

Sermon to the Saints of God assembled at Topeka, KS: Sunday, April 17, 2016

## **Reconciliation to God through Christ As seen in the types and shadows of Leviticus: Part 2**

Last week, we began an examination of how the types and shadows of the law point to Christ; specifically we began with the burnt offering of Leviticus 1. Today, we will finish our detailed examination of the burnt offering, and take a brief look at the meat offering of Leviticus 2, and the peace offering of Leviticus 3.

**Leviticus 1:1-6 “1 And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 2 Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd, and of the flock. 3 ¶ If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the LORD. 4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him. 5 And he shall kill the bullock before the LORD: and the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation. 6 And he shall flay the burnt offering, and cut it into his pieces.”**

Continuing on with verses 7 and 8:

**Leviticus 1:7,8 “7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: 8 And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:”**

- This fire on the altar originally came from God, specifically from His presence in the pillar of fire. Herein we directly see the wrath of God revealed from Heaven against all ungodliness of men.
  - **Leviticus 9:23, 24; 10:1, 2 “9:23 And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people. 24 And there came a fire out from before the LORD, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces. 10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2 And there went out fire from the LORD, and devoured them, and they died before the LORD.”**

- Afterwards, it was a continual fire that the priests were to keep always burning:
  - **Leviticus 6:12, 13** “**12 And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. 13 The fire shall ever be burning upon the altar; it shall never go out.**”
  - By this, it could be said that all of the sacrifices made on that altar, throughout all of their generations, were consumed by that fire from God.
  - This was laborious, and diligent work! *Henry: “By this law we are taught to keep up in our minds a constant disposition to be always ready to every good word and work. We must not only not quench the Spirit, but we must stir up the gift that is in us. Though we be not always sacrificing, yet we must keep the fire of holy love always burning; and thus we must pray always.”*
- We clearly see here two parts being offered: outward (head), and inward (fat). Body and Soul. Jesus gave his whole self to endure the unmixed wrath of God, in our stead.
- The head is the place that the offeror leaned, conveying to it his sin.
- Fat particularly kindles the flame of a fire – consider the ferocious flame of a grease fire. It is here, at the sinner’s depraved, desperately wicked heart, feelings, and desires, that God expresses his wrath the most fully. The carnal mind is enmity with God:
  - **Romans 8:6-16** “**6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**

**Leviticus 1:9** “**But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.**”

- His inwards and his legs shall he wash in water:
  - Here again we have inner, and outer parts. “Inwards” here is generally accepted to be the intestines.
  - Remember the symbolic focus of this animal, for this particular sacrifice, is Christ. Christ has no need to be washed and purified – the idea here is to remind that Christ was, and is pure and righteous. His outward works and walk (hence the legs), and the thoughts and workings of his soul. We receive his purity, perfection, and righteousness by substitution; likewise, although pure, he receives our condemnation and punishment (hence the fact that although pure, and washed, these parts are still burned).
- All is now to be burned on the altar – every part of the animal (except the skin):
  - Here we see the awful, righteous end of the promise that God first made in Genesis 2: “thou shalt surely die”.

- *Bonar: "Here is death; and it has come in such a manner as not to leave a vestige of the victim's former aspect. The victim is all disfigured, and has become a mass of disjointed bones and mangled flesh, because thus shall it be in the case of the lost in hell. The lost sinner's former joy, and even all his relics of comfort, are gone forever no lover or friend would ever be able to recognize that lost one. Even as it was with Jesus when he took the position of the lost; his visage seemed to every eye more marred than any man, and his form more than the sons of men. But lo! as if even all this were not expressive enough, that mangled mass is committed to the flames, and in the consuming flame, every remaining mark of its former state disappears. All is ashes. So complete is the doom of the lost as testified on this altar, and fulfilled by Jesus when he took the sinner's place. That smoke attests that God's righteousness is fully satisfied in the suffering victim. His blood his soul is poured out! and the flame of Divine wrath burns up the suffering one!"*
- The smoke ascends "a sweet savour to the Lord." This "sweet savour" literally means "savour of rest".
  - His holiness and law are magnified, and righteous judgment has been rendered and executed. It is particularly sweet, given that it is rest after trouble.
  - Ultimately, with the sacrifice of Christ, the antitype, the Father and Son are both at rest, having completed the work that was designed in the Covenant of Grace.

**Leviticus 1:10 "And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish."**

- If you could afford to, then you brought oxen; If you couldn't, then you brought sheep or goats; we'll see in verse 14, that if you couldn't afford any of those things, then you brought doves. This blessed ordinance was open to every class of people; money was no factor. God is no respecter of persons (**Acts 10:34**), and neither is his Church! Male or female, old or young, rich or poor, many gifts or few, of any race, etc: These are all irrelevant factors! The only question is this: Has God chosen you, Christ redeemed you, and the Holy Spirit sanctified you, and caused you to believe on Christ?
  - **Galatians 3:28,29 "28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."**
- Here we see the introduction of the lamb, but as we discussed last week, the lamb does not receive particular emphasis in this sacrifice. However, elsewhere we do see that special emphasis on the figure of the lamb, as described in **Isaiah 53:5-7 "5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought**

**as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”**

- This was particularly exhibited in the daily, or “continual burnt offering”, which was to be offered by the priests, rather than an individual (**Numbers 28:3-6**). This daily sacrifice was made twice per day: once in the morning, and once in the evening. In this instance, it was **always** to be a lamb, and thereby the crucified Christ was held up to the view of the people at the beginning and ending of each day: “Behold, the lamb of God!” (**John 1:36**).

**Leviticus 1:11 “And he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron’s sons, shall sprinkle his blood round about upon the altar.”**

- Here we have a new wrinkle, that wasn’t explicitly recorded on the offering of the oxen (although I think it safe to assume that it applied there as well): the animal was to be killed on the North side of the altar. I have read lots of speculation about what this means; here are the two thoughts that seem credible to me:
  - Christ was killed on Calvary, which is North of the Temple in Jerusalem.
  - There are other aspects of these various sacrifices in Leviticus that are specified for other directions (e.g. East), so it may be pointing to the same concept that “round about the altar” does: **Isaiah 45:22 “Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else.”**

**Leviticus 1:12-14 “12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: 13 But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD. 14 “And if the burnt sacrifice for his offering to the LORD be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.”**

- Doves / Pigeons
  - Again, God is no respecter of persons. This ordinance is hereby opened up to the poorest of people, seeing that these animals were abundant in that part of the world, and could easily be gotten.
    - **2Corinthians 8:12 “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.”**
    - **Mark 12:33 “And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”**
    - None of us has anything to boast in, with regard to the various gifts that we have in this life, whether it be time, money, strength, energy,



**Leviticus 1:15** “And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar:”

- *Bonar: “Wringing off the head: But this arrangement is the better fitted to exhibit another feature in the death of Jesus: the awful violence done to one so pure, so tender, and so lovely. We shrink back from the terrible harshness of the act, whether it be plunging the knife into the neck of the innocent lamb, or wringing off the head of the tender dove. But, on this very account, the circumstances are the better figure of the death of Jesus. “He had done no violence, neither was any deceit in his mouth; yet it pleased the Lord to bruise him.” After this, “the blood was to be wrung out” (squeezed or pressed out) over the side of the altar, till it ran in a crimson stream down the altar’s side, in view of all. Then it collects at the foot of the altar; and there is a cry, like that from the souls under the altar in Revelation 6:9, against the cause of this blood shedding: sin. A testimony against sin ascends up into the ears of the Lord of Sabaoth.”*

**Leviticus 1:16,17** “And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: 17 And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.”

- Here again, we see that the animal’s bones are dislocated, but not to be broken. As we discussed last week: Jesus Christ was made sin for us, but his righteousness remains in him.
- **Psalm 22:14** “14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. 16 For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. 17 I may tell all my bones: they look and stare upon me.”

I hope that you find these types and shadows of Jesus Christ that are wrapped up in this burnt offering, to be as full of amazing instruction, and comfort as I do. What wonderful salvation! What an amazing work of redemption that Christ has performed for his people, reconciling us to the Father, making us alive, who were surely dead – herein, we see that the Hope of Israel, is indeed precisely the same Hope that we have, beloved! Those among the Israelites who were made to know their God, KNEW that the blood of bulls and goats wouldn’t save them – the blood of the lamb slain from the foundation of the world is their salvation, just as it is ours. We read of Simeon (**Luke 2:25**), and Anna (**Luke 2:36**) who were continually, with fastings and prayers, night and day, waiting for the consolation of Israel! They were watching for the arrival of their suffering savior, tending to these ordinances with great hope!

*Bonar: "For a true Israelite, taught of God, there would be no more of bondage in handling these material elements, than there is at this day to a true believer in handling the symbolic bread and wine through which he "discerns the body and blood of the Lord." It would be an Israelite's hope every morning, as he left the "dwellings of Jacob," to see "in the gates of Zion," more of the Lamb of God, while gazing on the morning sacrifice. "I will compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works" (Psalms 26:6, 7). And, as the sun declined, he would seek to have his soul again anointed, after a busy day's vexations, by beholding the evening lamb."*

Recognize also, my friends, that these types and shadows were given with great clarity to Moses, but they did not begin there. They began outside of the Garden, where Adam and Eve, Cain and Abel, were all instructed in the work of the Redeemer. Consider the outlines of the tabernacle that are seen there: The presence of God abode in the Garden, between the cherubim who barred the way to the tree of life with their flaming sword. There that flaming sword stands, as the veil of the tabernacle, barring entrance to the presence of God. Opposite this Holy of Holies, stood the altar upon which Abel made acceptable sacrifice unto God, showing forth that the blood of the Lamb would minister an entrance to the Father. Cain tried to fabricate another way, and his sacrifice was rejected! *Bonar: "The Levitical dispensation is the acorn of Eden grown to a full oak. If so, then may we say, that the child Jesus, wrapped in his swaddling clothes, was, in these ceremonies, laid down at the gate of Eden!"*

Now that we have thoroughly considered the burnt offering, we will take a brief, high level look at the meat offering of Leviticus 2.

**Leviticus 2:1-10** "1 And when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: 2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD: 3 And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire. 4 And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. 5 And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil. 6 Thou shalt part it in pieces, and pour oil thereon: it is a meat offering. 7 And if thy oblation be a meat offering baken in the fryingpan, it shall be made of fine flour with oil. 8 And thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. 9 And the priest shall take from the meat offering a memorial thereof, and shall

burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD. 10 And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire."

- A couple of quick notes, before we get to the "meat" of the meat offering.
  - It is a "freewill offering", which means that it is done from a willing, joyful spirit, and it (generally) isn't done according to a set time / schedule, but rather, whenever the offeror desires to offer it.
  - Here again, we see that provision is made for people of every station, whether rich or poor. Whatever one of God's redeemed sheep has to give, in faith, it is not only acceptable with God, it is in fact "most holy". Earlier I pointed out that none of us should boast in what we have to offer, or look down upon our brother's faithful sacrifice. I would here point out the opposite, as well: If you are diligently, faithfully offering what you have, and you don't feel like it's as good as the next guy's, be careful that you don't find yourself murmuring! If the Lord has called every degree of faithful offering "most holy", then don't be poormouthing your offering – that can lead to envy, and strife. Give what you have with a full heart unto God! I would also say this: as our circumstances change, we should reexamine ourselves – are we truly giving what we have to give? Are we content with our lot?
  - Notice that oil was poured on the offering; what is the significance of that oil?
    - How else do we find oil used in the scriptures? Anointing of people to particular offices (like a king, or a priest); the oil in the candlestick; the oil in the lamps of the wise virgins; the oil used to anoint the sick, when praying for their healing, etc.
    - I submit to you that the oil in all of these instances, *generally*, points to the presence, and work of the Holy Spirit. It is a work of separation, and sanctification. The use of oil in these circumstances isn't some mystical, hocus pocus; it is a matter of putting sharply before us, that if the Holy Spirit is not present, and operating in our hearts, and leading us in what we put our hands to, then it is UTTERLY WORTHLESS, and there can be no expectation of help. This meat offering is a worthless pile of flour but for the presence of the Holy Spirit, having worked in the offeror's heart, and made them to be willing, and driven by a belief on Christ. In the case of praying for the sick, when you see us anoint a head with oil, it should make each of us immediately consider that there will be NO HELP for us, but that the Spirit is pleased to dwell with us, and make our prayers acceptable to God. Likewise, the churches of God in the earth are said to have a candlestick in their midst, whereby we are the light of the world. That candlestick blazing abroad the Gospel of our Lord Jesus, as a city set on a hill that cannot be hid (**Matthew 5:14; Revelation 2 & 3**). The Holy Spirit is the oil by which that candlestick is blazing. Without him being present and working in us, we can have no hope that we are

effectually preaching the Gospel; to the contrary, we would be rubbing sticks together, seeking to light our own sparks. We must continually sow to the Spirit, and this oil should keep that in front our eyes.

- This offering is called a “meat” offering, because the greater part of it is made up of food; it represents the offeror’s substance; his person, and property. Having been redeemed (purchased) by the Lord Jesus in the work of atonement represented in the burnt offering, the offeror now comes to present his whole substance to his Redeemer. In the scriptures, you always find this bloodless offering connected to, and following on the heels of a burnt offering, never standing alone, as Cain tried to do. Thereby showing the necessary conclusion of atonement: the Lord has bought you; all that you are, and all that you have, now belongs to Christ!
  - **Romans 12:1** “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”
  - **1Corinthians 6:19, 20** “19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”
  - Consider that Boaz (being a type of Christ) redeemed Ruth to himself; and in so doing, not only she herself, but also her fields and inheritance wholly belonged to him (**Ruth 4**). Joseph (again, being a type of Christ) redeemed the lives of the people during the 7 years of great famine in Egypt, and in the bargain, he owned all that they had: their money, their livestock, their land, even their very lives (**Genesis 47:13-26**).
- We see then, that it is critical that the burnt offering of atonement comes first, and then the meat offering. I WILL render my reasonable service to God (works) BECAUSE he has Redeemed me. To flip that around would be the heresy of free-will, works-righteousness: I have decided to do good works, and thereby come to Jesus to accept His atonement. Hogwash! He owns us! We are purchased property! This notion of taking ourselves to Christ would be like saying that I bought a DVD, but until it has a change of heart, and decides to give itself to me, I can’t watch it. What utter nonsense! This meat offering (like all of our “good works”) is simply our humble, joyful acknowledgment of, and submission to, the fact of the matter. As an example, when we give tithes and offerings ... it’s already God’s! It’s not ours, for us to stingily, begrudgingly decide how to parcel out – it belongs to the Lord! It is what we are taught when Abraham offered tithe to Melchizadek. Everything we have belongs to him – such offering is simply a memorial of that fact.
  - This works-righteous heresy is precisely the sin, and false doctrine of Cain. *Bonar: “Cain’s offering of first fruits might have been acceptable as a meat offering, if it had been founded upon the slain lamb, and had followed as a consequence from that sacrifice. But the statement in Hebrews 11:4 lets us know that Cain had not faith in the seed of the woman; therefore his offering was hateful*

*to God. Cain's attempt was virtually this, to present himself and his property to God, as if they had been under no curse that needed blood first of all to wash them. He sought to be accepted by his holiness, and so overthrew salvation by Christ. Acts of charity, substituted for Christ's work, as a means of pacifying the conscience, make up precisely this sin of Cain. Nor are they less mistaken who think, by self-denial, and by doing good to others in their life and conduct, to obtain favour, and be accepted with God. This is offering the meat offering before the man has been cleansed by the burnt offering. It is putting sanctification before justification."*

Finally, let us briefly consider the peace offering of Leviticus 3:

**Leviticus 3:1-5 "1 And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD. 2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. 3 And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards, 4 And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. 5 And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD."**

- This peace offering shares many elements with the burnt offering, but there is a major difference in the focus of it: it somewhat shifts away from the cause and manner of the atonement that Christ made for his people, and now shows forth the effect of that atonement: We have been reconciled to God, and are made to be at peace with Him. A portion was offered on the altar to God, a portion went to the priest (representing Christ), and a portion went back to the offeror, which shows forth the communion that we have been restored to; communion with the Father, through the Son. Again, this offering follows in a particular order. You don't get to live proudly in your sin, with no belief in, or profession of, the true Christ, and having not been renewed unto good works (**Ephesians 2:10**), and then jump right to the peace offering, claiming communion with God!
- **Psalms 66:16-20 "16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul. 17 I cried unto him with my mouth, and he was extolled with my tongue. 18 If I regard iniquity in my heart, the Lord will not hear me: 19 But verily God hath heard me; he hath attended to the voice of my prayer. 20 Blessed be God, which hath not turned away my prayer, nor his mercy from me."**
- **Philippians 4:6, 7 "6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.**

**7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”**

Seeing that my overall theme for these last two weeks is “reconciliation to God through Christ”, I’ll leave you dear friends with this:

**2Corinthians 5:17 “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God.”**

Herein we see this: **John 3:17 “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”**

This verse is tortured, twisted, and continually thrown in our face as an accusation that we are not preaching the Gospel, because we’re “condemning”, and Jesus has nothing to do with condemnation. Often I respond to this by saying that Christ wasn’t on this earth to execute judgment at THAT time, but that he will return in flaming fire, shortly now to fully execute judgment. While that is true, I submit to you that there is more to say on that. Consider the types that we have been discussing. The sacrifices that represent the work that Christ did while ON THE EARTH during his first coming, were not put in place to do the work of condemnation. That work was ALREADY DONE atop Mount Sinai, with the delivery of the Law! Likewise, Jesus Christ wasn’t here on this earth to condemn the reprobates during his first coming. He was here for the lost sheep (**Luke 15**). The work of condemnation was ALREADY DONE in the Garden of Eden – not only was it already done, but JESUS CHRIST (as a part of the godhead) DID THE CONDEMNING! (**Genesis 3:22-24**) Once condemnation was made, sentence had been passed – there is no further need to pass sentence; there is only a fearful awaiting of the execution of that sentence (**Hebrews 10:27**).

**John 3:18-21 “18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”**

You cannot talk about being reconciled, without a heart that is fully convicted of sin, and IN NEED of reconciliation. If the Lord has not softened your heart, and caused you to mourn for your sinful state, then you are in fact NOT WILLING, and are unable to come forth to the tabernacle door; there has been no atonement made for you, and you therefore have not been reconciled to God, and are still condemned! What about Noah condemning the world? (**Hebrews 11:7**) Noah's preachments, and his example, didn't create condemnation, any more than they created salvation. That work - like ours - like all who would give a faithful testimony to their neighbor - is a work that **makes manifest** the effectual working of salvation in those that believe, and by contrast, it **makes manifest** the condemnation, damnation, and judgment of God in those that do not believe. That condemnation was of old! (**Jude 1:4**) Our testimony to our neighbors in this world, which includes strong, stark preachments against sin, is not for the sake of creating condemnation; but rather, it is the appointed means by which those who have been redeemed will be called out of the gross darkness of the depraved heart, and the great deceiver; while making manifest those who are truly condemned.

I love you all. Amen.