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La H 338, sermon preached by the late Mr. J.E. Hazelton on May 5th, 1907, from Ex. 28.36. "And thou shalt make a plate of pure gold and grave upon it like the engraving of a signet, HOLINESS TO THE LORD."

In our consideration of the tabernacle types we come this morning to one of the most prominent and beautiful features of the dress of Aaron, Israel's High Priest, and looking at the High Priest of Israel and beholding the holy garments, we see that they were divinely planned for glory and for beauty. The colours in the robe of the High Priest sparkled in splendour; the rich jewels which he wore upon his breastplate flashed with dazzling rays of light, and every part of the garments which he wore was spun and wrought by human hands with Spirit-given skill. The Psalmist in the 19th Psalm sings in admiration, "The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." We know the heavens declare the glory of the Lord; we have often gazed upon the firmament, and admired the handiwork of our God. But when we look at the High Priest in his garments of glory and of beauty, we see in another form the handiwork of God, revealing the love of His heart in providing a Saviour so suitable, and a glorious One so infinitely full, to supply the needs of poor, lost and ruined sinners. Every part of the robe of Israel's High Priest declares some of the glory of Jesus, our Priest for ever after the order of Melchizedec. The same Spirit that taught Bezaleel and Aholiab to spin and to form those wonderful garments, we need today in order that we may get some glimpses of Gospel truth, and feel something of Gospel power as we look upon them. Milton voices it far, far better than we can

What is dark in me illumine,
And what is low, raise and support.

This is the prayer of every spiritual person in God's house today. Our darkness needs illuminating by God the Holy Spirit, and our often low position needs indeed His raising and supporting power.

Look for a moment at the High Priest as he stands before us. His inmost coat or garment of fine, white linen, was bound around him by a girdle, also of spotless white, typical of the pure and unsullied righteousness of Jehovah Jesus, the sinner's Saviour - the unsullied righteousness of His life and work, which is a garment of righteousness unto all and upon all them that believe. Over that white robe was the blue robe of the saphod, signifying all the offices which He bears on behalf of ruined sinners. From that blue robe depended the bells and pomegranates, the former making sweetest music, and the latter representing that fruit which is the fullest of seeds; thus all our fruitfulness depends upon the gracious covenant offices which Jesus bears for us. Then upon the blue robe of the ephod was the ephod itself, wonderfully worked and bearing the breastplate, which with its engraved stones typifies the responsibilities borne forever by Christ Jesus, the Lord of His people, so that at the end He will be enabled to say "Behold! I and the children whom Thou hast given Me" whose names I wear upon My breastplate and upon My shoulders of strength.

And now looking at the head of the High Priest himself, we

behold him crowned with a mitre or turban of spotless white linen, in the front of which is a golden plate fastened by ribbons of blue lace, the mitre of pure white signifying his priestly office, and the golden plate in front of the mitre, the royalty of the priest, so that we behold Aaron thus attired, he speaks to us not only of his Aaro-nic office, but of Christ being "a priest for ever after the order of Melchisedec", a Priest and a King.

On the breastplate of the High Priest the names of the children of Israel were engraven deep in the precious stones, but we are told by Jewish writers that the golden plate which he wore in the front of his mitre with the words "Holiness to Jehovah", was not so. The words "Holiness to Jehovah" were graven or cut around, so that whilst upon the breastplate the names were sunken into the stones, on the golden plate the inscription was in bold relief, shining out in prominence and brilliancy as Aaron went to and fro upon his ministry. Now in Aaron we have a beautiful picture not only of Christ Jesus as the officiating High Priest of His church, but in Aaron thus attired a picture of Christ and His people joined for ever; Christ the Head wearing the spotless mitre with the letters gleaming upon it in brilliancy and promineny, "Holiness to Jehovah", and the High Priest's body covered with these glorious robes indicative of His church. Does not the truth of the union between Christ and His people shine gloriously forth in Aaron as he is now attired. If we do as the Apostle exhorts in Gal 3 "Put ye on the Lord Jesus Christ, we shall behold in this picture Christ as the Head, and His body, covered with the glorious robes, as His members; this is the Church which has no name (Whatever warring sects proclaim) and which comprises the elect of God from the four winds of heaven. Every member of that body is covered, first with the white robe of Christ's righteousness, and then with the blue robe of the ephod - that is all that He is to His dear people as Prophet, Priest, King, Shepherd, Husband, Brother, Friend; their names too are engraven on His heart of love, represented by the breastplate secured to His shoulders of strength by chains of gold.

But today we have to do more especially with the Head, and you will find that Moses was bidden to place first of all the mitre upon Aaron's head, the mitre of pure white linen, and then (chap 29.6) the holy crown (as the plate of gold is there called) upon the mitre; thus there is inseparable union between the priestly and kingly offices of our Lord. First of all the mitre, as the priestly office has been gloriously discharged on Calvary, and then the crown, or plate of gold as the royalty which Jesus exercises, being King in Zion, and which is His reward for the work that as Priest He has most gloriously fulfilled. The Day of Atonement is over; the sacrifices have all been accepted; God has accepted the Sacrifice on Israel's behalf; and now, put in the front of the white mitre is that plate of gold "Holiness to the Lord". Jesus has died, sin has been for ever put away, everlasting righteousness has been brought in, all His office as Priest and Victim on earth has been fulfilled.

Bring forth the royal diadem,
And crown Him Lord of all.

Put upon the mitre the holy crown, for the Lord has put away sin, our great High Priest has atoned, and now He has gone up into heaven there to abide a priest for ever after the order of Melchisedec, and to wear for ever the blessed crown of "Holiness unto the Lord."

Why was Aaron to wear this crown or plate of gold? The 38th verse tells us;- "That the children of Israel may be accepted before the Lord." Just as Christ Jesus is the great and glorious antitypical Aaron, who are the real Israel? Those who worship God in the spirit, those who have no confidence in the flesh, and those who rejoice in Christ Jesus. Our glorious Lord has gone up on high there to appear for everyone who has no confidence in the flesh and who rejoices in Christ Jesus in this sense of the word -

A guilty weak and helpless worm,
On Thy kind arms I fall,
Be Thou my strength and righteousness,
My Jesus and my All.

Notwithstanding all your failures, and all your shortcomings, and all your sins, and all ~~your~~ iniquities of your holy things, Jesus lives, and "Holiness to the Lord" is written upon our great and glorious Head and because Jesus has gone into the heavens, we shall be accepted before God because of His holiness built upon the full discharge of His most glorious work on earth - there must be no flaw, no stain, no sin in any service that is to be accepted by God. But what about our miserable prayers, our poor attempts at communion with God? Remember dear friends, that our great High Priest bears the iniquity of our holy things. On Calvary's cross He put our sins away; on Calvary's cross the price was paid to the uttermost farthing for our redemption; on Calvary's cross the kingdom of heaven was opened to all believers. But even as among the saved of the Lord we are ashamed of our prayers; our service and worship are stained with sin; our wandering thoughts - your wandering thoughts now in the pew, just at this instant. Oh! when we think of this we have reason to be humbled before our God, but He shall bear the iniquity of our holy things, and if there is in my heart a sighing after Jesus and a longing for Him, if I can say with dear Peter, "Lord, Thou knowest all things" - the ashes that are upon the life in my heart - "Thou knowest that I love Thee", then be sure that this sighing, the upward glancing of an eye, and the panting and yearning after God and grace, come from union with our glorious Head, for our Head bears the iniquity of our holy things that we may be accepted before God, Father, Son and Holy Ghost, complete in God, accepted in the Beloved. Aaron's holiness was the type; Christ is holiness itself, "HOLINESS UNTO THE LORD." Well may we ponder and cherish this truth, for in proportion as we realise it under the teaching of the Holy Spirit, self righteousness will be silenced if we are looking for acceptance (unconsciously it may be) to the intensity of our prayers, and our strong faith. But are there no stains of sin and self? "He shall bear the iniquity of our holy things." Again, self-righteousness may assume a more subtle form, when we are filled with doubts and fears about drawing near to God because we think we are not good enough. Oh! we have One who appears in

the presence of God with the holy crown of holiness, the crown never sullied or stained. "No separation"! sings Joseph Irons that dear man of God

No separation, cheers my heart,
And bids my fears subside,
My soul and Jesus cannot part,
For me He lived and died.

Holiness to Jehovah, first as displayed by the Lord Jesus Christ on earth, and then in heaven. A word or two upon each!

Look at the word "plate" in our text. I find that that word in the Hebrew is elsewhere translated "flower", and you will find that this gives to us some very beautiful and glorious teaching. We will put the word "flower" in the text:- "Thou shalt make a flower of pure gold". Here is a text with the same word in it. "All flesh is grass and all the goodness thereof as the flower of the field; the grass withereth, the flower fadeth, the Spirit of the Lord bloweth upon it, but the Word of the Lord shall stand for ever." And so all the goodness of men, all the fancied holiness of man is but as the "Flower of the field"; the grass withereth, and the flower fadeth. Look at Adam in the Garden of Eden; there was the flower of holiness, but it faded! Look at the flower of self-righteousness in connection with ecclesiastical and religious things; when a man or a woman is eaten up by such things, the Spirit of the Lord blows and the grass withereth and the glory and holiness of man is like the fading flower. But here we have a flower of gold, the flower of imperishable value and glory borne upon the forehead of our great High Priest with this holy inscription, and the thought seems to be this. The flower was to be bound upon Aaron's mitre and forehead, but a flower in itself grows and we see our blessed Lord on earth, growing, growing the flower of holiness from His birth in Bethlehem's manger to His death on Calvary's cross. The holiness of our dear Lord is not something bound upon Him, but something growing out of His life, growing for ever! With regard to His manhood the holy thing that shall be born, and grow. (Look at Him before the doctors! "Wist ye not that I must be about My Father's business?") What is holiness? It might almost be said to be an equivalent to WHOLENESS; and the holiness of Christ Jesus the Lord consisted of the wholeness of His life, His work, and thoughts towards the Lord His God. As we said last Lord's Day morning, He gloriously fulfilled that first and second great commandment, - "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and thy neighbour as thyself." "Wist ye not that I must be about My Father's business?" I am whole-hearted towards Him. "My meat is to do the will of My Father and to finish His work". On Calvary we hear the glorious cry "It is finished" and His life on earth of holy self humiliation was over, our High Priest bearing upon His forehead HOLINESS TO JEHOVAH.

This flower was to be worn upon the forehead of the High Priest. Now, in God's Word the forehead is that portion of the countenance which stands for mind, purpose, will; for instance in the prophecy of Ezekiel God said, ~~"I have made thy forehead strong (thy will, thy~~

we have this word:- "They are stiff of forehead, bent upon rebellion against Me." And then turning to Ezekiel God said, "I have made thy forehead strong (thy will, thy purpose) to uphold My Name and My cause." Look at leprosy! When was it at its worst? The leper was to come to the priest, and when the priest saw the leprosy in his forehead, he was to say "Utterly unclean, for the plague is in his head", and immediately the leper was excluded for ever from the camp. Uzziah attempts to offer the sacrifice, and while he is about to do so, (God's own priests protesting), the leprosy rises up in his forehead, and he hastens out of the house of the Lord to dwell alone. Where by nature does the leprosy of sin manifest itself? In our forehead. What does that stand for? The mind, the will, the reason of man, and the self will of men's evil hearts exhibits itself in two ways; on the one hand by indulgence in the lusts of the flesh, and on the other, by absolute rebellion to the Word of God. Mr. Campbell and the thousands who follow him have the leprosy in their foreheads! A crowd with no subjection of the human mind and will to the verbal inspiration of God's Word and the plain truths which He has set forth therein! Thus the forehead stands for the self will of poor fallen man, but our blessed Lord's forehead bore HOLINESS TO THE LORD:- "For their sakes, Father, I sanctify Myself, that they also may be sanctified through Thy truth". Where was HOLINESS TO THE LORD manifested? On and at the cross of Jesus. There He sanctified Himself to God, and "such an High Priest became us", - the Head and members again; a beautiful word is that "became us", because He was holy, harmless, undefiled and separate from sinners, and made higher than the heavens.

Bring forth the royal diadem
And crown Him Lord of A L L.

The mitre of His priesthood is unsullied, for He has gone to the very end of the law and made it honourable; there is no sin therein. Jesus has died, the sinner's Saviour and Friend! Bring forth the crown and bind it upon His forehead, "HOLINESS TO THE LORD." "On His head were many crowns" we are told in the Apocalypse, and dear Cowper has some noble lines in relation to this in one of his longer poems

Come Thou, and add it to Thy many crowns,
Receive yet one, the crown of ALL the earth,
Thou who alone art worthy,
It was thine by ancient covenant ere time began,
And Thou hast made it thine by purchase since,
And over-paid its value with Thy blood.

Come, O Lord Jesus, come quickly, and receive the crown of earth, the crown of Calvary, "Holiness to the Lord!" Receive the crown of Olivet the crown of creation, government, providence, "Holiness to the Lord!" Those dark, mysterious dealings in God's providence with you, members of His body, are the dealings of Him who regulates all the affairs of your life; "Holiness to the Lord" is the flower of the life of Jesus in heaven, and all His dealings are holy dealings. No Unitarian Christ this, no Arminian Christ this! Only the ETERNAL Christ can bear the eternal weight of glory of these "many crowns".

Once more! The Lord Jesus Christ is now the flower of holiness in heaven, for He shall bear the iniquity of the holy things. Our best sayings and doings, our choicest gifts and sacrifices to the Lord have all the taint of sin; imperfection characterises the most devoted service ever rendered to the Lord by the most devoted servant of His, but in the Lord Jesus, Jehovah beholds our Shield; in a precious Christ He looks upon the face of His Anointed, and in proportion as we feel our iniquities in holy things, in such proportion shall we be qualified for service, and say "I am an unprofitable servant" at the very best.

My best is stained and dyed with sin,
My all is nothing worth.

When we have given all, Lord, Thou bearest the iniquity of our holy things. All our trust is in Thee, thou Holy One, before whom the angels fold their wings and cry "Holy, holy, holy Lord God of Sabaoth! Here then as poor, saved sinners, is our need gloriously met. We needed the sacrifice offered once for ever, and now we need a Priest to stand in God's presence, and to present to Him the very contrast of what we are. What our Head is, that in a precious Christ all His members are, and this is what the Holy Ghost means when, writing by the Apostle, He says "Having been reconciled to God by His death (the white mitre of His priesthood), much more shall be saved by His life." This then is the provision which the Lord has made for us in this living Christ, who now appears in the presence of God for us. As Aaron, wearing first the mitre and then the crown, ministering in the Holy Place was unseen and the people were accepted because of him, so our blessed Lord is passed into the heavens, there to appear in the presence of God for us. We see Him not by the eye of sense, but we behold Him by the vision of faith. "Thou art worthy!" we would say this morning, for what has He not done for us? The marks of thorns are upon His brow, and all His other crowns owe their existence to the sorrows of the Tree.

Well He remembers Calvary,
Nor let His saints forget.

He shall always wear the golden crown of "HOLINESS UNTO THE LORD", and it shall be a memorial, not a passing token for the flower is fadeless! It is golden! It is most precious! The holiness of Jesus will never never pass away, and when we reach the heavenly Land, we shall have all eternity to learn more and more of what a glorious Christ signifies to us. Holiness to the Father, Son and Holy Ghost! The Lord help us, every seeking sinner here and every tried believer, to look unto Him, who is made unto us righteousness, wisdom, sanctification and redemption, and He shall have the glory for ever and ever! Amen.