And look that thou make them after their pattern, which was shewed thee in the mount.

The High Priest's garments thus were patterned after heavenly ones. Note the commands given in Exodus 28:4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

Exodus 28:40-42 And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. 41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office. 42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach:

God was reminding that no nakedness was to be shown as one ministered in the priest's office. Thus the garment described by John is that of our High Priest. This garment was made of linen (or looked like it) according to Daniel (Dan. 10:5). This is interesting for linen is used to speak of righteousness (Revelation 19:8 "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Also note that our righteousness is not our own but rather Christ's Philippians 3:9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:)

down to the foot, - How do we know this? The garment extends to the foot thus covering all and any nakedness. Just exactly as those earthly garments did of the High Priests.

and girt about the paps – Girt means fastened or wrapped. Paps refer to breasts or at times bosom is used. Thus this speaks of Christ's chest. John had once leaned on Jesus' chest to ask a question at the last supper (John 13:23-25).

with a golden girdle. - Girdle refers to a belt or sash. Seeing that this is wrapped around Jesus' chest, a belt would not do thus, hence this is a golden sash. Evidently this connected to a golden belt (Daniel 10:5). Uphaz was also known as Ophir (Jer. 10:9) and was located in modern-day Yemen and was known for fine Gold.