

Sermon to the Saints which are at Topeka, Kansas -- Sunday, September 8, 2024

“... And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 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. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.” (Revelation 1:12-16)

This is the third installment in the treatment of this oracle out of Revelation chapter one, that runs from verse nine through the end of the chapter at verse 20. I have spoken about the significance of this opening of the actual events of the Day of the Lord (June 2, 2024) and then a bit of treatment about how properly to understand the Church here represented by these seven golden candlesticks, together with the names they receive in verse 11 (July 21, 2024).

One portion of the last sermon was in identifying the portions of this oracle that support the proposition that the primary focus of this oracle and the whole of the Revelation is the body of believers who will be directly engaged in that period ... what I call the Church of Revelation. Before I move to the next subject matter regarding this oracle, I feel compelled to identify one additional presentation in this oracle that supports that conclusion. The first representation to John’s spiritually enlightened view of the scene – ***“in the Spirit on the Lord’s day”*** – was this: ***“I saw seven golden candlesticks”***. The candlesticks, we know from verse 20, represent ***“the seven churches.”*** But why are they called ***“golden”*** in verse 12, and then later on in the treatment of the subject?

The examination of the use of the metaphor of gold in Scripture reveals some good things for our hearts. First, is to understand the use of that metaphor as it displays for our eyes the intrinsic glories of the graces of our God. Second, is to understand the use of that metaphor as it displays the maturity of the individual saint in preparation to be received into heaven. Third, is to understand the use of that metaphor as it displays the maturity of the Church in preparation for her marriage to Christ. Each of these has its own value in examining the words of Scripture generally, and in the examination of the work and preparation of the saints in the Day of the Lord.

“¶ Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?” (Zechariah 4:11-12)

This passage from the old prophet has a direct connection to our work in Revelation, as it lands four-square with the passage regarding the two witnesses of Revelation 11. As tempting as it is to turn aside to a fuller examination of that passage, much of that work has been done in two

previous sermons¹. The two olive trees and two candlesticks answer to the two witnesses relating to their office and work appointed in providence as part of Christ's Revelation. For today, though, the thing we will examine is the underlined words and their import in understanding the use of this notion of gold. What are the "**golden pipes**" that empty the "**golden oil**" from the olive trees?

Expositor Joseph Caryl, in his meandering exposition of Job 23:10*, offers these helpful thoughts: "*That spiritual oil was called golden or gold because, like gold, shining, pure and precious. The gifts and graces of the Spirit are golden oil indeed. So (in Jeremiah 51:7) **Babylon hath been a golden cup in the hand of the Lord**; which some expound tropically [metaphorically], taking the [container] for the contained; the cup for the wine, called golden wine because of the splendor and beauty of it.*" The oil pouring forth into the candlestick – that universal symbol of God's inexhaustible light in the earth – is the pure graces and gifts of that immutable God. When we have them poured into us, the resulting works of our hands are the reflection of that perfection and purity. So the works of our hands while under this glorious influence of the Spirit are rightly at the head of the list of works that are built upon Christ, to wit:

"¶ For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;" (1 Corinthians 3:11-12)

Those of our works that are most in line with the commandments of our King ... that are not poisoned with the admixture of our flesh ... when we effectually and fully take forth the precious from the vile ... are works of "**gold**". After that, they are more and more perverted with the works of our flesh and therefore of lesser glory and value. We, as unclean earthen vessels, cannot be expected to generate anything so pure and glorious as the golden oil of God's good graces. This gives the lie to the blasphemy of free will. Those works that come even chiefly – much less exclusively – from the human creature will be of the nature of "**wood, hay, stubble**" at best. More likely, only "**filthy rags**" (Isaiah 64:6) because in us "**(that is, in [our] flesh,) dwelleth no good thing**" (Romans 7:18). It should be, therefore, our continual pursuit that we quiet the raging of our flesh, dwell with and commune with one another in the Spirit, so that those precious gifts of grace will be seen in us without the grotesque perversions of the flesh.

Which makes an excellent segue into the second way in which the metaphor of gold is utilized in the Scriptures pertaining to the saints of God. In this second use, we are discussing individual saints who traverse this wild and treacherous wilderness, as the patriarch Job put it, "**till my change come**" (Job 14:14).

****"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold." (Job 23:10)***

¹ On September 6 and 13, 2015, sermons were preached on the two witnesses of Revelation 11, including the relevance of the passage in Zechariah 4 discussing the olive trees and the golden candlestick.

The focus of this sermon is not on the nature of those trials – though it is an excellent topic for examination, particularly in a time when one is in deep affliction. I’m focusing on this described result. An expositor who Joseph Caryl frequently references, whom he identifies by the name Mr. Broughton, says *“if God (as I desire) would vouchsafe to try me, I should appear what I am indeed, not what I now appear.”* This underscores the eternity of our elected state. From our pitiful and frequently faithless lens, we see through our corruption and barely eek out enough spiritual energy to grind through a day. When we have clear glimpses of that glory awaiting our pining souls, we become briefly elated. If it were otherwise, this flesh would be no wilderness, and we would have no thirst to drink of our Christ. But underneath this sinful flesh is the gold of the elect soul.

“and will refine them as silver is refined, and will try them as gold is tried” (Zechariah 13:9)

This portion of the passage in Zechariah, related to the calling forth of the redeemed of Israel, is another place where the emphasis is on the perspective of the elect state of that tried soul. From before the foundation of the world, this soul was gifted eternal life in the presence of the God of eternity. That pure and precious state ... to which that soul has been eternally appointed ... is that represented in this gold. The flesh is the dross and impurities that through trial are purged. The elect soul does not transition from filth to gold ... it is gold and has the admixtures of filth burned away through trials of various forms in life.

An interesting and consistent natural reality is that in gold mining, two tons of gold ore has to be tried to produce two-tenths of an ounce of pure gold ... about the size of a nickel. But the ore isn’t transitioned to gold ... the gold was there hidden within the impurities that surround it. Further, among those impurities are lesser precious metals. Some have value ... but not the value of gold. Similarly, the increasingly purged soul will reveal some good things in their growth toward purification. Some *“silver [or] precious stones”* ... but not gold. When they reach their individual spiritual maturity and are made ready for their King’s presence, I might suggest to you, ***“an entrance shall be ministered unto [them] abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Peter 1:11)***. Individually, this is the pathway of the just.

As a Church, though, a similar yet much more convulsive development takes place. To become a ***“golden”*** candlestick, there is required different fits of starts and stops and transitions and distresses ... as a body. The work that is being introduced in this first display on the Day of the Lord is the work of transitioning the body of the church to this final state of being ***“golden candlesticks”***. The image of Zechariah’s candlestick is eschatological. That is, it represents the church and her elders in her spiritual condition on the Day of the Lord. So, the oil is golden ... the pipes flowing the oil into the candlestick are golden ... and the candlestick is golden. A final state where the perfection and beauty of the gifts and graces are not filtered through the perversion of false doctrine from the elders ... nor are those gifts perverted through the blasphemous practices and conversation of the members. The body is fully in accord and fully in sync with her Christ ... her Husband. This is, as we will examine in more detail later, the thrust of the letter to the ***“church of the Laodiceans” (Revelation 3:14)***.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel

thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.” (Revelation 3:17-19)

*Gill: “to buy of me gold tried in the fire; by which is meant either a more pure and glorious state of the church, ... or a larger measure of light and knowledge in the Gospel, which is better than fine gold; or some particular graces, and a comfortable exercise of them, as fervent love and strong faith, which is much more precious than gold; or rather, all spiritual riches in general, which are in Christ, and are unsearchable, solid, substantial and satisfying; are lasting and durable, precious, excellent, and incorruptible”. This is a good discussion as applying to the church body. As a body, they had so corrupted the graces and gifts from their Husband that all the heat of zeal ... her passion for her Spouse ... had quite gone out of her. Individuals within the body were clearly His, which is why it was declared one of the churches, but as a body they were lukewarm. Return the zeal, and the body will take on the purity and beauty of gold – **“be zealous therefore, and repent”**”.*

It is important to me, as one who joyfully and fearfully serves this church as an elder, that this body understand the chief thing that is happening in this opening presentation of the Revelation. It is not about the status of churches generically – throughout the New Testament Church dispensation. I don’t say that those churches are not edified by the words in the letters – they very much have been and will be. But the thrust is toward the **“golden candlesticks”** and how they are to be brought forward that way in preparation for the hour of the Husband’s wedding supper.

I now turn to the next subject matter for discussion regarding the opening oracle in the Day of the Lord. The subject matter is the *presentation* of Jesus Christ within this vision. This can be examined in at least the following three ways:

1. The intimate association between Jesus Christ and the Church
2. The disposition of Jesus Christ in the vision
3. The promises of Jesus Christ in the vision

In this church there has been a very substantive work done regarding the intimacy between Christ and His Bride the church. Ben’s sermons on how the saints dwell in Christ and Christ in the saints is a wonderful example of the extensive attention that is given the subject, just recently. It is all wonderful and all instructive and all comforting.

When John the Revelator is hauled forth to the Day of the Lord, he hears the voice of Jesus Christ behind him **“as of a trumpet” (Revelation 1:10)**. Whatever additional your spirit sees in this description of the voice, I think we can here grasp the proposition that it is a *present* voice. That

is, we're not discussing a distant ... or unclear ... or vague ... or confused voice. It is a sound that grabbed his attention and kept it. That is the energy we have described here. John's not a novice ... either in life or in the things of God. He is one whose senses have been exercised by reason of use (Hebrews 5:14). He hears words that are exceedingly familiar to one who loves and has been called forth by the King of Eternity. Beloved, when we are given to know the Word of God – I joyfully pronounce – we know it when we hear His voice ... His pure doctrine ... his pure commandments related to practice. It is a familiar voice. It is a comforting voice. It is a voice that only the sheep's ears can hear. **"My sheep hear my voice"** (John 10:27), meaning with intelligence and discernment. If you've spent very much time at all in this book of Revelation, you likely recall that in every letter to a church, Christ ends with **"He that hath an ear, let him hear what the Spirit saith unto the churches"** (Revelation 2:7, 11, 17, 29; 3:6, 13, & 22).

Since we crave **"the voice of [our] beloved"** (Song 2:8 & 5:2), we respond when we hear it. So, I submit that it was not just the fact that the voice was present and commanding ... but it was familiar to John, and he was drawn from the spiritual energy of eternity to turn **"to see the voice that spake"** with him. When he did so, the very first thing he saw was the Church! He saw the Bride! Christ's – the Husband's – voice ... but the shining and purified beauty of the Bride!

"The LORD also shall roar out of Zion, and utter his voice from Jerusalem". (Joel 3:16)

&

"And he said, The LORD will roar from Zion, and utter his voice from Jerusalem;" (Amos 1:2)

Two prophets ... two declarations ... both in the middle of pure eschatological prophecy. Both literally – because **"the shout of a king is among [the Jews]"** (Number 23:21) – and metaphorically these paint the same picture of the King Christ, as the pure expression of God's voice, shouting out from the middle of His people.

As a brief aside, this one passage from the Revelation oracle forever destroys two popular false doctrines pressed against the Church. First, that there is any ability to know, dwell with, and serve God outside the Church. Second, that there can be any institution on the earth other than this Bride ... **"one body"** (Ephesians 4:4). Only the purified, perfected Bride – **"seven [and] golden"** fits; not just any nasty social assembly of humanity. Christ speaks from the immediate presence of His Church. This book, please recall, further draws the eternal distinction between Christ's Bride and false religion when these two women are presented:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:" (Revelation 12:1)

&

"I saw a woman sit upon a scarlet coloured beast, ... And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup

in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” (Revelation 17:3-5)

What our friend John saw, when he turned at the sound of Christ’s voice, was this glorious woman of Revelation 12. What the world would have you believe – at least so far as there are any who bother to give attention to the return of the Savior – is that this great whore shares that same station. If the abominations of this generation are what make them righteous – including the rampant whoredoms and witchcraft and idolatry that saturates the faux-Christian entity – then this whore Babylon would be who John saw intimately in the presence of Christ. The hint of it is just outrageous.

Moving on, then, to the second consideration of Christ in this vision. The Scriptures recite a significant number of instances when Christ is revealed to one of His servants in a time of great moment. When He thus appears, His presentation helps the reader to have a greater grasp of the event. Being the eternal God, our Redeemer has intercourse with His servants for so many reasons. In the Song of Solomon, He is frequently presented in an intimate and tender disposition toward His Bride. The affectionate nature of their engagement – though every bit as instructive in the need for vigilance in doctrine and practice – shows how merciful and loving He is toward us and how effusively generous He is with the infusion of graces.

So, we find in this vision of John’s introduction to the Day of the Lord a good many descriptors of our Christ. These give us hints about His business and the tenor of His engagement with His saints as His Day is preparing to open. I want to explore these for some time now, allowing us to pull as many blessings and encouragements from them as our Christ and Father will allow.

The first of the hints is in the description ***“one like unto the Son of man”***. Since it helps us to capture several valuable thoughts on this point, Joseph Seiss’ treatment of the general subject is a good place to start: Seiss: ***“one like unto the Son of man’ ... is a form of speech meant to set forth the essential importance and prominence of the human element of the Saviour’s character; for it is in his human nature that his redemption work is conducted, and his victories achieved. It is as the Son of man that he came, lived, suffered and died. It was as the Son of man that he rose from the dead, ascended into heaven, and will come again, judge the world, and set up his glorious everlasting rule. But he is not to be conceived of as nothing but a man. He is ‘one like unto the Son of man.’ This word ‘like’ sets us upon the scent of something higher than humanity, though conditioned as humanity, and having everything in common with it. Thus we read of him as “made in the likeness of men,” — “in all respects made like unto his brethren.” This assumption of likeness to man, presupposes some modification of what properly is not human. And so we also read of him as The Word made flesh — God manifested in the flesh — the Son of God condescending to be the Son of man, — not in appearance only, but in literal reality; not for certain acts of humiliation only, but for glory and dominion as well; not temporarily only, till a few facts are accomplished, then to return to what he was before the marvellous process began, but forever, — as well throughout the unending duration of the results achieved as in the immediate***

mysteries of the passion which laid the foundation of these results. It is a mischievous error to suppose that the Son of God's assumption of human nature was only for the immediate private end of redeeming fallen man — a mere phenomenon in Godhead's ever busy administration — a simple act the like of which may have been before, or may be again. It is the abiding miracle of eternity. It is, and was meant to be, a thing of abiding permanence, the eternal continuity of which is as vital to the everlasting future of the redeemed, and the great purposes of God, as the continuity of creative power is to the preservation of the universe."

That is a lot of very good stuff. Sometimes Seiss seems to really feel what he is writing, and he begins to express himself with a precision of words that keeps the reader engaged until the last sentence, waiting to take a breath. What I would add more is what this means to those souls for whom John's report will be most relevant. Christ, in the likeness of man, suffered greater things in the flesh than any one of His saints ever suffered – and most certainly more than any soul in this house has ever suffered. When we turn attention to the nuances of His letters to the seven churches, we will see indicators of a whole lot of self-pity. False doctrine and false practice flooding in on every side makes us tired ... heartsick and physically sick ... distressed and despairing ... growing weary in well doing ... ready to take a damned break! Well Christ, in the likeness of man, ***"endured such contradiction of sinners against himself"*** (Hebrews 12:3) – and He did so without sin. We feel to our very essence the weight of the hatred of this vile generation – like rabid dogs ripping away at what appears to be a paper-thin protective barrier between their wild selves and our flesh. Christ, in the likeness of man, was pursued from the time he was known of with a blood lust that expressed itself in His crucifixion and death. Then He conquered death, in the likeness of man. He was glorified right in front of faithful witnesses, in the likeness of man. He sits on ***"the right hand of the Majesty on high"*** (Hebrews 1:3), in the likeness of man.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2)

What John sees is Christ in glory ... in the likeness of man. Having done all things necessary to bring that blessed little troop of saints to the hour of His Revelation, He is right in their presence to give them both protection and confidence as they are prepared for the final confrontation with Satan, his demons, and the world of his energized and deluded humans. His deity has never been modified ... His likeness of man, having been declared from before the world began, has remained integral to His role of Redeemer. This simply must be the first of His characteristics seen as He completes the Church for the work.

The next thing we see in Christ's presentation is His clothing. He is garmented ***"to the foot, and girt about the paps with a golden girdle."*** There has been a good deal of speculation on what is intended in the grandeur of this presentation. Matthew Poole declares *"it seemeth to me hard to determine, whether it was to signify his priestly or kingly office, or neither. It is a habit [outfit] of gravity. [N]or dare I determine the significancy of the golden girdle about his loins."* I pray our

Lord give me sufficient light to improve our edification, that we might have the greater confidence and comfort in the consideration of this vision.

“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 28:4)

This passage is from the pattern that was shown to Moses in the mount, with regard to how the Levitical priesthood would be established for the people of Israel coming out of Egypt. We see here some similarities in the garments appointed to the priests and those identified in our vision of Christ: the garment (though a much more generalized reference) and the girdle. That same passage in Exodus describes the girdle ***“even of gold, of blue, and purple, and scarlet, and fine twined linen” (Exodus 28:8)***, revealing a disparity between the descriptions in the two places. That could, arguably, be because Christ is the fulfillment of the type, so His girdle is pure gold, rather than intermixed with the lesser colors and materials.

It is without doubt that our Christ was ***“made an high priest for ever after the order of Melchisedec” (Hebrews 6:20)***, and that He is the ***“high priest over the house of God” (Hebrews 10:21)*** and of ***“good things to come, by a greater and more perfect tabernacle, not made with hands” (Hebrews 9:11)***. So for a soul to look upon this presentation of Christ among the candlesticks as presenting His priestly office ... is not an irresponsible pursuit. He being in our presence and yet ***“even at the right hand of God, [where He] maketh intercession for us”***, as a perfection of the type of the priesthood, is indeed a comforting consideration.

But if this vision was to give the reader a certain sense that Christ was here shown in His office of High Priest ... particularly when we know that the management of the Jewish remnant is so much a part of this coming Day ... why would the High Priest be without His breastplate. That is not a small matter. The breastplate displayed the most precious truth related to the relationship between God and the Jews ... that He had chosen them from all of the people of the earth.

“And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the LORD continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron’s heart, when he goeth in before the LORD: and Aaron [the High Priest] shall bear the judgment of the children of Israel upon his heart before the LORD continually.”
(Exodus 28:29-30)

If we are to understand Christ as appearing in John’s vision as our High Priest, because of the garment He wears ... something to answer this critical component of the High Priest’s required clothing should be present. The absence of it presents a compelling case that we might not be seeing the vision properly, and should perhaps look to Scripture for something more precise.

Expositor Seiss, as well as others, also see an incompleteness in John’s vision with regard to Christ being represented in His priestly office. Seiss rather suggests there is the presence of royalty in

the description, offering this analysis: *“The garment reaching down to the feet is as distinctive of royal dignity as of sacerdotal [priestly] functions, if not more so. The girdle might appear to be priestly; but it is gold, all gold, indicative of royalty; whilst the proper priestly girdle was not gold, but simply wrought and interwoven with gold. He also wields a sword, which is another mark of sovereignty and judicial power, which does not belong to the sacerdotal office, albeit that sword proceeds from his mouth. This ought to satisfy us that the character which Christ bears in this vision is something more than a Priest. There is royalty and magistracy, as well as priesthood. We here have to do with the Lord and Judge of the Churches.”* So it would seem that Seiss and others think of Christ’s appearance here as the sovereign King over the people who make up the **“seven golden candlesticks”**.

Again, we cannot dispute that our Christ is now – and will officially be then – known as our **“KING OF KINGS, AND LORD OF LORDS.”** (Revelation 19:16). Further, that when He appears in person to take His earthly throne, **“out of his mouth goeth a sharp sword”** (Revelation 19:15). So, without a deeper examination, one might feel content to conclude that Christ is here being represented as our King. But we have no crown defined. We have no subjects being smitten or ruled with His rod of iron (Revelation 19:15). Rather, he is walking among the churches in intimate concourse.

When we look at these positions from a critical perspective, they falter. John’s vision has some components of Christ’s character in the office of High Priest and King of kings. But they’re incomplete and therefore leave a void. The weight of the moment feels too great for it to be sufficient to settle for partial understanding ... incomplete understanding ... if there are Bible passages that can help us to be more clear.

“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: 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.” (Daniel 10:5-6)

This vision of the prophet Daniel is the beginning of a purely eschatological prophecy, with very many shared components with the visions of John in the book of Revelation. To have a similar presentation of **“a certain man”** – quite like John’s **“like unto the Son of man”** – gives us another relevant framework to discern what this description could mean. He’s **“clothed in linen”** and **“girded with fine gold”**. When you examine the expositors’ words in this Daniel passage, you find them equally unresolved on the question of what the clothing reveals about the office this Christ is here fulfilling. We may need to look at some different indicators to see if we can sharpen our lens.

Both of these places share some other common characteristics of this Christ in the visions, including:

Revelation 1	Daniel 10
---------------------	------------------

<i>"Head and hairs white like wool, as white as snow" (Revelation 1:14)</i>	<i>"face as the appearance of lightning" (Daniel 10:6)</i>
<i>"eyes were as a flame of fire" (Revelation 1:14)</i>	<i>"eyes as lamps of fire" (Daniel 10:6)</i>
<i>"feet like unto fine brass" (Revelation 1:15)</i>	<i>"his arms and his feet like in colour to polished brass" (Daniel 10:6)</i>
<i>"his voice as the sound of many waters" (Revelation 10:15)</i>	<i>"voice of his words like the voice of a multitude" (Daniel 10:6)</i>

Lord willing, in a future sermon we will examine the characteristics themselves in much more depth, but the question that presents now is whether these are compatible with or necessary for the office of the priest or king? The priest was for intercession between God and man, guiding the work of reconciliation for sin through ceremonial processes. The king's distinct honor is his majesty.

Whereas these strong characteristics are those of wisdom, fiery judgment and purging. While a priest must show wisdom in his ministrations, it is the intercessory ministrations that define him. While a king must execute judgment and show wisdom, those are components that compliment his crown ... but it is the crown that defines him. So, is there an office that is fit for how we understand and engage with our Christ that emphasizes the characteristics and presentation of this vision?

***"And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation."* (Numbers 27:18-21)**

In the context, Joshua was appointed to serve the people of God in the office of counsellor. When important matters come before the people – particularly as it pertains to what the Lord their God would require of them in a matter – they were to look to this counsellor for their answer according to the Urim and Thummim. Urim meant "lights" and Thummim meant "perfections". The process was designed to diffuse light that would cleanse the subject of obscurity ... and perfect wisdom to burn away every dross. Joshua was appointed as counsellor and was given by God the rank and authority and wisdom and disposition to accomplish that office.

***"the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."* (Isaiah 9:6)**

This Messianic prophecy declares the Christ as sovereign and eternal God – and a governor of affairs that works wondrous judgments in execution of His government. Much is spoken and

written of Christ's kingship and priesthood – both of which are very true and very relevant to His Revelation. But here you see many other characters of that Christ ... separate, yet related to those two primary offices of priest and king. When you look at the presentation of that Christ who is walking among His Bride – tending to the affairs of His Bride, His wedding and His supper preparation – He is decked with the clothing of a grand counsellor who is setting those affairs in order. I believe that if we hold this lens while considering these attributes, we will find ourselves enriched in anticipation of His work in us.

If the Lord has appointed it, I hope to continue the examination of Christ in his appearance among the Church of Revelation in John's revelatory vision. I pray the Lord will continue to bless this body with purging affliction and comforting deliverances as he sees fit in preparation of His return.

“And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever.” (2 Timothy 4:18)

I love you all. Amen.