*things below*, and generally of spiritual things, as the  
lamps in the present instance.  
 *This temple is the temple of the new covenant*, as the  
*earthly* one was of the *old* covenant. *The Jew then is  
as much interested in it as the Christian*. This is the  
Priest, by whose blood the *new covenant was ratified:*  
the Mediator, on whose *suretyship it is to stand*.  
 *Jesus is the priest tending the lamps: it is night  
then*. The lamps were to burn from *evening* to *morning*  
before the Lord. Exod. xxvii. 21. Aaron was to light  
the lamps at even. Exod. xxx. 8. ’Tis remarkable,  
that the lamps are not said by John to be lighted.  
Nor does he speak of their wanting oil.  
  
 13. “And in the midst of the lamp-stands one like a son of  
man, clothed with a garment down to the foot, and girded around  
at the breasts with a golden girdle.”  
  
 Jesus walking in the midst of the lamps is the priest  
in charge of them. *The throne is not seen*. ’Tis *Jesus  
and the churches alone with each other*. The priest of  
old was responsible for the state of the lamps. Here  
the lamps are moral beings, and *they are responsible  
to the priest;* while *the priest* is *responsible to God*  
for his tending the lamps. Their design is to light  
the darkness: *they are responsible so to do*. Jesus is  
turned, *not* towards God in intercession, but towards  
the churches, as *the priest judging of leprosy in the  
camp*. He is demanding of the churches His rights.  
 Our Lord is habited in the *priest’s ordinary garment*  
of service; not in the High Priest’s robes of glory and  
beauty, with the breast-plate. Lev. vi. 10; xvi. 4.  
 The resemblance of the personage seen here with the  
Great Agent of Dan vii. and x., and with Ezek. i., seems  
designed to teach us, that *the same* Mighty One both  
presides over the churches, and is concerned in the  
redemption of Israel.