

An Attempt To Listen To God On  
Meditations on Fine Linen

By

Rowan Jennings

# Meditations on Fine Linen

## Introduction

The theme of linen is found in twenty three books. In the New Testament it is mainly in John's gospel and the Revelation, and in the Old Testament, Exodus and Ezekiel. The first mention is when Joseph was arrayed in fine linen (Gen. 41:42) and the final mention is when the armies, which follow the Lord, are "clothed in fine linen, clean and white" (Rev. 19:14). Throughout the 23 books it is referred to in the following ways:

1)	Linen	Ex. 28:42	Used 34 times on its own
2)	Fine linen	Gen. 41:42	Used in 31 verses
3)	Clean linen	Matt. 27:59	Only occurrence
4)	Fine twined linen	Ex. 26:1	Used in 20 verses
5)	White linen	2 Chron. 5:12; Rev. 15:6	The only references
6)	Fine linen clean and white <sup>1</sup>	Rev. 19:8	Only occurrence
7)	Fine linen and white and clean	Rev. 19:14	Only occurrence. Note: These last two are reversed in description.

The first observation is that when the color is not mentioned, it is spoken of in five ways:

- 1) Linen
- 2) Fine linen
- 3) Fine twined linen
- 4) Clean linen
- 5) White linen

Since God never uses different words for the sake of variation, then there must be a reason for the expanded expressions "fine linen"; "fine twinned linen"; "clean linen"; and "white linen".

However, we are never specifically told that which "linen" symbolizes, but are left in no doubt about the "fine linen". The Holy Spirit interprets it for us in the words: "Fine linen clean and white, FOR the fine linen is the righteousness of the saints" (Rev. 19:8).

## Linen As It Relates To The Believer

This leads to the question: "When John wrote Revelation 19:8, was the Holy Spirit speaking of the righteousness we receive from God through Christ without personal merit (Rom. 3:22; 9:20), or the righteous activities done by saints after salvation"? (1 Tim. 6:11; 2 Tim. 2:22).

At the Judgment Seat (Rom.14:10) saints will be given various rewards. They are crowns, clothing and commendation. In Rev. 19:8 we are given a glimpse of the saints after the Judgment Seat, clothed as they had lived. The righteousness of which John speaks is better translated "righteousnesses" (plural), that is "the righteous acts of the saints" (ASV, NKJV, Webster's, Young's Literal Translation).

- 1) It is the righteous activities done by individual because of salvation, the righteousness which is of God (Phil. 3:9)
- 2) It is the works of faith performed after salvation and the direct result of it. (Rom. 14:23)
- 3) It is the character of the Lord being manifested in the believer. (Heb 1:9; 1 Jn. 2:29)
- 4) It is the fruit of the Vine and the result of abiding in Christ. (Jn. 15:2 & 4)

The righteousness we receive from Christ was foreshadowed in the Old Testament by the priests: "Let thy priests be clothed with righteousness" (Psa. 132:9).

# Meditations on Fine Linen

When man speaks of clothing it can:

- 1) Indicate rank as a general in the armed forces
- 2) Indicate an honoring due to some exploit as the order of the garter
- 3) Indicate position as a crown for the queen

When God uses clothes to symbolize man's moral condition and helplessness.

- 1) "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." (Isa. 64:6)
- 2) "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation." (Isa. 61:10)
- 3) "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." (Rev. 19:8)

## Linen As It Relates To Christ

When it is symbolizing the Lord, linen refers to the righteous character of the Lord as manifested by His moral perfections. Not one individual could accuse Him of a single failure (Jn. 8:46). Despite Satan's acute observation and man's accusations, not a charge could be brought against Him (Lk. 23:4; Jn. 19:4, 6). For approximately 12,000 days He lived untarnished and untainted from the world around Him, never becoming insensitive to sin. The sacred never became common, neither did He ever become immune to man's blasphemy. He never had a heart that was stony, hard or deceitful (Ezek. 11:19; Job. 41:24; Jer. 17:9). His character was pure (Psa. 24:4). Out of His heart flowed perfection and purity. This is what the linen symbolizes.

## White Linen

Normally, when one speaks of the linen cloth of the tabernacle or the linen clothes of the priests, it is taken for granted that it was white! It will be said, or written, that the Tabernacle, veil and door were all fine linen consisting of four colours, blue, purple, scarlet and white. We are told it was: "blue, purple and scarlet" (Ex. 25:4; 26:1; 26:31) but, nowhere are we told it was white! The word "white" is only found once in all of Exodus, and it has to do with the manna (Ex. 16:31).

There are four verses, of which I am aware, which signify that linen was white :

- 1) "Also the Levites [which were] the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, [being] arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:" (2 Chron. 5:12)
- 2) "And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles." (Rev. 15:6)
- 3) "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." (Rev. 19:8)
- 4) "And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean." (Rev. 19:14)

## Linen

In the Scriptures, God informs us of certain individuals who wore linen. For some it was little other than a distinguishing garment,<sup>1</sup> but God used it for deeper truths. When we pursue God's record of those who wore linen, it is observed they were:

- 1) People in influential governmental positions:
  - a) Joseph (Gen. 41:42)
  - b) David (2 Sam. 6:14; 1 Chron. 15:27)
  - c) Mordecai (Est. 8:15)

---

<sup>1</sup> When Mordecai went out from the king he was garbed in: "royal apparel of blue and white, and a great crown of gold on his head, and with a garment of fine linen and purple" (Est. 8:15).

# Meditations on Fine Linen

- 2) Those in influential religious positions:
  - a) The High Priest on the Day of Atonement (Lev. 16:4)
  - b) The priests (Ex. 39:27-29, 41; 1 Sam. 22:18)
  - c) The Levites who were the sons of Asaph (2 Chron. 5:12)
  - d) Jeremiah (Jer. 13:1)
- 3) At times it was worn by heavenly messengers and thereby took on a greater solemnity indicating the purity needed to:
  - a) Execute judgment (Ezek. 9:2, 7, 11; 10:2, 6, 7)
  - b) Pronounce judgement (Dan. 10:5; 12:6, 7)
  - c) Prefigure judgment (Jer. 13:1)
- 4) On at least one occasion in the Old Testament, it is worn by the bride in the day of her espousals as displaying the excellency of Divine provision. (Ezek. 16:13)

On a lower level, linen indicated a delegated position for the fulfilling of a function or the manifestation of love. Therefore, on this level, it will symbolically manifest the Lord in the position He has been given by God, and with that position, obligations to be met as in Lev.16:4 and Ezek. 9:2.

## Fine Linen

Fine linen has several avenues of thought:

- 1) It reflects the activities of saints which were done in fellowship with Christ. In Rev. 19:8 we are given a glimpse of the saints after the Judgment Seat, clothed as they had lived. The righteousness of which John speaks is better translated “righteousnesses” (plural), that is “the righteous acts of the saints” (ASV, NKJV, Webster's, Youngs Literal Translation).
  - a) It is the righteous activities done by the individual because of salvation, the righteousness which is of God (Phil. 3:9).
  - b) It is the works of faith performed after salvation and the direct result of it. (Rom. 14:23)
  - c) It is the character of the Lord being manifested in the believer. (Heb. 1:9; 1 Jn. 2:29)
  - d) It is the fruit of the Vine and the result of abiding in Christ. (Jn. 15:2, 4)
- 2) By the word “fine” it indicates superlatives, if put with other linen it is superior.

Since our theme is the linen and the Lord, the consideration will be the combining of these two truths, that is, the superiority of the Lord's righteousness in comparison to others.

There are those in the scriptures who are spoken of as being just or righteous. The following table shows such.

By Whom	The Individual	Reference
God	• Noah	Gen. 7:1
The Lord	• Abel, and by inference, Zacharias	Matt. 23:35
By man	• David was announced by such by Saul	1 Sam. 24:17

## Meditations on Fine Linen

By Whom	The Individual	Reference
	<ul style="list-style-type: none"><li>• David Abner and Amasa by David</li><li>• Job pronounced himself as righteous</li><li>• Pilate's wife spoke of the Lord as a just man</li><li>• Pilate spoke of the Lord as a just person</li><li>• Herod knew that John was a just man</li></ul>	1 Kgs. 2:32 Job 34:5 Matt. 27:19  Matt. 27:24  Mk. 6:20
The Holy Spirit	<ul style="list-style-type: none"><li>• Joseph being a just man</li><li>• Simeon was just</li><li>• Joseph of Arimathaea</li><li>• Cornelius was a just man</li></ul>	Matt. 1:19 Lk. 2:25 Lk. 23:50 Acts 10:22

The humans who made these assessments were doing so after looking on the outward appearance, but when the assessment was by the Father, Holy Spirit or Christ, they were looking on the inward man and a distinct characteristic of the individual. Such individuals were outliving the truth of that which linen symbolized.

The righteous character of the Lord was far superior to all other men. Righteousness is more than one possessing a virtuous character, it is the very essential character of God. To aid us in appreciating the superlative righteousness of the Lord, one of the most beautiful foreshadows is the clothing the High priest wore on the day of Atonement recorded in Lev. 16. On that day the High Priest divested himself of the garment of glory and beauty and put on four linen garments.

They were:

- 1) The trousers which signified the conformity of the walk of the Lord to God. His walk physically, morally, spiritually and progressively.
- 2) The girdle which signified the conformity of the service of Christ to the character of God.
- 3) The coat which signified the character of Christ in its conformity to the character of God.
- 4) The bonnet which signified the conformity of the bowing to the government of God that was manifested in the life of Christ.

It is to be observed that both the trousers and bonnet were for covering, but from two different perspectives. Trousers were for the covering of shame (Ex. 28:42), the bonnet for the covering of the head. The trousers covered that which should never be publicly seen, and the bonnet that which should be publicly seen, the respect and reverence for God.

The coat and the girdle blend together. The coat can indicate distinguishment of sonship and the girdle service, thus combined they indicate the Son who serves.

The linen clothing was to prevent sweat, which in the heat and exercising of priestly functions, would have happened (Ezek. 44:18).

### Christ Symbolized By Linen In The Priests Clothing

When it comes to the clothing of the priests, some are specifically spoken of as “linen” and some as “fine linen” and on one occasion, the three expressions are used in one verse. (Ex. 39:28)

#### Linen Trousers

They were for the covering of ones shame.

## Meditations on Fine Linen

How amazing it is to consider that there was nothing in the life of the Lord, nor any feature of His person that needed covering. Nothing He ever did needed a spin put on it and nothing was done covertly. In perfection He could point out the hypocrisy of the Pharisees (Lk. 12:1), and yet they could not find a flaw in Him (Jn. 8:46). Many were the accusations made against Him but Pilate had to confess: “I find no fault in this man” (Lk. 23:4). He was the “true Light” (Jn. 1:9); “The Light of the world” (Jn. 8:12); He had come “a light into the world” (Jn. 12:46); and he lived in the light of God who is light (1 Jn. 1:5).

- 1) God who is righteous: “The righteous God trieth the hearts and reins”<sup>2</sup> (Psa. 7:9)
- 2) He is just: “There is no God else beside me; a just God and a Saviour” (Isa. 45:21)
- 3) Has publicly stated that: “This is my beloved Son, in whom I am well pleased” (Matt. 3:17)

God is never satisfied with inferiority and He found no substandardness in Christ. Christ lived in the consciousness of this sight but He never needed to have anything burnt from His life as possibly many of our works will be (1 Cor. 3:13).

The Lord never knew the shame of:

- 1) Having to be humbled as did those who took the higher seats (Lk. 14:9)
- 2) Embarrassment of been seen to be foolish in his profession of spiritual knowledge (Lk. 13:17)
- 3) The activities of pre-spiritual days of which one would be ashamed (Rom. 6:21)
- 4) Failing to seek fulfillment of fruit in those whom He taught (1 Jn. 2:28)

Yet, shame in another dimension is something the Lord has known; the shame received from evil men who spat upon Him and sought to belittle Him to the utmost. Prophetically, it is said of Him: “I hid not my face from shame and spitting” (Isa. 50:6); “Shame hath covered my face” (Psa. 69:7).

From the heart and mind of the Lord there was no unrighteousness and thus, His walk never needed adjusting. He always walked in the spirit, and was always righteous.

### Linen Bonnet

It is a linen bonnet, therefore, indicates a covered head. The same truth is found in the vail which is called the “covering vail”. “The ark, and the staves thereof, with the mercy seat, and the vail of the covering (Ex. 35:12). It indicated a respect for the one about to be met, or in whose presence one was in (Gen. 24:65)<sup>3</sup>.

The reverence the Lord had for God was manifested in how He spoke about God, how He spoke to God, and His attitudes toward the will of God.

When our Lord spoke to God the reverence exuded from Him. He spoke to and of God as: “My Father”, “Holy Father”, “Righteous Father”, “Abba Father”, and “Father”. Furthermore, how the Lord spoke to God as “Father” perfectly suited the context in which it was used.

Expression	Indicating	Reference
Father	Relationship without particular emphasis	Lk. 10:21
My Father	His personal unique relationship	Matt. 7:11
O my Father	Intensity of supplication	Matt. 26:39

<sup>2</sup> On 5 occasions there is the declaration: “The Lord is righteous” (Ex. 9:27; 2 Chron. 12:6; Psa. 129:4; 145:17; Lam.1:18)

<sup>3</sup> It can also be used for obscurity (Gen. 38:14-15); an abundance (Ex. 16:13); and completeness (Lev. 13:13).

## Meditations on Fine Linen

Expression	Indicating	Reference
The Father	The personal and unique glory of God	Jn. 14:26
Abba Father	The combination of childlike trust and spiritually mature understanding of what was involved	Matt. 14:36
Holy Father	The moral character of God	Jn. 17:11
O righteous Father	Intensity in view of His judicial character	Jn. 17:25
Their Father	The uniqueness of relationship bestowed on His own	Matt. 13:43
Heavenly Father	The character of God as Father	Matt. 15:13
Your / Thy Father	The personal relationship with God as Father	Matt. 5:16
O Father, Lord of Heaven and earth	The sovereign possessor and distributor of all blessings in Father character	Matt. 11:25

The Lord used each of them in perfection of environment and situation.

- 1) He never said: “Abba Father” when at the grave of Lazarus, for He knew all that was involved in the action about to be performed.
- 2) When the context is the keeping of the saints in this world, he addresses God as “Holy Father”.
- 3) The individual who lives in the atmosphere of Heaven will know the character of God and address Him according to the situation at hand.

How beautiful His attitude was to the will of God. God wrestled with Jacob, but He never had to do that with Christ (Gen. 32:24); God brought Jonah into a dreadful experience to get him to do what God wanted, that never happened the Lord (Jon. 1:15-2:10). God graciously compromised with Moses to have him fulfill the divine purposes for him, that never was necessary for Christ (Ex. 4:14). He “was not rebellious” (Isa. 50:5).

Unlike us who had to be told: “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8).

He lived a life which was marked by righteous perfection of wisdom, knowledge and understanding. Due to this the Lord, in full perfection of consciousness that this was the will of God, said: “The Son of Man goeth as it was written of Him” (Matt. 26:24). Despite the facts of a blood thirsty and envious mob, and that Judas had covenanted to betray Him (Matt. 26:14-16; Mk. 14:10-11; Lk. 22:2-6), He knew higher plans were being worked out.

### Linen Girdle

The girdle indicates service and His delighted conformity to God and the purposes of God. Everything the Lord did was for the glory of God, therefore, He was able to say: “I have glorified thee on the earth: I have finished the work which Thou gavest me to do” (Jn. 17:4); “Father glorify Thy name” (Jn. 12:28); and having suffered the “apprenticeship” of Priesthood he waited until God glorified Him (Heb. 5:5).

The conformity to God in His service, all being done for the glory of God.

His righteousness before God is manifested by His unswerving devotion to God in the most dire situations. The Lord had a need that was not being supplied, had the means to satisfy the need, but neither of these constituted the right to ignore the will of God. He knew what going to Jerusalem meant but his righteousness and conformity to

the will of God, necessitated Him going onward in this service. The Lord was the only man who ever lived with God as all in all. This meant that God was the source of all He did, enabler of all He did, and the goal of all He did. His life was marked by constant fullness of fellowship with God and consistently walking with God. His faith never wavered nor was He ever unsure as to the will of God. With God as all in all, there was the full recognition of His position and unilateral bowing to Him in perfect submission and servitude. He listened to God without self determination and received His message without any interference.

Being conformed to God in His service meant being identical to God in how He did things and being subject to God when He did things. He was ever the perfect manifestation of God's person.

The gospel writers constantly point out that the Lord and His disciples did, or had done, things "on the Sabbath day". They did these things knowing it was contrary to the traditions of the religious leaders. It was asking for trouble so why did they do it?

For instance:

- 1) The disciples plucked the ears of corn on the sabbath day. (Matt. 12:1)
- 2) In the synagogue there was a man with a withered hand: "Is it lawful to heal on the sabbath day?" (Matt. 12:10)
- 3) The man at the Pool of Bethesda was healed on the sabbath day. (Jn. 5:9)
- 4) The blind man was given sight on the sabbath day. (Jn. 9:14)

The Lord could have healed the blind man on any day from Sunday<sup>4</sup> to Friday, so why did He do it on that day? There is a need to understand that the sabbath was the day when God rested, all was in conformity to Himself. The Lord was showing to the populous that the weekly sabbath pointed to a greater sabbath when all would be brought back into conformity to Himself, and by the healings etc., they were little precursors of that day. This was contrary to the religious authorities, but for the Lord to manifest the purposes of God, then this must be done.

### Linen Coat

When the High Priest was going into the Holiest of all he was to put on the "holy" linen coat (Lev. 16:4). It is evident, from the end of the verse, that all the garments were holy, but the coat is specifically specified as such.

- 1) The coats of Adam and Eve were that of multiple animals, and indicates the covering of God by grace through a sacrifice (Gen. 3:21). They were the gift of love and justice.
- 2) The coat of Joseph was that of distinguishing, but bias love. (Gen. 37:3)
- 3) The coat of Aaron was that of distinguishing position based on sovereign choice.<sup>5</sup>
- 4) The coat as it symbolized the Lord is:
  - a) The manifestation of God's justice and righteousness, for none is more deserving of glory and honor.
  - b) The manifestation of God's love in truth, not bias.

Joseph was given a coat but it was from a bias love, for the father loved him above the other brothers. God never gave Christ a position because He had a bias loved toward Him. It was done in perfect righteousness. God never has to pull strings or ignore deficiencies to fulfill His purposes. Every position, either celestial beings, humanity, or the Lord, holds are all bestowed in perfect righteousness. This is because all His judgments are executed in righteousness:

- 1) "The judgments of the Lord are true and righteous altogether." (Psa. 19:9)
- 2) "Thy righteous judgments endureth forever." (Psa. 119:160)
- 3) "True and righteous are thy judgments." (Rev. 16:7; 19:2) But, the word "thy" is changed to "His".

---

<sup>4</sup> The Sabbath was and is Saturday, Sunday is not the sabbath day.

<sup>5</sup> That is God chose the materials and the colours and these were by divine fiat, garments that only the high priest could wear (Ex. 28:4, 6, 8, 15)



## Meditations on Fine Linen

There are at least six positions which because of personal righteousness the Lord holds governmentally and religiously. They are:

- 1) King (2 Sam. 23:3)
- 2) Judge (Jn. 5:22, 27)
- 3) Advocate (1 Jn. 2:2)
- 4) As a servant<sup>6</sup> (Isa. 42:1)
- 5) Head (Eph. 1:22)

### The Coat Also Indicates Governmental Righteousness

Despite how things looked when John was banished to Patmos, the Lord gave him a vision manifesting that God was in control. His throne remained unshaken by the happenings of earth. (Rev. 4:1-11)

God's sovereignty is seen in part by the putting of Christ on the Throne on the holy hill of Zion.

- 1) How He shall come?
  - a) He shall come as the Sun of righteousness. (Mal. 4:2)
- 2) How He shall rule?
  - a) The character of His righteousness shall be near. (Isa. 46:13; 51:5)
  - b) He shall rule as the King of righteousness. (Heb. 7:2)
  - c) In His Kingdom only the righteous will be able to enter. (Isa. 60:21; Matt. 25:37)
  - d) The gates of Zion will be opened to "the righteous nation". (Isa. 26:2)
  - e) In undimishing perfection He will reign in righteousness. (Isa. 32:1)
  - f) Righteousness shall be the girdle of His loins. (Isa. 11:5)
  - g) His kingdom is marked by righteousness. (Heb. 1:8)
- 3) How He shall judge?
  - a) His adjudicating will be righteous. (Psa. 9:8)
  - b) He shall judge righteously. (Psa. 96:10; Isa. 11:4)
- 4) The features of His reign:
  - a) In the millennium the righteous shall flourish. (Psa. 72:7)
  - b) Righteousness and peace will kiss each other. (Psa. 85:10)
  - c) Jerusalem shall be the center of everything and her "righteousness shall go forth as brightness. . .Gentiles shall see thy righteousness". (Isa. 62:1-2)
  - d) Zion will be known as the "city of righteousness". (Isa. 1:26)

Personally and regally He is the:

Title	Reference
King of the Jews	Matt. 2:2
King of Israel	Jn. 1:49
King of saints	Rev. 15:3
King of glory	Psa. 24:7, 8, 9, 10

<sup>6</sup> These are not developed here since that will be in the upcoming booklets; "An Attempt to Listen to God on His Servant" and "An Attempt to Listen to God on the Pre-eminence of the Lord".

## Meditations on Fine Linen

Title	Reference
King of Kings	Rev. 19:16
King of Beauty	Isa. 33:17
King of righteousness	Heb. 7:2
King of peace	Heb. 7:2

### The Coat Prefigures He As The Righteous Judge

When the truth of the linen is in relation to Christ as the Judge, the scriptures teach: “The judgments of the Lord are true and righteous altogether” (Psa. 19:9). He will wage war in righteousness, an act of judgment (Rev. 19:11).

In Romans 2, Paul is guided to present the seven principles of His judgment.

They are:

- 1) He will judge according to truth. (v.2)
- 2) He will judge in righteousness. (v.5)
- 3) He will judge according to ones works. (v.6)
- 4) He will judge according to blessing. (v.9)
- 5) He will judge without bias. (v.11)
- 6) He will judge according to understanding. (v.12)
- 7) He will judge according to the gospel. (v.16)

Isaiah will add yet another truth: “With righteousness shall He judge the poor, and reprove with equity”. (Isa. 11:4)

### His Coat Prefigures His Righteousness As Judge

- 1) His pronouncements which foreshadowed His judgments:
  - a) “The Father judgeth no man but hath committed all judgment unto the Son.” (Jn. 2:22)
  - b) “Hath given Him authority to execute judgment because He is the Son of Man”. (Jn. 5:27)
  - c) “Ye shall see the Son of man coming in clouds and great glory.” (Matt. 24:30; 26:64)
- 2) His activity which foreshadowed His judgments:
  - a) His cleansing of the Temple. (Jn. 2:14-17)
  - b) His judgment on the fig tree. (Matt. 21:19-21)

### He Is The Righteous Advocate

In the grace of God we have two divine persons who have the same Greek word applied to them but in two distinctly different contexts. In John 14:16, 26; 15:26; 16:7 the Holy Spirit is called the “Comforter”. The Greek word is “Paraklêtos”. This is the same word as given to the Lord as our Advocate in 1 Jn. 2:1.

Two questions arise:

- 1) What is the purpose of having an Advocate?
- 2) Why is it important for Him to be righteous?

The context of our Advocate is that of sin in the family. An illustration is that of Joab having the woman of Tekoah speak to King David concerning Absalom (2 Sam. 14:1-23). It was a family split apart and the heart of the father longed for the restoration of his son (2 Sam. 14:1). Joab, with the help of the woman, became an

advocate seeking to bring about restoration in the family. For this to be done, both Joab and the woman had to be in fellowship with the heart of the father. Fellowship is the key to the situation.

When it comes to sin, it causes a loss of fellowship in the family. The individual can deny it (1 Jn. 1:8, 10), but the fact still remains they have sinned, and adding to the insolence is they are intimating that they do not need the blood of His Son to cleanse (1 Jn. 1:7, 9), nor do they need forgiveness (1 Jn. 1: 9). Everything in 1 Jn. 1:6-10 is the questioning and denial of false teachers and professors:

- 1) "If we say we have fellowship with him, and walk in darkness, we lie." (1 Jn. 1:6)
- 2) "If we say we have no sin" (1 Jn. 1:8), the denial of the hereditary law of sin law working in them.
- 3) "If we say that we have not sinned" (1 Jn. 1:10), the affirmation: "we do not sin, period"!

At the beginning of 1 John 2, he deals with those who are conscious of the need of cleansing and forgiveness, and the query comes. "In the Old Testament when an individual sinned, they had a priest before God who represented God, and they fulfilled the necessary requirements of God, but who do we have?" We do have a priest and part of His work is to advocate. Both roles deal with sin. The role of our High Priest is principally:

- 1) To empower us in the time of need so that we do not sin.
- 2) To intercede for us before the Throne. (Heb. 4:16)
- 3) As an Advocate he deals with our restoration after we sin.

It seems to me that part of that advocacy is making us aware of our sin.

Because He is sinless, not just outwardly but in His essential being, the evidence of which is He loves righteousness (Heb. 1:8). He has the necessary qualifications to act on our behalf before God. His seeking for the restoration of fellowship is by virtue of His own propitiatory sacrifice, that is, God is not asked to ignore the wrong and to take us back in part. David, to an extent, ignored the wrongs of Absalom and Absalom never repented of his wrong doings. This, in time, caused David to flee when Absalom rebels against him. Justice will be served and thus, our advocate presents before God the permanent perfect sacrifice of Himself, by which God's justice is satisfied and can ask no more. Therefore, when there is discord in the family, the whole onus is on the individual to confess, and having done so, receives not the forgiveness but the blessedness of it. Forgiveness was there all the while.

- 1) His perfect purity and righteousness fully qualified Him for every position.
  - a) "Which of you convinceth me of sin?" (Jn. 8:46)
  - b) "The prince of this world cometh, and hath nothing in me." (Jn. 14:30)
  - c) "I do always those things which please the Father." (Jn. 8:29)
  - d) "He that is without sin among you, let him first cast a stone at her." (Jn. 8:7)
  - e) "If I have spoken evil, bear witness of the evil." (Jn. 18:23)
  - f) "In secret have I said nothing." (Jn. 18:20)

There is another coat the Lord wore, the one that was gambled for when He hung on the cross: "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also [his] coat: now the coat was without seam, woven from the top throughout". (Jn. 19:23)

Because of His righteousness the Lord was beautiful.

He was beautiful in His questionings for He will query the disciples to assist in their burdens (Lk. 24), and will again query them in Matt. 16 to unveil their appreciation of Him and reveal deeper truths.

- 1) Beautiful in the graciousness of His words:
  - a) When soldiers were sent to take him they responded with: "Never man spake like this man". (Jn. 7:46)
  - b) In the synagogue they wondered at: "the gracious words that proceeded out of His mouth". (Lk. 4:22)
  - c) To the one who smote him he asks: "Why smitest thou me?". (Jn. 18:23)
  - d) To the women while He was being led to the cross He said: "Weep not for me, but for your children". (Lk.23:28)

## Meditations on Fine Linen

- 2) Beautiful in the authority of His words:
  - a) When giving the Sermon on the mount he repeatedly said: “But I say unto you”. (Matt. 5:22, 28, 32, etc.)
  - b) In the institution of the last Supper He said: “This do ye. . .in remembrance of me”. (1 Cor. 11:25)
  - c) When about to depart to Heaven: “Go ye into all the world, and preach the gospel”. (Mk. 16:15)
- 3) Beautiful in His illustrations:
  - a) Who having heard the parable of the lost sheep could ever forget it. (Lk. 15:4)
  - b) Or, the wise and foolish man who built their houses on the rock or sand. (Matt. 7:26)
- 4) Beautiful in His piercing scathingness:
  - a) Woe unto you, Pharisees, Scribes, Lawyers. (Matt. 23:13, 14, 15, 16 etc.)
- 5) Beautiful in His silences:
  - a) Before Pilate (Matt. 27:14)
  - b) Before Herod. (Lk. 23:9)
  - c) Before the chief priests. (Matt. 26:62; 27:12)
- 6) Beautiful in His correcting and illuminating of Pilate. (Jn. 18:28-19:16)

### Fine Twinned Linen

In Ireland linen tablecloths are made and many of them are called “damask”, which indicates a design of linen threads intrinsically woven into the linen cloth. It is a superb piece of workmanship. Behind every design is a thought out plan carefully executed. When the life of the Lord is described as “fine twined linen”, it indicates a life which originated in the Godhead and was perfectly executed by the Lord while here on earth. This planning was revealed by God in the pictures and prophecies of the Old Testament.

Those prophecies, or unveilings of God’s master plan can be divided into different avenues:

- 1) Literary prophecies before He came.
- 2) Verbal prophecies after He came.
  - a) By Himself
  - b) By John
  - c) By Caiaphas
- 3) Typical or pictorial prophecies.
- 4) The major physical / historical prophecy<sup>7</sup>.
- 5) The major doctrinal prophecy. (Isa. 53)
- 6) Christ’s own prophecies concerning His death and resurrection.

A lady who does cross stitch or such like knows there can be patterns which are exceedingly intricate. It necessitates much greater skill to execute them than to draw out the ideas. Furthermore, it is very easy, unless great care is taken, to do such a work perfectly the first time. This faint shadow illustrates the life of our Lord as He perfectly executed the pattern planned by God the very first time. He never had to:

- 1) Repeal a decision
- 2) Repent of a single sin

The fact that His was a planned life is evidenced by the prophecies which were given concerning Him before He ever came into this sphere of darkness. Every prophecy was the unveiling of a pattern which love and grace had planned in the heart and mind of God for Christ.<sup>8</sup>

---

<sup>7</sup> In the gospels we find the historical truths concerning the death of Christ, but in the Acts and in the Epistles, we read of the doctrinal truths concerning the death of Christ.

<sup>8</sup> Every iota of that life was for the blessing of humanity, the manifestation of the character of God, and His glorification.

Why did God weave His incarnation, life, death, resurrection and glorification throughout the Old Testament? The answer is that by them they should have recognized He was the Messiah. Watching Him with unbiased eyes, they would have seen every prophecy God gave for Him was being fulfilled, and every prophecy God gave by Him was perfectly fulfilled.

Not only every journey, but every individual action was according to the planned will of God. It was more than the Lord simply doing that which God had planned. It necessitated each action being:

- 1) Done for the glory of God
- 2) Done from a heart of love
- 3) Done with an intelligent understanding of what God was doing
- 4) Having a spiritually enriching blessing to the individuals
- 5) Manifesting the presence of God in their midst
- 6) Demonstrating the devotion of Christ to God

Never did a single action spring from a corrupt or stoney heart, having a result of defilement of hands, eyes or body.

All were made according to the will of God for He never took a journey for the sake of going somewhere, nor did He do something for the sake of doing it. He never independently of God decided to do this or that but lived in unreserved submission to God, waiting on God as to not only where to go but when and how. The same went for every miracle, parable, discourse, answer and question. He knew the pattern of God when:

- 1) To tell another to take Him:
  - a) When He told Peter to launch out into the deep. (Lk. 5:4)<sup>9</sup>
- 2) To submit for others to take Him:
  - a) Across the sea in the boat when the disciples took Him as He was. (Mk. 4:36)
  - b) When He was taken before Caiaphas etc., and ultimately to Calvary. (Mk. 14:53)
- 3) To leave the nationalistic ways of men and go to the Samaritans and Galilee.
  - a) Jn. 4:3-4
- 4) To go:
  - a) To the feast. (Jn. 7:9-10)
  - b) To where Lazarus was buried. (Jn. 11:6-7)
  - c) To the two on the road to Emmaus, to the home in Jerusalem. (Lk. 24:13-35)
- 5) To leave at the behest of others:
  - a) When the people asked him to leave after the demonic was healed and the swine slain. (Mk. 5:17)
- 6) Not to go at the behest of others:
  - a) When his brethren, in unbelief, told Him to go to Jerusalem. (Jn. 7:3)
- 7) To reject the directions of others:
  - a) When Mary came and told Him there was no wine.<sup>10</sup> (Jn. 2:4)
  - b) When the disciples sought to persuade Him not to go to Jerusalem when Lazarus died. (Jn. 11:8)

---

<sup>9</sup> This was not for His benefit of a nice relaxing time on the water, but was for them to understand that He could provide for their needs when they followed and obeyed Him. It seems that He was soon going to call them as His disciples. It was a repayment for the use of his boat and the using of his time. Marvelous is this truth that He who gave Peter the ship and time repays for the use of both.

<sup>10</sup> The beauty of the Lord's actions here are manifest that He did not wait until there was a panic about the lack of wine and then step forward as the great Responder to the need. But it was all done in almost obscurity so that those around did not know the greatness of that which had happened.

Those prophecies, or unveilings of God's master plan, can be divided into different avenues:

- 1) Literary prophecies before He came.
- 2) Verbal prophecies after He came.
  - a) By Himself
  - b) By John
  - c) By Caiaphas
- 3) Typical or pictorial prophecies.

## 1) Literary Prophecies Given Before He Came

### a) Literary prophecies relating to His human genealogy

Prophecy	Reference	Fulfillment
The seed of the woman	Gen. 3:15	Matt. 1:18
Behold a virgin shall conceive and bear a child	Isa. 7:14	Matt. 1:22-23
Of the line of Abraham	Gen. 12:3, 7; 17:7	Gal. 3:16
Of the tribe of Judah	Gen. 49:10	Heb. 7:14; Rev. 5:5
Of the house of David	2 Sam. 7:12-13	Rom. 1:3; Lk. 1:31-33

### b) Literary prophecies before He came, relating to His birth.

Prophecy	Reference	Fulfillment
And Thou Bethlehem Ephratah	Mic. 5:2-3	Matt. 2:6; Lk. 2:4, 15
He shall be called Immanuel	Isa. 7:14	Matt. 1:23
Worshipped by Gentiles	Isa. 40:3, 6, 9,	Matt. 2:11
Out of Egypt have I called my Son	Hos. 11:1	Matt. 2:15

### c) Literary prophecies relating to his experiences before He came

Prophecy	Reference	Fulfillment
He would have a Messenger sent before Him	Isa. 40:3 Mal. 3:1	Matt. 3:1-3; Mk. 1:2-3
He would be anointed by the Holy Spirit	Isa. 11:2-3 ??	Lk. 3:22; 4:18; Jn. 3:34
He would come with a mission to save	Isa. 61:1	Lk. 4:16-19
He would work miracles	Isa. 35:5-6	Lk. 7:22
He would be a light to the Gentiles	Isa. 42:1,6	Matt. 11:4-5
He would be a man of sorrows	Isa. 53:3	Heb. 2:18; 4:15

## Meditations on Fine Linen

Prophecy	Reference	Fulfillment
He would be the Prophet like unto Moses	Deut. 18:18	Acts 3:22
Betrayed by a friend	Psa. 41:9; 5:12-14	Matt. 26:47-56
Betrayed by one who ate with Him	Psa. 41:9	Mk. 14:20; Jn. 13:18
Was sold for 30 pieces of silver	Zech. 11:12	Matt. 26:15-16
The betrayal money was returned	Zech. 11:13	Matt. 27:3-10
Was to be forsaken by His disciples	Zech. 13:7	Mk. 14:27
Hated without a cause	Psa. 69:4; Isa. 49:7	Jn. 15:24-25
Accused by false witnesses	Psa. 109:2	Matt. 26:59
Experienced oppression and judgment	Isa. 53:8-9	Mk. 14:60-65
Experienced universal rejection	Psa. 2:1-2	Lk. 23:1, 7a, 11.
Silent before His accusers	Psa. 38:13, 39:2; Isa. 53:7	Matt. 27:12; 14
He gave His back to the smiters	Isa. 50:6	Matt. 26:67
He was to be smitten on the face	Micah 5:1	Matt. 26:67-68
He was surrounded by enemies in fierceness	Psa. 22:7, 8, 13	Matt. 27:44
His hands and feet were to be pierced	Psa. 22:16	Jn. 20:25-29
He was to be rejected and scorned	Psa. 22:7-8	Mk. 15:27
He was to be rejected by the rulers	Psa. 118:22	Matt. 21:42
He would be the rejected Cornerstone	Psa. 118:22-23	Matt. 21:42
They would have buried Him with the wicked	Isa. 53:9	(for this prophecy see endnote)
He was with a rich man in His death	Isa. 53:9	(for this prophecy see endnote)
He was to be numbered with the transgressors	Isa. 53:12	Mk. 15:27-28; Lk. 22:37; Lk. 23:39-43
He would pray for His adversaries	Psa. 109:4	Lk. 23:34
He would make intercession for the transgressors	Isa. 53:12	Lk. 23:34
He would be the object of disdain	Psa. 109:25; 22:7	Matt. 27:39

## Meditations on Fine Linen

Prophecy	Reference	Fulfillment
Lots would be cast got His garments	Psa. 22:18	Jn. 19:23-24
He would be forsaken by God	Psa. 22:1	Matt. 27:46
He would experience thirst	Psa. 69:21	Jn. 19:28
He would be given vinegar to drink	Psa. 69:21	Matt. 27:34
He would be forsaken by friends	Psa. 38:11; 88:8	Lk. 23:49
He would be left alone	Psa. 102:7; Isa. 63:3	Matt. 27:46
He would be brought into the dust of death	Psa. 22:8b, 12b, 15b	Mk. 15:36-38
He would be mocked and spit upon	Isa. 50:6	Matt. 27:30
He would restore that which He took not away	Psa. 69:4	Rom. 4:25
Not a bone of Him was broken	Ex. 12:46; Num. 9:12; Psa. 34:20	Jn. 19:36
He would be pierced	Zech. 12:10	Jn. 19:34
He would commend His spirit to God	Psa. 31:5	Lk. 23:46

### 2) Verbal Prophecies Made After He Came

#### a) By Himself

Prophecy	Reference	Fulfilled
He shall be delivered unto the Gentiles	Lk. 18:32	Matt. 27:2
He would be killed	Mk. 10:33-34	Acts 3:15
He would give His life as a ransom for many	Matt. 20:28	1 Tim. 2:6
He would lay down His life for His friends	Jn. 15:13	1 Jn. 3:16
He would give His flesh for the life of the world	Jn. 6:51	1 Pet. 2:24

#### a) By John

i) Christ was the Lamb of God who took away the sins of the world. (Jn. 1:29)

#### b) By Caiaphas

i) It is expedient that one man should die for the people. (Jn. 18:14)



### 3) Typical Or Prophetical Pictures Which Typify The Sacrificial Work Of Christ.

a) Some of the Old Testament prefiguring's which do not have a precise scripture but the concepts are clearly indicated elsewhere.

Prophetical Pictures	O.T.	N.T.
Abel, the hated shepherd	Gen. 4:2	Jn. 10:11; 15:25
The vail, sprinkled with blood	Ex. 26:31	Heb. 10:20
The brazen altar	Ex. 27:1	Heb. 13:10
The laver for cleansing from uncleanness and defilement	Ex. 30:18	Rev. 1:5
Burnt offering for acceptability	Lev. 1	Heb. 10:6
Peace offering for fellowship	Lev. 3	Col. 1:20
Sin offering for all God's people	Lev. 4	Heb. 10:6
Trespass offering for sins committed	Lev. 5-6	Heb. 10:8
Aaron as the officiating Priest	Lev. 8:12	Heb. 9:14
The two birds *	Lev. 14:4	Mk. 15:37 with ch. 16:19
The two goats ☼	Lev. 16:5	Mk. 15:37 with ch. 16:9

\* The first bird was slain and the second ascended back to it's natural habitat, namely heaven, this prefiguring the ascension of Christ. (Lev. 14:5, 7)

☼ The first goat was slain and the second one was the scape goat which, having the sins confessed over, was led away into the wilderness, so prefiguring the Lord bearing away our sins. (Lev. 16:21-22)

Picture	Ref.	Truth Conveyed
Coats of skin	Gen. 3	A covering for sin
The ark	Gen. 6	God's only prescribed deliverance from the judgment on an ungodly world
The ram	Gen. 22	A substitute of devotion to God
Isaac, the obedient son unto death	Gen. 22	Christ the Son who was obedient unto death
The Passover lamb	Ex. 12:11	Christ our Passover
The Smitten Rock	Ex. 17:6	Christ was smitten for our offenses

## Meditations on Fine Linen

Prophecy	Reference	Fulfillment
Thou wilt not suffer thine Holy one to see corruption	Psa. 16:9-10	Acts 2:27, 31; 12:33-35
Ascend to glory	Psa. 24:7-10; 68:18	Acts 1:9; Eph. 4:8
Sit Thou at my right hand	Psa. 110:1	Mk. 16:19; Acts 1:9

Sometimes the hymn is sung: “How rich the offices he bears and bright His character appears”, and it is clear the writer had caught the sentiments of the linen. With Him righteousness is not just a virtue, but His essential character. He alone is worthy of the distinguishing titles with the adjective “righteous” added to them. He is without peer or contradiction, the One God recognized as:

- 1) “My righteous Servant” (Isa. 53:11)
- 2) The “righteous Branch” (Jer. 23:5)
- 3) The “Sun of righteousness” (Mal. 4:2)
- 4) “King of righteousness” (Heb. 7:2)

## Endnotes

On the expression: "He made His grave with the wicked" (Isa. 53:9), it has been a perplexing verse to some.

He was assigned a grave with the wicked, but was with the rich in His death. This is a difficult verse and several methods have been made to overcome its statements.

"He made"; I doubt if this can be translated: "His grave was appointed," or "they appointed Him His grave".

- 1) If for no other reason than that fact that the words translated: "And He made" is never, to the best of my knowledge, ever changed from a first person to a third person, that is, from "He" to "they", or from a singular or plural.
- 2) It is similar to Isa. 53:4: "Surely He hath borne our griefs and carried our sorrows". I am aware that one writer will use the LXX to make Isaiah to say: "He bares our sins and was tormented for us", possibly to give the passage our normal interpretation. Such a thought is not only contrary to the context of Matthew, but cannot be supported by W.E. Vine nor any of the following translations: RSV, ASV, Youngs Literal, Darby, and New KJV)
- 3) Despite all that is said, and despite all that this verse is made to say, when we let the Divine Author, the Holy Spirit, tell us what it means, it has absolutely nothing to do with the sufferings of Christ for our sins on the cross.
- 4) Matt. 8:14-17: "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." It is of major importance to read that which Matthew says: "THAT IT MIGHT BE FULFILLED". This means fulfilled, not deeper significance, no repeating.
- 5) To support this, if an individual were to look at the 13 times Matthew uses this expression, it is always a once for all happening. Thus, when we come to our verse, the question then necessitates that the "He" refers to Christ Himself. Consider the other references to "He" in this chapter. They all refer to Christ, thus, on what grounds do we change it to "They"?

And with the rich in His death:

- 1) The word "death" is plural, thus, in His deaths.
- 2) Could it be that it is God who is the rich, and the deaths being:
  - a) His separation from God in the three hours of darkness
  - b) His physical death?

---

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

Copyright © 2011 by Rowan Jennings, Abbotsford, British Columbia