

Aaron (typically) bearing the names of the children of Israel into the Holy Place (Quality: Very good)

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[0 : 00] The book of Exodus Looking to the Lord for his most needed help I would ask your attention to the book of Exodus Chapter 28, verse 29 The 28th chapter of the book of the Exodus the 29th verse 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 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 those who are acquainted with this chapter will know that it really has much to do with the priesthood much to do with the garments of which the high priest and in this case Aaron was to wear and in particular particularly we would stay a moment upon this breastplate of judgment

I believe it's right to say that the robes of the high priest is as follows first it was white and then the next one was blue or purple and then the ephod and on top of the ephod was this breastplate and that was held together if we might put it like that with rings of gold on the shoulders were two stones and six names of the tribes of Israel was on one stone and six names on the other but on the breastplate and we read or we could read and you may read at your leisure that it was a square garment four square it shall be it shall be and doubled a span shall be the length thereof and a span shall be the breadth thereof and there was four rows of three stones so making twelve and on the name of the stones was every every one of the tribe of Israel now right through

Old Testament scriptures we are to see with spiritual eyesight the person and the work of the Lord Jesus Christ and those godly Israelites would have discerned that the sacrifices that were offered whether they were daily weekly or annually they were nothing more than types and shadows and when one reads as the apostle wrote in the Hebrews concerning the old dispensation the old covenant and as it were lines lines it up with and lays it alongside what is known now as the new covenant the things of the old covenant were of course ordered of

God we mustn't speak anything which would indeed slight those old covenant provisions whether they were sacrifices or garments or what they were because God ordained that it should be so but the apostle uses a word in comparing the old with the new and speaks about the weakness of the old covenant and again one has to speak very carefully because we must not touch things which God has ordained but rather to venture to say that what the old covenant couldn't do the new covenant did for instance the offering of a sacrifice was continually made but the offering in itself of itself could not accomplish anything and so the poet says not all the blood of beasts on

Jewish altar slain could give the guilty consciences nor wash away one stain and there was something else that must be remembered in those old covenant dispensations and that's the word which we find at the close of this verse for a memorial before the Lord continually and that's only continually as the priesthood continued it wasn't that Aaron should bear the names continually because Aaron came to his deathbed or any preceding priests it is continually so long as the priesthood was maintained but the coming of the day of Christ and the sacrifice of Jesus Christ on the cross and the resurrection of Jesus Christ from the tomb done away with the priesthood they were not required any longer because there was no more offering for sin no more sacrifices the weakness of the sacrifices then that they could not take away sin there was nothing more than a type and a shadow of good things to come and there's something else too and that is in complete agreement with what

[7 : 28] I've just said with every sacrifice there is mention made of sin with every sacrifice and also in speaking of Aaron it was Aaron alone that took into the holiest of all that's what it means when it says when he goeth into the holy place the holiest of all first of all as we have in the word he takes with him the names of the tribes of Israel they go with him annually if we might put it so so he went for his own sin and for the sins of the people but there was this he didn't go in empty handed he took in blood that was what was offered for the atonement of the sins of

Israel and his own sins too and as the word tells us they were not able to continue by reason of death and so the priesthood ran through various persons through the Aaronic dispensation and some of the priests were not godly the sons of Eli they were called sons of Belial they were indeed corrupt and they were dealt with by a just God and was consumed to death now the Lord help us to look at this word as it reflects and speaks graciously of the person of the Lord Jesus Christ for if we are to recognise any day it is recognisable on such a day in the calendar of the church that on such a day as we are reminded today of the sufferings and of the death of the

Lord Jesus Christ now hope you and I lose sight of Aaron and may we have revealed to us Jesus Christ as the great high priest of our profession we have not a high priest that cannot be touched with the feelings of our infirmities we have not a high priest now Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart he took them with him when he went and where he went it was as though every person of Israel was with Aaron when he went into the holiest of all and what may we view these words mean when it reflects and speaks of with divine instruction the person of

Jesus Christ on his heart they have a place established there through sovereign grace this is what they shall see in this blessed office of the high priest we might say and may gracious faith be given to believe that in the day of creation we find these words let us make man in our image and in our likeness there being not I but us being used and therefore it is God the Father Son and Holy Ghost that is mentioned there and in that great day my friends when man was created the church of Christ was in the heart of

Jesus Christ before one atom was upon another atom before any worlds were created the church was indeed safe eternally safe when this world was created and man was created out of the dust of the earth and placed upon it and when Adam fell and transgression came upon the whole inhabitants of the world till the end of the world every son and daughter of Adam shall be born a sinner the church was eternally safe for the church was eternally redeemed and Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart just a word first before we go on about the two stones on the shoulders what do they represent they represent strength strength the shoulders of

[13 : 24] Aaron they represent strength what therefore does the twelve stones that are on the breastplate of Aaron upon his heart what do they represent love that's what they represent my friends and what a mercy it is when we can view the person of Jesus Christ as the great high priest now the office of the great high priest had of course the work of the sacrifices to indeed to do now Aaron would have been responsible therefore for the sacrifices of the tabernacle and all subsequent sacrifices must be offered by the high priest the

Lord Jesus Christ in his office as our great high priest offered himself going back on the words that I mentioned that there was a sacrifice made continually because there's a remembrance of sin continually the Lord Jesus Christ offered himself a sacrifice for many but it was not continually offered it was once and it was finished I spoke Wednesday night that saw on those words it is finished and the sacrifice that was offered the sufferings of Jesus Christ was finished the atonement was finished in the sacrifice that was offered the

Holy Father in glory was satisfied the law of Moses was indeed fulfilled in the sinner's place instead by Jesus Christ in his offering of himself as a sacrifice and of course in his holy walk through this veil of tears and Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart could there be my friends anything more precious could there be anything more precious to your redeemed soul if you have a soul that's redeemed could there be something more that you would require if you suffered in the knowledge of your own wicked heart and self and sins troubled you night and day would you not say oh for an interest in the person and work of

Jesus Christ because there's no remedy otherwise precious are those people who by divine faith can indeed rest their soul their hope their rule upon not what they have done or any other priest but what Jesus Christ has accomplished when he was hung on the tree in Calvary but it's that word which is so precious he bears the names bears the names and also not only as the high priest he bears the name but he bears the name as the mediator for all that come to God by him salvation he demands points to their names upon his breast and spreads his wounded hands but there's something too which is never to be forgotten in this glorious truth that we are as it were just looking into it's that word continually

Aaron whilst he lived continued you and I while we live continue if the Lord's given you an office in the church of Christ so you'll continue with his grace by his grace but consider my friends what that word means so far as it is to be interpreted on the person and work of Jesus Christ that word continually means eternally there's no change in that office there were to be those who should succeed Aaron and so on down through the countless ages of time that the blessed glorious head of grace head of the church the saviour of the lost our great high priest shall indeed have and shall bear the names of the children of Israel in the breastplate of judgment upon his heart when he goeth into the holy place for memorial before the

[19 : 08] Lord continually is that not my friends well it is to poor sinners that are in need to have a gracious God a glorious Christ and a sacred holy ghost that is continually on the behalf of that poor sinner for the good of that poor sinner if we look at Christ as the mediator my friends he goes he stands at God's right hand with the names of the children of God upon his heart points to their names that's where they stand and that's where they shall ever stand on the breastplate of judgment upon his heart there couldn't be a more clear of you surely my friends of that union between Christ and his church their names are recorded we read in the

Lamb's book of life what is not recorded in the Lamb's book of life is their sins that's not put in that book of life that can't be contrary to the sacrifice of Jesus Christ if it was because the sacrifice of Jesus Christ put away the sins of the children of God and that forever continually eternally but then my friends think of what we read in Luke's gospel chapter 23 and what we may conclude this evening and read in the rest of that chapter that he in the sinner's place instead he the surety for poor wretched sinners he who himself is the substitutional offering for their sins substitution means in the place of something else or someone else the paschal lamb was a substitutional offering it was either the paschal lamb and the blood that was placed on the door post and lintel or else it was the first born and my friends when it comes down to salvation and your precious soul and mind stands in jeopardy while there is no while there is doubts or while there is no clear view of the salvation which is in

Christ Jesus to the church he's either a substitute my friends or he's not there's a word in the Psalms which the Lord taught me many years ago under conviction if thou O Lord shouldst mark iniquity O Lord who shall stand and there clearly it was shown to me that God will mark iniquity on a sinner or on a sinner's substitute and what we believe occurred at Calvary my friends was that which indeed afflicted the Saviour made him the substitute for his church so that they shall never suffer they shall never suffer it is written of Jesus Christ that he suffered the just for the unjust to bring us to God Aaron shall bear the names of the children of Israel in the breastplate of judgment what did dear what did the dear apostle Paul write when he wrote his letter to the

Galatians my friends not in a physical sense of the word did he write it but in a spiritual sense I am crucified with Christ nevertheless I live and the life that I now live in the flesh I live by the faith of the son of God who loved me and gave himself for me he wasn't crucified at that time he wasn't crucified he didn't meet his end by crucifixion what he meant was that Christ in his room and place instead was crucified on his behalf there the sin bearer bore all that incarnate God could bear with strength enough and none to spare there on the cross of Calvary he stood as the surety for Paul and indeed for all the church I am crucified with Christ and 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 when you consider my friends our reading then and how it was that there he was judged guilty of blasphemy Pilate sought ways and means that he should release him but no the crowd the multitude of the Jews the chief priests high priests Sadducees all those enemies of the truth well they took him off to Calvary as we shall read and there they crucified him one on the right hand one on the left were crucified with him one on the right hand was a trophy of grace a trophy of grace oh my friends these are truths therefore Aaron shall bear the names of the children of Israel there on the cross at Calvary was crucified

[25 : 12] Jesus Christ there on the cross was the offering made for the sins of the church they were crucified with Christ do you bear any mark of that crucifixion my friends what is the world to you and to me if we have an interest in Jesus Christ are we dead to the world and alive to Christ do we bear in our body on is it there to be seen that we are partakers of his sacrifice that on our behalf and in our stead and for our sins this glorious head of grace took with him not as personally of course but took us spiritually with him and more than that my friends he took our sins and you know if you read and if you understand a little and may it move the hardest of hearts on such an occasion when you read of the sufferings of

Jesus Christ when you wonder with a holy wonder that the son of God should give himself or make himself a ransom for many when you wonder at the depths of the sorrow and the grief and the pain which is beyond description no one could ever describe the sufferings of Jesus Christ my friends but then it comes down to this and if I said this to you as a child of God I say to myself also as a child of God I was the cause of that suffering if you know your own wicked heart and if you know somewhat what it is in a measure what you richly deserve but for his mercy my friends but sin must be dealt with the sin of the children of God was dealt with on the surety so you and I are guilty my friends of the sufferings of Jesus

Christ at Calvary sinner thou hast done the deed thou hast made the saviour bleed so it is so it is Aaron shall bear the names of the children of Israel and the breastplate of judgment upon his heart and he will bear them continually with this Jesus will this great high priest what does it mean my friends Aaron shall die so that's where continually stops and another one is indeed made high priest and so he goes on till he is taken out of time into eternity if you sing rather not read if you sing sometimes hear this hymn in union with the lamb from condemnation free the saints from everlasting were and shall forever be that's what's not in this word in the 29th verse it was his office we might also say it was his duty his responsibility that God laid on him that he should bear the names of the children of Israel my friends but he here described as a type of

Christ but as all types are certainly not perfect so Aaron was not perfect but if you look at that union which is between Christ and his church my friends it can never be separated it can never be separated it is a continual union what binds the church to Christ are cords of love look at the last few verses of Romans 8 who shall separate us from the love of Christ and amongst those things that the dear apostle brought to our notice is could death separate it life death all sorts of things he mentions but death now death will separate the office from the office bearer as far as

Aaron is concerned but it wasn't death and it isn't death that could separate the church of Christ from Christ now I know in the days of his crucifixion that those who hailed him as a blasphemer those who hailed him as an imposter and so on well they rejoice to see his death so will the believer so will the believer you read what it's recorded in the tenth in the sixteenth chapter of John it's a very wonderful word when you come to look at it verily verily I say unto you that ye shall weep and lament but the world shall rejoice and ye shall be sorrowful but it don't stop there but your sorrow shall be turned into joy when well of course as it was recorded in that sixteenth chapter it so lined up with that promise

[31 : 23] I will see you again and your heart shall rejoice and your joy no man taketh from you that was the promise of the resurrection every living soul in Zion shall weep and lament why will they weep and lament it speaks of in the seventh chapter of the revelations in that wonderful reveal of heaven to the apostle and it says there doesn't it but God shall wipe away all tears from their eyes but whilst they walk here as a sinner and they shall weep and lament the Holy Spirit will cause them to weep and lament and they'll have good cause to weep and lament my friends it's a wonderful mercy if you weep over sin if you sorrow over iniquity if it brings you to your knees that you pour your eyes out of water water out of your eyes as that dear woman did in

Luke chapter 7 and wash the Saviour's feet but the promise is but ye shall rejoice and the promise is fulfilled when Jesus Christ said it is finished and Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart now whatever Aaron's feelings was towards the nation of the Jews and that's that he was one of them and he was appointed of God as the high priest the first high priest whatever his feelings was on nationality my friends we must say this it doesn't meet cannot meet is not to be described as we might view the union which is between Christ and his church the union between

Aaron and the Jews was the union of nationality the union between Christ and his church was the union of love and whereas Aaron shall die and another be raised up in his place his sons should rise up in his place if they should be spared but with the glorious person of the son of God it's an indissoluble union and it is a union that rests on that foundation stone of love the covenant of grace which you often hear spoken from from a pulpit my friends has a foundation stone I know it says in Ephesians 2 of Jesus Christ being the chief cornerstone and we know what that means when a building is built you put the corners up first and you work to the corners you don't put the corners up last but my friends the foundation stone of salvation of your hope of heaven of your interest in the person and work of

Jesus Christ is love that God should choose a people my friends what did he choose them upon you that have if you have ever done it you have to take on work take on people to work my friends you look for something that makes them suitable for the situation that they are going to take you look to see if they've got this attribute or this ability or this knowledge my friends God looked upon his people on the grounds of love his love to them and that's how they were chosen they weren't chosen and loved they were loved and chosen we must get it right when you get to glory you know saint of God whoever you are the song of the redeemed will begin to be sung and it's this isn't it unto him that has loved us and has washed us in his own blood you might say well surely there's nothing more important than the blood of

Jesus Christ well if you wasn't loved my friends from all eternity you will never know the cleansing power of that blood oh this is what's in this sacred word 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 now my friends in these last few moments what is the memorial you know when the Lord Jesus Christ went to Calvary he went willingly he went willingly I spoke yesterday evening of those words all power is given unto me in heaven and in earth and it came to my thoughts as I went on his own words when it came to

[37:11] Calvary you know it is said they crucified him when it comes to his death he said it is finished and gave up the ghost in other words he laid his life down willingly in John chapter 10 it says by the Lord Jesus Christ own words concerning his life giving I have power to lay it down and I have power to take it again this have I received of my father now Aaron was a sinner that's why he took blood into the holiest of all the Lord Jesus Christ in that remarkable mysterious union of deity and holy humanity you know took blood into heaven what blood his blood took when he goeth in unto the holy place for a memorial before the

Lord continually see from his head his hands his feet sorrow and love flow mingled now did dare such love or sorrow meet or thorns compose so rich a crown oh I believe my friends there's a faint view of Christ in his on that glorious day of ascension when he went into heaven and he took with him blood his own blood there in human form the Lord and Saviour Jesus Christ eternally is found at God's right hand as one that stands between in garments dyed in blood when he goeth in unto the holy place now when he rose from the dead my friends we read that he entered into that room the door being shut for fear of the

Jews we read these words came Jesus and stood in the midst now he brought a memorial with him now that memorial was this he showed unto them his hands and his side that's the memorial you and I that sit down at the Lord's table it's a memorial service my friends and we partake of those symbols they're nothing more than symbols people make more of them than they should do my friends but the truth remains doesn't it it is a memorial service the broken body the shed blood now that broken body and shed blood entered glory and that's where he is when he goeth in unto the holy place for a memorial before his people but then we must say this about this blessed and glorious person my friends what does he plead you that know the holy ghost divine teaching in prayer you that depend on the holy ghost teaching for prayer and you present them in gracious faith surely pleading that name which is above every name and they in turn are presented by the mediator to the father on what grounds on what grounds you know when the lord jesus christ had a messenger come to him from a centurion that he should come and heal his servant but then he says speak the word only and my servant shall be healed they said he is worthy for what for this to be done he said

I am not worthy now I believe he was a gracious man that centurion what I'm coming to is this my friends where is the worthiness on the petitions and the supplications of the poor sinner it's not on them it's not on them he doesn't speak before his holy father that his people who pray through him and plead his name stand on any grounds of merit or worthiness in themselves oh quite the opposite they're poor they're needy and they are utterly destitute but oh my friends the worthiness this is the memorial for a memorial before the Lord continually it's what he has done that's what's the memorial it's what he has done never despise our ordinances because they illustrate and they speak and I'll speak to you if you're gracious because it points out

Christ getting wet in a pool never saved anybody my friends but when such that in love to Jesus Christ walks through the pool puts on Jesus Christ with an open profession what does it point out what's the memorial of believers baptism his death and his resurrection that's the memorial to be remembered when a soul is indeed enabled to put on Christ so it is with the other ordinances they are a memorial service and are to remember by the doing of it what he has done now when your prayers and mine enter heaven my friends are on the grounds that's the ground upon which it stands on what he has done and furthermore we must close but furthermore my friends it's also on the grounds of his name

[44 : 03] Ezekiel said this not or it is recorded in Ezekiel the Lord said this not for thy sake o house of Israel will I do these things but for my holy name's sake 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 amen