

# Altars of Bronze and Wood

Leviticus 1-5

## Introduction

Today, we will sing through this sermon on the book of Leviticus. Wait until I stop talking before singing, of course! You may remember that we sang through the Exodus sermon on the tabernacle. That was such a meaningful worship experience that I thought we would do the same with this sermon on the offerings. Then, we will relate these offerings to the privileges of the New Testament believer.

Someone recently mentioned a very profound thought that they had read in a book. It is one of the reasons that we are doing what we are doing today. The thought was concerning worship – we have the wrong idea about worship. We think that God is the prompter from heaven above, the pastor is the actor or player, and the congregation is the audience.

True worship, however, is the Spirit and the word being the prompter, the congregation and the pastor being the players, and God being the audience. I hope we walk out of worship today, with a deeper, greater sense that we have been together in the audience of God. I think we can facilitate that, if you join me in singing, as we go through this sermon.

Now, we are going to cover, in rapid fashion, five offerings. Turn in your Bible to the book of Leviticus.

## Two points about the grace of God

Before we discuss the first offering, I want to mention two points about the grace of God, as seen in the entire system.

### God chooses the Levite as His representative

1. The first point is the fact that God would choose the Levite to be His representative.

It has always amazed me, especially in studying the disciples' lives, that God's choice of men is different from what we would probably choose. He has a different method.

When the time came to choose the priests, God did not send out applications to be filled out by those who wanted to be priests. He did not say, "Sign up and if your resumé looks good, we'll select you to be

part of that tribe." He did not give intellectual tests to determine how smart or how experienced the person was. It was an act of sovereign grace.

This is so clearly seen in the fact that in the book of Genesis, the tribe of Levi was cursed. They were cursed because of their great temper, which was expressed by the leader of the tribe. They were cursed because of their low character, which was displayed when the heat was turned on. The Levitical tribe was, in fact, the least respected tribe in Israel.

So, when God chooses a tribe to represent Himself to the people and to represent the people to Himself, He chooses the Levite. Why? Primarily because it was an act of sovereign grace.

You and I are priests today. We made that clear in our last discussion. Why are we priests? Because we merit it? Because we deserve it? Because of our character? Absolutely not. We are in the family of God because of an act of God's sovereign grace.

## God accepts the offerings

2. The second point is that it is also grace that God would even accept the offerings.

Can you imagine, as a trite example, that in our church parking lot, someone smashes into your car and causes thousands of dollars worth of damage. Now that individual is poor. He comes up to you and says, "I am so sorry that I wrecked your car. It was all my fault. I don't have much money to pay for it, but I'll give you everything I have. Here's a one dollar bill."

That is what happens in the book of Leviticus. Sinful man, who has violated the holy, righteous commandments of God, comes to God with a goat and a cup of flour, and God says, "I'll accept that."

That is the grace of God.

## The Five Offerings . . . Illustrations of Christ

Now let me give five offerings from the book of Leviticus. Then I will show how they are illustrations of Christ.

## The burnt offering (Leviticus 1)

1. The first offering is the burnt offering, which is found in Leviticus, chapter 1.

Look at verse 1.

***Then the Lord called to Moses and spoke to him from the tent of meeting, saying,***

The tent of meeting is the holy place of the tabernacle. That is where the Israelites kept the shewbread, the altar of incense, and the lampstand. Past a veil was the holy of holies or the most holy place. God spoke to Moses from the holy place, where the shewbread and the altar were.

Note that God is about to give Moses, who will then give to the nation, as we will discover in the first five chapters of Leviticus, the way to approach Him. In other words, “This is how you approach Me; this is how you come to Me; this is the system.”

In the New Testament, God told us the way to approach Him, as well. It is not through an altar of bronze, but an altar of wood; that is, the altar of Calvary’s cross.

Continue to verses 2 through 4.

***Speak to the sons of Israel and say to them, “When any man of you brings an offering to the Lord, you shall bring your offering of animals from the herd or the flock. If his offering is a burnt offering from the herd, he shall offer it, a male without defect; he shall offer it at the doorway of the tent of meeting, that he may be accepted before the Lord. He shall lay his hand on the head of the burnt offering, that it may be accepted for him to make atonement on his behalf.”***

In other words, a man would bring a goat, a ram, a bull, a lamb, or whatever it may have been, and would lay his hand on its head to, in a sense, symbolize, “You are my substitute. You will die, so that I can live. Your blood will be spilled, so that mine won’t; so that I can survive; so that I can be accepted by God.” These animals would take the place of the person.

Now let me give a couple of things you should note. First, the burnt offering was designated by the word “olah,” which meant that it had an element of praise.

All of these offerings came with this element. We will discuss this further with the other offerings.

The person did not come saying, “Oh, I’ve got to do this today. Twist my arm – here I come.”

No. The person came to the priest to give an animal out of love for God and out of a deep desire to be pure from his sin.

The burnt offering is the oldest offering. As Genesis, chapter 8, tells us, Noah, and his family, presented this offering when they survived the flood.

This word “olah” also means, “that which goes up” or “that which is completely consumed before the presence of God”.

Also, in these passages in the Bible, we read the phrase, “a soothing aroma to God”. This is an idiomatic or an anthropomorphic phrase that refers to God as a human with nostrils. However, it is a way of literally conveying the meaning, “This pleases God; this is acceptable to God.”

Now use your imagination and go with me to the tabernacle or tent of meeting. I want to create a picture in your mind that hopefully, will overcome another staid thought that we have.

I do not believe that these animals went willingly. In fact, I have tried to think of what it must have been like to hear the bellowing of frightened bulls or the bleating of goats as they smell the blood and see the knife and know something is about to happen. They may not be able to put it all together and fully understand, but I guarantee that they came struggling up that seven foot ramp to the altar on which they knew they would die.

The priest would take the animal’s rope or leash and tie it around one of the horns of the altar. The animal would be bellowing and kicking and trying to get away. Then, the knife plunges.

They were unwilling sacrifices. I cannot imagine the chaotic sounds that must have filled the outer court where the altar was located.

However, when we think of the unwilling sacrifice of the bull, or the lamb, or the goat, then we obviously see a beautiful picture of the burnt offering – we see a picture of Jesus Christ. Jesus is, in fact, illustrated in Isaiah, chapter 53, as being the lamb – that sacrifice that goes up and, without opening His mouth, is willingly sacrificed.

If you think of Calvary and try to picture what was happening, it must have shocked the soldiers to see Jesus. He was so badly beaten and bruised and would die the worst possible death. Crucifixion was a

death that was so gruesome that Romans citizens, except for the soldiers, were not allowed to observe. The soldiers would see Jesus Christ lay down and perhaps, even stretch His own hands out without a word. Maybe that is one of the reasons the Roman centurion said, as recorded in Mark, chapter 15, verse 39,

*. . . this man was the Son of God!*

Jesus willingly gave His life.

Let us sing, *When I Survey the Wondrous Cross.*

*When I survey the wondrous cross*

*On which the Prince of glory died,*

*My richest gain I count but loss,*

*And pour contempt on all my pride.*

*See from His head, His hands, His feet,*

*Sorrow and love flow mingled down!*

*Did e'er such love and sorrow meet,*

*Or thorns compose so rich a crown?*

## **The grain (meal) offering (Leviticus 2)**

2. Chapter 2 of Leviticus introduces the grain offering.

Look at verse 1 and note several elements of these offerings.

***Now when anyone presents a grain offering as an offering to the Lord, his offering shall be of fine flour, and he shall pour oil on it and put frankincense on it.***

The first element is fine flour. The second is the pouring of oil on it. The third is the putting of frankincense on it.

Of course that brings our minds directly to the babe, or the two-year-old boy, Jesus Himself, as He was presented with gifts. One of the gifts was frankincense, which represents, through scripture, moral beauty or the fragrance of perfect character.

There is also a fourth element of the grain offering. Skip to verse 13a.

***Every grain offering of yours, moreover, you shall season with salt . . .***

In the Near East, it was believed that salt was never totally consumed upon the altar. Salt, therefore, would represent the everlasting part of the covenant.

It would be something that would not be totally consumed or burned up; it would remain.

We, of course, know salt to represent purity, as well. Perhaps we could make many analogies with that also, but we will not go too far with that. However, all of the analogies were there.

Now notice one of the things that was forbidden. Look at verse 4.

***Now when you bring an offering of a grain offering baked in an oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers spread with oil.***

Skip to verse 11a,

***No grain offering, which you bring to the Lord, shall be made with leaven . . .***

Perhaps this is because leaven was that which decayed; that which had a decaying element. It is that thought which the Israelite, perhaps, even brought into the New Testament times that this represented, in some way, moral decay or sin.

The grain offering was an offering that represented perfection in all of its finery. We can compare that to the life of Christ and see Him being offered as the perfect substitute. He was not just a substitute, but one with moral beauty, perfection, purity, and much more.

Notice, as well, an attitude in which they were to give the offering. Look at verses 9 through 10a. Note that part of the grain offering was for the priest to eat. It was the way priests survived; it was their salary or paycheck. The priest would offer up the rest of the offering, or the memorial portion.

***The priest then shall take up from the grain offering its memorial portion, and shall offer it up in smoke on the altar as an offering by fire of a soothing aroma to the Lord. The remainder of the grain offering belongs to Aaron and his sons: a thing most holy . . .***

In other words, this offering had a special distinctive element – it was ascending to the heavens as a memorial. You could translate that, “as a reminder”. A reminder of what? It was a reminder of God’s mercy and grace to forgive.

We, obviously, can tie that to the person of Christ who, on His altar of wood, in a sense, reminded God of a contract or covenant that They had created in Their own genius before the world ever began. We read that Christ was slain before the foundation of the

world, so They knew, before anything existed, that Jesus Christ would be born and that He would die. This offering was the memory or the reminder of that new covenant.

I like the fact that, in verse 12, this offering is talked of as being the “first fruits”. Were you raised on a farm? I am probably going to offend you terribly because I do not know anything about farming. I know someone hearing this does, so I will walk carefully. I wish I knew more and admire those who know so much about it.

My wife, Marsha, impressed me this past spring with her desire to plant a garden. She and I were both raised in the city. The closest link I have to a farm is a grandfather and my father who were raised on farms, as well as my father’s reminders of what life was like in those days and how easy I had it!

Well, my wife decided that she would plant a small garden. In the corner of the back yard of the house that we moved into recently, there is a five by seven foot garden plot. It is perfect, as the previous owner had already put in the soil and whatever else was needed. However, I told Marsha that she could plant a garden on one condition – I wanted nothing to do with it. She agreed and it has been a great project for her and the kids.

They went out and planted tomato seeds, cucumber seeds, some carrots, and even some potatoes. Their garden is spotless. They have pictures on little cards on stakes to tell you where the tomatoes and the other vegetables are. We need that because we do not know what a tomato plant looks like or what a cucumber plant looks like or what any of the plants look like. It is all there and it is coming along just great.

Then, in June, Marsha and the kids went out of town for a week to visit Grandma in Atlanta. When Marsha is away, I will tell you, I barely survive. I might eat some cereal in the morning and a peanut butter and jelly sandwich at noon and I do not look after myself. I do not wash one dish until the day before she gets back. I do not do a thing and it looks like a dormitory room in there! She would call me or I would call her every day and the first thing out of her mouth was, “I love you.” What are you looking at me like that for? Of course it was! The second thing, take my word for it, was, “Honey, *please* water the garden.”

Now, I leave the house in the morning, I eat lunch out – a hot dog somewhere, and I do not get back until

late. One night, at eleven o’ clock, in the pitch dark, because I love her so much, I was out there watering the garden in my dress clothes. It was dark enough that I could have been watering an elm tree for all I knew! I was just shooting the water over there so I could say, “Yeah, I watered the garden.” And I did, I watered that garden twice, but at least I did it twice.

They came back and a few weeks later, in August, we all left and took the kids to the grandparent’s home and Marsha and I had a some time together. For two weeks that garden was never watered.

Now, until that point, it had begun to look hopeless – the garden was not going anywhere. I did not want to say anything, but it was not working. I could see Marsha out there at night, looking at it, with her lips moving, “Come on – sprout! Do something!” So, we figured nothing was coming out of this and I was sympathetic.

We left for two weeks and no one watered the garden. We came back and guess what? There were five red, ripe tomatoes out there. You would not believe the excitement. I even got excited! I did not have a right to get excited, but I did. The kids picked them and excitedly brought them in.

Did you ever read, in grammar school, the story about the hen that asked the barnyard animals for help in making a loaf of bread, and none of them would help? She asked if one of them would gather the grain, and if one of them would crush it, and if one of them would help prepare the dough and bake the bread, but all of them said, “No.” However, when all of the barnyard animals smelled the baked loaf of bread, they all came running and wanted to eat. Do you remember that story? I was a barnyard animal and those tomatoes were delicious!

There was an incredible sense of excitement and fulfillment over the garden. There was the feeling of, “This is the work of our hands.” Obviously, God is the Creator, but we have worked this garden through.

Now everyone who has farmed knows the thrill of the first fruit. This is the first bushel; the first bale; the first part. In giving the grain offering, they give that first part to God. And with that, there would be a great sense of *joy* at what He had done for them. That is the way in which they were to bring this offering – they were to bring it as the first fruits with a great sense of joy.

We, ladies and gentlemen, view Christ being offered for us and we cannot help but experience a great sense of joy. He was sacrificed, in His perfection, for our imperfection; He died with His purity, for our impurity. He was the perfect substitute for you and for me.

Let us sing, *Alas! And Did My Savior Bleed.*

*Alas! And did my Savior bleed,*

*And did my Sovereign die?*

*Would He devote that sacred head*

*For such a worm as I?*

*Refrain:*

*At the cross, at the cross where I first saw the  
light,*

*And the burden of my heart rolled away,*

*It was there by faith, I received my sight,*

*And now I am happy all the day!*

*Was it for crimes that I had done*

*He groaned upon the tree?*

*Amazing pity! Grace unknown!*

*And love beyond degree!*

### **The peace (fellowship) offerings (Leviticus 3)**

3. Chapter 3 of Leviticus tells us of the law of peace offerings or fellowship offerings.

This will illustrate, not just the sacrifice of Christ, but Christ in the believer. This is our response.

I want you to write, in the margin of your Bible, one word. It is the word, “optional”. These offerings were not commanded, they were optional.

You did not have to thank God; He left that up to you. The Old Testament Israelite would come in with one purpose, and that was, to thank God. Why? Was it because their arm was twisted with God saying, “Now every week, you thank Me.” No. It was optional.

Another thing that strikes me is that this offering always follows the other two. Why? Because sin has to be dealt with first. There must be a substitute before there can be a sense of joy. There must be a sacrifice to replace the sin or make the payment for the sin in the life of that individual believer before they

can raise their hands and shout with joy. This offering follows.

Now, there were several reasons the thank offering was given. As we go through the Old Testament, we develop from that a biblical theology about this offering by seeing what happened. This offering would be given after a successful military campaign. This offering would be given after a new king ascended the throne. This offering would be given when a famine ceased and they were able to eat again. This offering would be given for a family reunion when they were so thrilled that God had brought their family together. So they would thank God.

Now there are three types of peace offerings, or thank offerings, or free will offerings, or fellowship offerings.

- The first type of these offerings is known as the thank offering.

Let me give you the distinctive element of the thank offering. This is very important. This offering was brought as an acknowledgment to others that God had answered specific prayer. This is when the person brags on God. This person will bring a thank offering and tell everybody, “This is what God did for me,” and offer it to God. Why? Because God had answered a specific prayer.

I recently read of an incident that occurred in 1924 at Dallas Theological Seminary, which had just gotten started. Decades later, I would attend this seminary. They owed money on too many bills, so at noon on this particular day in 1924, the property was to be foreclosed. Dr. Chafer, the president of the seminary, called all of the men in for a prayer meeting. There were only a handful of professors at that time. Among the group was an old expositor and great teacher of scripture, Harry Ironside. I have his books and he is one of my favorite expositors. He was a friend of the seminary and happened to be there on this day.

The men went into the president’s office, knelt down, and began to pray. Dr. Ironside prayed, in his fresh, characteristic manner, “God, we know that the cattle on a thousand hills are Thine. Please sell a few and send us the money.”

A knock came at the door of the secretary’s office and a man from Texas walked in. He handed a check to the secretary and said, “I just came from Fort Worth where I sold two car loads of cattle. I’ve been

trying to negotiate a business deal and it won't go through. I think God is compelling me to give the money to the seminary, if you need it."

I can imagine that secretary lunging for the man and the check and escorting him to the office door! She knocked on the door and Dr. Chafer opened it. She handed the check to him and it was for the exact amount of money they needed to pay off the seminary debt!

Now, if this had occurred in Old Testament times, Dr. Chafer and the whole group of professors would head for the tabernacle. For what? To give a thank offering. They would tell everyone what God had done for them.

You might say, "Well, that's dramatic, that doesn't happen to me."

It does happen to you. The problem is, you and I are so blessed that we overlook it. The temperature of that child does come down; that car does start; the bills do get paid; that loved one comes to Christ; the job interview does go well; you did pass that class.

This is an acknowledgment before God and a giving of thanks in front of people.

- There is a second kind and it is called the votive offering.

This could be translated as the vow offering. In other words, the person is saying, "I am making a commitment to praise God."

In this offering, the person brings, as chapter 3 of Leviticus tells us, all of, "the fat". We covered this briefly in our last discussion. The fat represents the very best. The person is saying, "I'm giving the very best portion to God. And, by giving this votive offering, I am making a commitment that whatever happens, even if the prayer isn't answered, I will praise God."

We need to have this attitude as well.

- There is a third offering of this type and I like this one. It is the free will offering. Remember that all of these offerings are optional.

This free will offering is a way of showing thankfulness for some unexpected blessing. In other words, the person was not praying for it – it was absolutely unexpected. They had not spent one minute in prayer and all of a sudden, God just does something for them. It was unexpected, so they brought a free will offering to thank God.

With these offerings, we see that God has prepared a way for the Old Testament believer and, obviously, the New Testament believer, through different methods, to go to God and thank Him for several things: specific answers to prayer, whether He answered prayer or not, just praising Him, and unexpected blessings. I trust that we are offering sacrifices of these types to God.

Let us offer sacrifices of thanks by way of song. Sing, *I Love You Lord* and *Praise the Name of Jesus*.

*I love You, Lord,  
And I lift my voice,  
To worship You,  
O my soul, rejoice.  
Take joy, my King,  
In what You hear:  
May it be a sweet, sweet sound  
In Your ear.*

*Praise the name of Jesus  
Praise the name of Jesus  
He's my rock,  
He's my fortress,  
He's my deliverer,  
In Him will I trust.  
Praise the name of Jesus.*

#### **The sin offering (Leviticus 4)**

4. Now chapter 4 Leviticus introduces one of the last two offerings that fall into a particular category. This is sin offering.

Chapter 4 tells us that the distinctive of the sin offering is that it provides forgiveness for the

unintentional sin. Follow this carefully because herein lies the beautiful truths of eternal security. I have never understood eternal security like I have since thoroughly studying chapters 4 and 5 of Leviticus, and will try to express this well.

God has made a way for Himself to forgive the unintentional sin. Note verse 2 of chapter 4 and underline it in your Bible.

***Speak to the sons of Israel, saying, "If a person sins unintentionally in any of the things which the Lord has commanded not to be done, and commits any of them,"***

This is for the unintentional sin and it will cover everyone, characteristically or categorically. Continue to verse 3a in which the context is unintentional sin.

***if the anointed priest sins . . .***

Skip to verse 13a.

***Now if the whole congregation of Israel commits error and the matter escapes the notice of the assembly . . .***

Did you grow up hearing the thought that if you did not confess those sins that you did not know about, then one of these days in heaven, God is going to roll out a movie projector and screen and is going to turn it on in front of all of the millions of heaven and show them all of your unconfessed sins? I did. In these verses He is talking about someone sinning unintentionally and, in addition, not even knowing it.

This is like you and I, when, throughout the day, we rationalize things and justify things and perhaps do things because we are sinners. Our whole being is rampant with that sin nature.

Did Jesus die for not only the specific sins, but the sin nature? Yes. It is seen so clearly in the fact that He covers the unintentional sin – the sin that occurs because you and I just sin.

I am not saying, "Let's just go out and sin now, it's covered."

Paul says, "God forbid that."

God covers it still, however.

Let us look at another category in verses 22 through 23a.

***When a leader sins and unintentionally does any one of all the things which the Lord his God has commanded not to be done, and he becomes guilty, if his sin which he has committed is made known to him . . .***

Someone comes along and says, "Look, did you know this was a sin?"

"Oh boy, I didn't know that."

What if he had died before he found out? Well, it is one more sin for the movie screen. However, we have the perfect, unique, once-for-all sacrifice that forgives the past sin that is known and unknown. It forgives the present sin, known and unknown. It forgives the sin tomorrow, and next week, and next year before you and I ever bend our knee. We are forgiven. It is our only hope of heaven. It is not up to us, it is up to God, who in one final act, declares us to be, "Justified in Christ."

### **The guilt offering (Leviticus 5)**

5. Chapter 5 of Leviticus introduces the guilt offering. This will cover or provide payment for both the intentional and the unintentional sin.

Look at verse 1.

***Now if a person sins, after he hears a public adjuration to testify when he is a witness, whether he has seen or otherwise known, if he does not tell it . . .***

In other words, this man is lying on the stand or he refuses to get up on the stand, and says, "I didn't see it," when he did.

Continue to verse 2a.

***Or if a person touches any unclean thing . . .***

Verse 3a,

***Or if he touches human uncleanness . . .***

Verse 4a,

***Or if a person swears thoughtlessly with his lips . . .***

Skip to chapter 6, verses 2 and 3.

***When a person sins and acts unfaithfully against the Lord, and deceives his companion in regard to a deposit or a security entrusted to him, or through robbery, or if he has extorted from his companion, or has found what was lost and lied about it and sworn falsely, so that he sins in regard to any one of the things a man may do;***

In other words, these are sins that the person planned on doing. He thought about it and decided,

“I’ve found this money over here. Let’s see, I don’t think anybody knows. I’ll pocket that.”

This is intentional sin. The text will deal with unintentional sin, as well. The guilt offering covers these sins by making payment for them.

When you and I sin, we owe God something. We need to make restitution; we need to make a payment. Can we do it? Absolutely not. So a sacrifice has to make restitution.

You commit one error; you sin in one way, James says, in chapter 2, verse 10b, that you are,

*. . . guilty of all.*

The capital punishment would exist in the Old Testament *unless* there was a substitute. So, “This animal takes my place; this animal makes the payment for the guilt of my sin.” That is exactly what Jesus Christ did for us.

No one is left out of this either. The Lord will talk about all of the people who are covered by this offering. We do not have time to discuss all of it, but we will look at a couple of these.

You could make this offering whether you were wealthy or poor. Verse 6 of chapter 5 says,

*He shall also bring his guilt offering to the Lord for his sin which he has committed, a female from the flock . . .*

Continue to verse 7.

*But if he cannot afford a lamb, then he shall bring to the Lord his guilt offering for that in which he has sinned, two turtledoves or two young pigeons . . .*

These were little pests that they would catch and use as their sacrifice.

Look at verse 11.

*But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering . . .*

Now wait a second, you mean to tell me, if you cannot afford an animal, you can bring a cup of flour? Absolutely. Can you imagine? A cup of flour for the sin of their soul.

Now that was for them. *ALL* of that is covered for us in the person of Jesus Christ. It is amazing that God would allow a cup of flour – that probably makes it not so staggering that He would allow Christ to

make payment. I want you to see His unbelievable grace in Leviticus. It may help you to experience and understand how much more gracious it is in the person of Christ, God’s Son, who died for us. What did He die to do? To make the payment. Do you know what that means? It means that you and I do not owe God for our sin. We are liberated. We are free.

Now let me turn our attention to one more verse. Let us take a look at what happened. All of these offerings have taken place now and, although we read this in our last discussion, I want to read it again. I love this. Look at chapter 9, verse 22.

*Then Aaron lifted up his hands toward the people and blessed them, and he stepped down after making the sin offering and the burnt offering and the peace offerings.*

They have made all the offerings now. Continue to verses 23 and 24.

*Moses and Aaron went into the tent of meeting. When they came out and blessed the people, the glory of the Lord appeared to all the people. Then fire came out from before the Lord and consumed the burnt offering and the portions of fat on the altar; and when all the people saw it, they shouted and fell on their faces.*

This is the first time God consumes the burnt offering and He starts a perpetual fire.

The word “shouted” is the Hebrew root “ranan,” which means, “to give a cry for joy”. Millions of Israelites see that God has accepted their offerings that will take their place so they can live and they *shout* with *JOY!*

Can you imagine that? Then, they fall on their faces, so overwhelmed with what God has done for them.

If you lived in Greek times and committed a crime; broke a civil law of some sort and you were put in jail, the jailer would take a piece of parchment and write on it the details of your crime and tack it to the doorway of your cell. Then, after you had paid for that crime, in a year or two or more, the jailer would come and, with a piece of chalk, write on that parchment one Greek word; that is, “teleo,” which means, “paid in full”.

When Jesus Christ hung on the cross, He said several things. One of His sayings was in the form of one Greek word, translated, “It is finished.” He cried, “teleo,” or “paid in full”. So that everyone shackled

and paying for the crimes of sins can go free, Jesus paid for it. It is finished forever.

As a result, we, with the Israelite, can shout aloud! We can rejoice, not because we are busily trying to keep the slate clean, that is covered, but we keep it pure and as clean as we can so that God can use us. We can enjoy the intimacy of our relationship, but He has taken care of it *ALL*. And we can cry aloud and, if we were not so dignified, we could probably fall on our faces in an awesome awareness of what God has done.

Let us at least, sing about it. Let us join the Israelites in singing, *It is Well With My Soul*.

*Though Satan should buffet, though trials  
should come,*

*Let this blest assurance control,*

*That Christ hath regarded my helpless estate,*

*And hath shed His own blood for my soul.*

*Refrain.*

*It is well, with my soul,*

*It is well, with my soul,*

*It is well, it is well, with my soul.*

*My sin, oh the bliss of this glorious thought,*

*My sin, not in part but the whole,*

*Is nailed to the cross, and I bear it no more,*

*Praise the Lord, praise the Lord, O my soul!*