

第九篇

珍赏基督 作为赎愆祭的实际

读经：约一 29，林前十五 3，彼前三 18，二 24，约壹二 2，四 10，加一 4，太二六 28，来一 3，十 12

纲 要

周 一

壹 “看哪，神的羔羊，除去世人之罪的！”——约一 29：

- 一 作为神的羔羊，基督在十字架上受死，以对付罪性和罪行，除去人类的罪。
- 二 基督这神的羔羊满足了神公义、圣别、和荣耀的要求——创三 24，罗二 5，来十二 29，九 5。
- 三 基督作为救赎的羔羊，在创世以前，就是在宇宙被造以前，就预先被神知道，却为我们显现出来——彼前一 20。
- 四 基督是从创世以来，就是从受造之物存在起，就被杀的羔羊——启十三 8。

Message 9

Appreciating Christ as the Reality of the Trespass Offering

Scripture Reading: John 1:29; 1 Cor. 15:3; 1 Pet. 3:18; 2:24; 1 John 2:2; 4:10; Gal. 1:4; Matt. 26:28; Heb. 1:3; 10:12

OUTLINE

Day 1

I. “Behold, the Lamb of God, who takes away the sin of the world!” (John 1:29):

- A. Christ died on the cross as the Lamb of God to deal with sin and sins and to take away sin from the human race.
- B. Christ as the Lamb of God fulfilled the requirements of God’s righteousness, holiness, and glory (Gen. 3:24; Rom. 2:5; Heb. 12:29; 9:5).
- C. Christ as the redeeming Lamb was foreknown before the foundation of the world, that is, before the creation of the universe, but was manifested for our sake (1 Pet. 1:20).
- D. Christ is “the Lamb who was slain from the foundation of the world,” from the time creation came into existence (Rev. 13:8).

贰 作为赎愆祭的实际，“基督…为我们的罪死了”——林前十五 3:

一 保罗在福音上传给圣徒的第一件事，乃是基督为我们的罪死了——3 节。

二 “为”的意思就是，基督替我们死了：

1 我们需要祂为我们死，作我们的代替。

2 基督是我们的救主，为我们的罪而代表我们死，好完成救赎——太一 21，路二 11，徒十三 23，提前一 15，多二 14。

叁 作为赎愆祭的实际，“基督也曾一次为罪受死，就是义的代替不义的，”为要引我们到神面前——彼前三 18:

一 这里的“罪”在原文为复数，指我们在外面行为上所犯的罪——来九 28。

二 “代替”指明基督的死不是为殉道，乃是为救赎。

三 基督是义的代替我们这些不义的，为公义的神所审判，好除去我们罪的拦阻，引我们到神面前。

四 基督救赎我们脱离罪，归向神，脱离我们不义的品行，归向公义的神。

肆 作为赎愆祭的实际，基督“在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭

II. As the reality of the trespass offering, “Christ died for our sins” (1 Cor. 15:3):

A. The first thing Paul delivered to the saints in the gospel was that Christ died for our sins (v. 3).

B. The word for indicates that Christ died a vicarious death:

1. We needed Him to die as our Substitute.

2. As our Savior, He represented us to die for our sins in order to accomplish redemption (Matt. 1:21; Luke 2:11; Acts 13:23; 1 Tim. 1:15; Titus 2:14).

III. As the reality of the trespass offering, “Christ also has suffered once for sins, the Righteous on behalf of the unrighteous,” that He might bring us to God (1 Pet. 3:18):

A. Sins here refers to the sins we commit in our outward conduct (Heb. 9:28).

B. On behalf of indicates that Christ’s death was for redemption, not for martyrdom.

C. Christ, the righteous One, was judged on behalf of us, the unrighteous, by the righteous God so that He might remove the barrier of our sins and bring us to God.

D. Christ redeemed us from our sins back to God, from our unrighteous manner of life back to the righteous God.

IV. As the reality of the trespass offering, Christ “bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed” (1 Pet.

伤，你们便得了医治”——彼前二 24:

一 按以赛亚五十三章六节，基督在十字架上的时候，神将我们一切的罪都归在祂这神的羔羊身上:

- 1 希伯来九章二十八节说，基督“一次被献，担当了多人的罪”。
- 2 基督一次受死，担当了我们的罪，并且在十字架上为我们受了审判——赛五三 5，11。

周 三

二 主在十字架上献上自己作祭物，是在祂的身体里，把我们的罪担上了十字架（成就平息的真祭坛）——来七 27。

三 在基督的死里，我们已经向罪死了，就得以向义活着；这向义活着乃是在基督的复活里活着——彼前二 24，罗六 8，10～11，18，弗二 6，约十四 19，提后二 11:

- 1 义是神行政的事——诗八九 14。
- 2 我们已经得救，好使我们在神的行政下过正确的生活，就是过一种与神行政中义的要求相合的生活。

四 “因祂受的鞭伤，你们便得了医治”——彼前二 24 下:

- 1 一面，基督的鞭伤医治我们，使我们借着祂的死脱离罪。
- 2 另一面，这个医治点活我们，使我们得以向义活着。

伍 作为赎愆祭的实际，基督“为我们的罪，作了平息的祭物”——约壹二 2:

2:24):

A. According to Isaiah 53:6, when Christ was on the cross, God took all our sins and put them upon the Lamb of God:

1. Hebrews 9:28 says that Christ has been “offered once to bear the sins of many.”
2. Christ died once to bear our sins, and He suffered the judgment for us on the cross (Isa. 53:5, 11).

Day 3

B. When the Lord offered up Himself as a sacrifice on the cross, He bore up our sins in His body on the cross, the true altar for propitiation (Heb. 7:27).

C. In the death of Christ, we died to sins so that we might live to righteousness; this living to righteousness is in the resurrection of Christ (1 Pet. 2:24; Rom. 6:8, 10-11, 18; Eph. 2:6; John 14:19; 2 Tim. 2:11):

1. Righteousness is a matter of God’s government (Psa. 89:14).
2. We were saved so that we might live rightly under the government of God, that is, in a way that matches the righteous requirement of His government.

D. “By whose bruise you were healed” (1 Pet. 2:24b):

1. On the one hand, Christ’s bruise that heals us keeps us away from sins by His death.
2. On the other hand, this healing enlivens us so that we may live to righteousness.

V. As the reality of the trespass offering, Christ “Himself is the propitiation for our sins” (1 John 2:2):

一 “不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了”——四 10。

二 主耶稣为我们的罪作了平息的祭物：

- 1 基督为我们的罪，将自己当作祭物献给神，不仅为着救赎我们，更为着满足神——来九 28。
- 2 借着基督的代死，并在祂这代替我们者里面，神得着满足且得着平息；因此，基督是神与我们之间平息的祭物。

周 四

三 希伯来二章十七节启示，基督为我们的罪成就平息：

- 1 主耶稣为我们的罪成就了平息，满足了神对我们公义的要求，使我们与神和好。
- 2 基督借着祂在十字架上的工作，为我们的罪成就平息；这就是说，祂为我们使神平息。
- 3 基督借着平息神的公义以及祂在我们身上一切的要求，解决了我们与神之间一切的问题。

陆 作为赎愆祭的实际，基督“照着我们神与父的旨意，为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来”——加一 4：

一 基督虽然是为我们的罪钉十字架，但祂钉十字架的目的乃是要把我们从现今这邪恶的世代救出来：

- 1 世代是世界这撒但系统的一部分。
- 2 世代是指撒但系统的片段、方面、以及现今时髦的表现，为撒但所利用，篡夺并霸占人，使人远离神和神的定旨。

A. “Herein is love, not that we loved God but that He loved us and sent His Son as a propitiation for our sins” (4:10).

B. The Lord Jesus is the propitiatory sacrifice for our sins:

1. Christ offered Himself to God as a sacrifice for our sins not only for our redemption but also for God’s satisfaction (Heb. 9:28).
2. Through Christ’s vicarious death and in Him as our Substitute, God is satisfied and appeased; hence, Christ is the propitiation between God and us.

Day 4

C. Hebrews 2:17 reveals that Christ has made propitiation for our sins:

1. The Lord Jesus made propitiation for our sins to reconcile us to God by satisfying God’s righteous demands on us.
2. Through His work on the cross Christ made propitiation for our sins; this means that He appeased God for us.
3. By appeasing God’s righteousness and all His requirements on us, Christ has settled every problem between us and God.

VI. As the reality of the trespass offering, Christ “gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father” (Gal. 1:4):

A. Although Christ was crucified for our sins, the goal of His crucifixion was to rescue us out of the present evil age:

1. An age is a part of the world as the satanic system.
2. An age refers to a section, an aspect, the present or modern appearance, of the system of Satan, which is used by him to usurp and occupy people and to keep them away from God and His purpose.

3 现今的世代乃是撒但世界系统现今的部分——约壹二 15。

4 罪是属魔鬼的，现今的世代是属撒但的——罗十二 2。

二 没有基督的钉十字架，我们无法对付魔鬼所藏于其后的罪，或撒但所藏于其后的邪恶世代——加一 4：

1 基督为我们的罪被钉十字架，要拯救我们脱离这邪恶的世代。

2 我们若要蒙拯救脱离现今这邪恶的世代，我们的罪必须受对付。

三 按加拉太书的全文看，一章四节所说现今这邪恶的世代，是指宗教世界，世界的宗教系：

1 这由六章十四至十五节得着证实，那里把割礼看作世界（宗教世界）的一部分；对使徒保罗，这世界已经钉了十字架。

2 基督为我们的罪舍了自己，目的要把我们从宗教，就是现今这邪恶的世代救出来；对保罗时代的信徒和今天的我们，原则都是一样的。

周 五

柒 作为赎愆祭的实际，主耶稣说，“这是我立约的血，为多人流出来，使罪得赦”——太二六 28：

一 主的血乃是神的公义所要求的，为使罪得赦免。

二 没有流血，就没有赦罪——来九 22。

3. The present age is the present section of Satan's cosmos, his world system (1 John 2:15).

4. Whereas sins are devilish, the present age is satanic (Rom. 12:2).

B. Apart from the crucifixion of Christ, we have no way to deal with sins, behind which the devil hides, or the evil age, behind which Satan hides (Gal. 1:4):

1. Christ was crucified for our sins so that we might be delivered from the present evil age.

2. If we would be delivered from the present evil age, sins must be dealt with.

C. According to the context of the book of Galatians, the present evil age in 1:4 refers to the religious world, the religious course of the world:

1. This is confirmed by 6:14-15, where circumcision is considered part of the world—the religious world to which Paul was crucified.

2. Christ gave Himself for our sins for the purpose of rescuing us out of religion, the present evil age; this principle is the same with the believers in Paul's time and with us today.

Day 5

VII. As the reality of the trespass offering, the Lord Jesus said, "This is My blood of the covenant, which is being poured out for many for forgiveness of sins" (Matt. 26:28):

A. The Lord's blood was required by God's righteousness for the forgiveness of sins.

B. Without the shedding of blood, there is no forgiveness of sins (Heb. 9:22).

三 主的血已经流出，使罪得赦；新约也凭祂的血得以成立——路二二 20：

- 1 主耶稣的血为我们成就了完全的救赎，使我们一切的罪都得赦免。
- 2 祂的血满足了神的公义，又救赎我们脱离堕落的光景，回到神面前，并回到神的福分里。
- 3 基督作为赎愆祭死在十字架上，流出祂的血来，使新约得以成立，信徒的罪也得以赦免——太二六 28。
- 4 “祂儿子耶稣的血也洗净我们一切的罪”，并且神“是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义”——约壹一 7，9。

周 六

捌 作为赎愆祭的实际，基督“成就了洗罪的事，就坐在高处至尊至大者的右边”——来一 3：

- 一 “这一位既为罪一次献上祭物，就永久在神的右边坐下了”——十 12：
 - 1 基督为着罪将自己当作祭物献给神，就把罪除掉了。
 - 2 祂永久在神的右边坐下，乃是除罪的事已经成就的标记和证明——12 节。
- 二 基督已经“成就了洗罪的事”——一 3：
 - 1 在三节里，“洗罪”指明我们的罪已被洗去了。
 - 2 基督已经一次永远地成就了洗罪的事；祂那一次的流血，成功了永远的洗净。

C. The Lord's blood was poured out for the forgiveness of sins, and the new covenant has been enacted through His blood (Luke 22:20):

1. The blood of the Lord Jesus has made a complete redemption for us so that all our sins may be forgiven.
2. His blood satisfied God's righteousness and redeemed us from our fallen condition back to God and to God's blessing.
3. In His death on the cross as the trespass offering, Christ poured out His blood so that the new covenant may be enacted and the believers' sins may be forgiven (Matt. 26:28).
4. "The blood of Jesus His Son cleanses us from every sin," and God is "faithful and righteous to forgive us our sins and cleanse us from all unrighteousness" (1 John 1:7, 9).

Day 6

VIII. As the reality of the trespass offering, Christ, "having made purification of sins, sat down on the right hand of the Majesty on high" (Heb. 1:3):

- A. "This One, having offered one sacrifice for sins, sat down forever on the right hand of God" (10:12):
 1. Christ has put away sins by offering Himself to God as the sacrifice for sin.
 2. His sitting down forever at the right hand of God is a sign and proof that the taking away of sins has been accomplished (v. 12).
- B. Christ has made "purification of sins" (1:3):
 1. In verse 3 purification indicates that our sins have been washed away.
 2. Christ accomplished purification of sins once for all; He shed His blood once and accomplished an eternal cleansing.

3 照利未记十六章的预表看，主耶稣是把祂的血带到天上的至圣所，洒在神面前，为我们的罪成就平息，使我们在神面前“得以洁净，脱尽一切的罪”——30节，来十二 22，24。

三 基督借着永远的灵，将自己献给神，因此祂献上自己是一次永远的，并且借着祂的死所完成的救赎也是永远的，有永远的功效——七 27，九 12，14。

3. According to the typology in Leviticus 16, the Lord Jesus brought His own blood into the Holy of Holies in the heavens and sprinkled it before God in order to make propitiation for our sins so that we might be cleansed and “from all...sins...be clean” before God (v. 30; Heb. 12:22, 24).

C. Because Christ offered Himself to God through the eternal Spirit, His offering of Himself was once for all, and the redemption accomplished through His death is eternal, having an eternal effect (7:27; 9:12, 14).

第九周 ◇ 周一

晨兴喂养

约一 29 “次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！”

彼前一 20 “基督在创世以前，就预先被神知道，却在诸时期的末后，才为你们显现出来。”

在约翰一章二十九节我们看见，在救赎里，基督是神的羔羊。…这节指明基督是神的羔羊，从人类中除去罪。这节的“除去世人之罪”，实际上的意思是从人类除去罪。罪是借着撒但进入人里面，因为撒但将罪，就是他的毒性，注射到人类里面。但神的羔羊来了，从世界，从人类除去这罪。

作为神的羔羊，基督在十字架上受死，以对付罪性和罪行。由林前十五章三节，彼前二章二十四节，和希伯来九章二十八节我们看见，主耶稣是神的羔羊，为我们的诸罪（指罪行）死了。不仅如此，按林后五章二十一节和希伯来九章二十六节，祂的死对付了罪（指罪性）。因此，罪性与罪行都由在十字架上受神审判之神的羔羊对付了。（新约总论第二册，九〇至九一页。）

信息选读

在救赎里，基督这神的羔羊满足了神的要求，就是祂公义、圣别、和荣耀的要求。没有一个堕落的人能履行这些要求。因此，需要神所指定的救赎主，神的羔羊，履行祂公义、圣别、和荣耀的要求。

在约翰福音里，神的羔羊表征在肉体里的话，（约一 1, 14, ）作旧约一切祭物的应验，成就神完全的救赎。基督是一切祭物的总和。祂不仅是赎罪祭，

<< WEEK 9 — DAY 1 >>

Morning Nourishment

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

1 Pet. 1:20 Who was foreknown before the foundation of the world but has been manifested in the last of times for your sake.

In John 1:29 we see that in redemption Christ is the Lamb of God....This verse indicates that Christ as the Lamb of God takes away sin from the human race. The phrase of the world in this verse actually means from mankind. Through Satan sin entered into man, for Satan injected sin, his poisonous nature, into the human race. But the Lamb of God has come to take away this sin from the world, from mankind.

Christ died on the cross as the Lamb of God to deal with sin and sins. From 1 Corinthians 15:3, 1 Peter 2:24, and Hebrews 9:28 we see that as the Lamb of God the Lord Jesus died for our sins. Furthermore, according to 2 Corinthians 5:21 and Hebrews 9:26, His death dealt with sin. Therefore, both sin and sins were dealt with by the Lamb of God, who was under God's judgment on the cross. (The Conclusion of the New Testament, p. 301)

Today's Reading

In redemption Christ as the Lamb of God satisfied God's requirements, the requirements of His righteousness, holiness, and glory. No fallen human being could ever fulfill these requirements. Hence, there was the need of a Redeemer, the Lamb of God, designated by God to fulfill His righteous, holy, and glorious requirements.

In the Gospel of John the Lamb of God signifies the Word in the flesh (John 1:1, 14) as the fulfillment of all the Old Testament offerings to accomplish God's full redemption. Christ is the totality of all the offerings. He is not only the sin

也是赎愆祭、燔祭、素祭、平安祭、摇祭、举祭、甘心祭和奠祭。…借着基督作应验一切祭物之神的羔羊，我们就能进入神里面，并有分于神圣的生命和性情。（约三 14～15，彼后一 4。）因着基督是神的羔羊，我们足能进入神里面。我们能放胆进入神里面，知道祂没有权利拒绝我们，因为我们是凭借祂的羔羊来的。我们在基督里有完全的救赎，因此我们能进入神里面，享受祂一切的所是。

按彼前一章二十节，基督作为救赎的羔羊，在创世以前，就是在宇宙被造以前，就预先被神知道。…基督是神在创世以前，按着祂的先见所预定并预备作救赎羔羊的。这事的成就是照着神永远的定旨和计划，不是偶然发生的。

“预先知道”一辞，原文字根包括称赏、认可、和拥有的意思。被神预先知道，意思就是被神预先命定。卫斯特（**Kenneth S. Wuest**）在他的扩大本新约圣经里，在彼前一章二十节用“预先命定”一辞，说，“基督…在宇宙创立以前，就预先被神命定。”这就是说，在已过的永远里，神就认可基督，并称赏祂。神也命定基督作祂的受膏者，就是接受使命在时间里完成一切神所计划的一位，以成就祂永远的定旨。尤其基督是被预先知道，预先命定作神的羔羊，以完成救赎。

启示录十三章八节说到基督是“从创世以来被杀之羔羊”。在神永远的眼光里，基督作为神的羔羊，是从受造之物存在的时候就被杀了。这就是说，在神看来，基督被杀不是在两千年前，乃是从受造之物存在的时候，就是从作为世界一部分的人堕落的时候起。神预先知道受造之物的堕落。因此，从受造之物存在起，神的羔羊基督就被杀了。（新约总论第二册，九一至九二页。）

参读：新约总论，第二十八篇。

offering but also the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, the free-will offering, and the drink offering....Through Christ as the Lamb of God fulfilling all the offerings we may enter into God and participate in the divine life and nature (John 3:14-15; 2 Pet. 1:4). Because of Christ as the Lamb of God, we are well able, even enabled, to enter into God. We may boldly come into God, knowing that He does not have the right to reject us, because we come through His Lamb. We have full redemption in Christ, and therefore we are enabled to enter into God to enjoy all that He is.

According to 1 Peter 1:20, Christ as the redeeming Lamb was foreknown by God before the foundation of the world, that is, before the creation of the universe....Christ was foreordained, prepared, by God to be His redeeming Lamb according to His foreknowledge before the foundation of the world. This was done according to God's eternal purpose and plan; it did not happen accidentally.

The Greek root for the word foreknown includes the meaning of “appreciation, approval,” and “possession.” And to be foreknown by God means to be foreordained by God. In his expanded translation of the New Testament Kenneth S. Wuest uses the word “foreordained” in 1 Peter 1:20, saying, “Christ...was foreordained before the foundation of the universe was laid.” This means that in eternity past God approved Christ and appreciated Him. God also ordained Christ to be His anointed One, the One commissioned to fulfill in time all that had been planned by God for the accomplishment of His eternal purpose. In particular, Christ was foreknown, foreordained, to be the Lamb of God to accomplish redemption.

Revelation 13:8 speaks of Christ as “the Lamb who was slain from the foundation of the world.” In the eternal view of God, Christ as the Lamb of God was slain from the time creation came into being. This means that in the sight of God Christ was slain not two thousand years ago but from the time creation came into existence, that is, since the fall of man as a part of the world. God foreknew the fall of creation. Therefore, from the existence of creation Christ, the Lamb of God, was slain. (The Conclusion of the New Testament, pp. 301-303)

Further Reading: The Conclusion of the New Testament, msg. 28

晨兴喂养

林前十五 3 “我从前所领受又传与你们的，第一，就是基督照圣经所说，为我们的罪死了。”

彼前三 18 “因基督也曾一次为罪受死，就是义的代替不义的，为要引你们到神面前；在肉体里祂被治死，在灵里祂却活着。”

林前十五章三节说，保罗在福音上传给圣徒的第一件事，乃是基督为我们的罪死了。“为”的意思就是：祂替我们死了。我们需要祂为我们死，作我们的代替。基督是我们的救主，为我们的罪而代表我们死，好为我们完成救赎。这是对的。但这不是对基督之死更深的认识。我们若要在基督的钉十字架下生活行动，就需要对基督的死有更深的认识。（基督徒的生活，一五九至一六〇页。）

信息选读

彼前三章十八节说，“因基督也曾一次为罪受死，就是义的代替不义的，为要引你们到神面前；在肉体里祂被治死，在灵里祂却活着。”基督是义的，我们是不义的，但祂为我们的罪受死。基督为我们的罪受死，为要引我们到神面前。祂的死除去所有的障碍，尤其是我们的罪和不义的障碍。因为祂的死除去了罪和不义的障碍，我们就有路达到神面前。基督受死，为要引我们到神面前。

十八节和二章二十四节，林前十五章三节，希伯来九章二十八节的罪（复数），都是指我们在外面行为上所犯的罪；而林后五章二十一节，希伯来九章二十六节的罪（单数），是指我们性情里生来的罪。基督在十字架上担当我

Morning Nourishment

1 Cor. 15:3 For I delivered to you, first of all, that which also I received, that Christ died for our sins according to the Scriptures.

1 Pet. 3:18 For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit.

First Corinthians 15:3 says that the first thing Paul delivered to the saints in the gospel was that Christ died for our sins. The word for means that He died a vicarious death. We needed Him to die for us as our Substitute. As our Savior, He represented us to die for our sins to accomplish redemption for us. This is right, but this is not a deep understanding of the death of Christ. If we are to be those who live and walk under the crucifixion of Christ, we need a deeper understanding of Christ's death. (CWWL, 1991-1992, vol. 2, "The Christian Life," p. 458)

Today's Reading

First Peter 3:18 says, "For Christ also has suffered once for sins, the Righteous on behalf of the unrighteous, that He might bring you to God, on the one hand being put to death in the flesh, but on the other, made alive in the Spirit." Christ is the righteous One, and we are the unrighteous ones, yet He died for our sins. Christ died concerning our sins so that He might bring us to God. His death removed all the barriers, in particular the barriers of our sins and unrighteousness. Because His death has removed the barriers of sins and unrighteousness, we have a way to reach God. Christ died in order to bring us to God.

Sins in verse 18 and in 2:24, 1 Corinthians 15:3, and Hebrews 9:28 refers to sins we commit in our outward conduct. But sin in 2 Corinthians 5:21, John 1:29, and Hebrews 9:26 refers to sin by birth in our nature. Christ died for our sins, carrying up our sins on the cross, that our sins might be forgiven by God. But He

们的罪（复数），为我们的罪（复数）死了，使我们的罪（复数）蒙神赦免。然而祂还成为罪（单数），使我们罪（单数）的难处得着解决。彼得不是先对付我们性情里的罪，乃是先对付我们行为、品行上的罪。彼得前书着重基督的死救赎我们脱离我们所承受虚妄的生活。（一 18～19。）

基督是义的，祂“代替不义的”受死，这事实指明祂的死不是为殉道，乃是为救赎。祂在十字架上作我们的代替，担当我们的罪，就是义的代替我们这些不义的，为公义的神按祂的公义所审判，好除去我们罪的拦阻，引我们到神面前。这是要救赎我们脱离罪，归向神，脱离我们不义的品行，归向公义的神。（彼得前书生命读经，二五九至二六〇页。）

基督在十字架上担当我们的罪。按以赛亚五十三章六节，基督在十字架上的时候，神将我们一切的罪都归在神这羔羊身上。希伯来九章二十八节说，基督“一次被献，担当了多人的罪”。基督一次受死，担当了我们的罪，并且在十字架上为我们受了审判。（赛五三 5，11。）

彼前二章二十四节告诉我们，基督“在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着”。这里的木头，指木头作的十字架，为罗马人处决罪犯的刑具，如旧约所预言的。（申二一 23，加三 13。）

彼前二章二十四节的“向罪死了”，直译，脱开了罪；因此是向罪死了。…基督在十字架上担当我们的罪，死了的时候，那死成就了许多事。基督的死了结束了我们，这了结能使我们脱离罪。借着基督的死，我们能脱离罪，使我们得以向义活着。…基督的死在我们与罪之间画了分界线。如今借着祂的死，我们得以脱离罪。（新约总论第三册，二七一至二七二页。）

参读：彼得前书生命读经，第二十一、二十四篇。

became sin and took away the sin of the world that the problem of our sin might be solved. Peter does not deal first with sin in our nature, but with sins in our conduct, in our manner of life. In 1 Peter Christ's death redeemed us from our inherited vain manner of life (1:18-19).

The fact that Christ, the righteous One, died “on behalf of the unrighteous” indicates that His death was for redemption, not for martyrdom. On the cross Christ was our Substitute, bearing our sins, the righteous One judged on behalf of us, the unrighteous, by the righteous God according to His righteousness, that He might remove the barrier of our sins and bring us to God. This was to redeem us from our sins back to God, from our unrighteous manner of life back to the righteous God. (Life-study of 1 Peter, pp. 216-217)

On the cross Christ bore our sins. According to Isaiah 53:6, when Christ was on the cross, God took all our sins and put them upon this Lamb of God. Hebrews 9:28 says that Christ has been “offered once to bear the sins of many.” Christ died once to bear our sins, and He suffered the judgment for us on the cross (Isa. 53:5, 11).

First Peter 2:24 tells us that Christ “bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness.” The tree in this verse denotes the cross made of wood, a Roman instrument of capital punishment for the execution of malefactors, as prophesied in the Old Testament (Deut. 21:23; Gal. 3:13).

Literally, in 1 Peter 2:24 “having died to sins” means “being away from” sins; hence, “having died to” them. When Christ carried up our sins onto the cross and died, that death accomplished many things. The death of Christ terminated us, and this termination can keep us away from sin. Through Christ's death we can be kept away from sins so that we may live to righteousness. Christ's death has drawn a separating line between us and sins. Now through His death we are being kept away from sins. (The Conclusion of the New Testament, pp. 764-765)

Further Reading: Life-study of 1 Peter, msgs. 21, 24

晨兴喂养

彼前二 24 “祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。”

约壹二 2 “祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有世人的罪。”

〔彼前二章二十四节〕指出，主在十字架上，为我们的罪献上自己作祭物，（来七 27，）是在祂的身体里，把我们的罪担上了十字架（成就平息的真祭坛）。

借着基督在十字架上的死，我们向罪死了。这意思是，借着基督的死，我们已经与祂同钉，向罪死了，使我们得以向义活着，就是公义地向神活着。“向罪死了，”直译是“脱开了罪”，因此是向罪死了。在基督的死里，我们已经向罪死了。（罗六 8，10～11，18。）我们向罪死了，使我们得以向义活着。这个向义活着，是在基督的复活里活着。（弗二 6，约十四 19，提后二 11。）义是神行政的事。我们已经得救，使我们可以在神的行政下过正确的生活，就是过一种与神行政中义的要求相合的生活。（新约总论第十三册，二二一至二二二页。）

信息选读

人要远离罪行或罪性，最好的路就是被治死。无论人犯多少罪，一旦他死了，死就叫他与罪分开。彼得说到脱开了罪；〔彼前二 24；〕保罗说到死了的人是已经从罪开释了。（罗六 1～11。）借着基督的死，我们就能脱开了罪，使我们得以向义活着。表面看来，脱开了罪是了结我们；事实上，脱开了罪是叫我们活过来，使我们得以向义活着。

Morning Nourishment

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

First Peter 2:24 points out that when the Lord offered up Himself as a sacrifice (Heb. 7:27) on the cross, He bore up our sins in His body on the cross, the true altar for propitiation.

Through His death on the cross, we have died to sins. This means that through Christ's death we were crucified with Him to sins so that we might live to righteousness, that is, live to God righteously....In the death of Christ we have died to sins (Rom. 6:8, 10-11, 18). We have died to sins so that we might live to righteousness. This living to righteousness is in the resurrection of Christ (Eph. 2:6; John 14:19; 2 Tim. 2:11). Righteousness is a matter of God's government. We were saved so that we might live rightly under the government of God, that is, in a way that matches the righteous requirements of His government. (The Conclusion of the New Testament, pp. 3878-3879)

Today's Reading

The best way for people to be kept from sins or from sin is for them to be put to death. No matter how many sins a person may commit, once he has died, death separates him from sins. Peter speaks of being away from sins [1 Pet. 2:24]; Paul speaks of the one who has died being free from sin (Rom. 6:1-11). Through Christ's death we can be kept away from sins so that we may live to righteousness. Apparently, being kept away from sin terminates us; actually, it enlivens us so that we may live to righteousness.

我们这些堕落的人是死的，且满了罪。（弗二1。）但基督将我们的罪放在祂自己身上，并将我们的罪担到木头（十字架）上，在那里为我们一切的罪受了神公义的审判。基督在十字架上的死是一种鞭伤，而那鞭伤，那死亡，医治了我们的死亡。现今我们成为活的。（5。）一面，基督的鞭伤医治我们，使我们借着祂的死脱离罪；另一面，这医治点活我们，使我们得以向义活着。（新约总论第十三册，二二二至二二三页。）

约翰在约壹二章二节…说，“祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有世人的罪。”这里和四章十节里平息的祭物，原文是 **hilasmos**，希拉斯模斯。在一章七节有耶稣的血，在二章一节有基督的人位作我们的辩护者，现今在二节有基督为我们的罪作了平息的祭物。我们的辩护者为洗净我们的罪而流血，祂乃是我们平息的祭物。“平息”这辞指明安抚或和解。当孩子错了，父亲指控他时，二者之间就没有和平。在这样的光景里，需要和解，并平息父亲与孩子之间的关系。这种和解，这种安抚就是平息。

为了帮助我们了解二节平息的祭物一辞，我们需要温习保罗在罗马三章二十五节所说的平息处：“神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，为要在神以宽容越过人先时所犯的罪上，显示祂的义。”…七十士希腊文译本将〔平息处〕这字译作 **hilasterion**，希拉斯特利昂。〔此字不同于〕**hilaskomai**，希拉斯哥迈，（来二17，）指平息的事，〔及〕**hilasmos**，希拉斯模斯，（约壹二2，四10，）指平息物，就是平息的祭物。〔在约壹二章二节及四章十节，〕基督为我们的罪〔作了〕平息的祭物。…主耶稣基督为我们的罪，将自己当作祭物献给神，（来九28，）不仅为着救赎我们，更为着满足神的要求，平息我们与神之间的关系。因此，祂是我们在神面前平息的祭物。（约翰一书生命读经，一四一至一四三页。）

参读：约翰一书生命读经，第十、十三篇。

As fallen human beings, we were dead and full of sin (Eph. 2:1). But Christ put our sins upon Himself and bore them on the tree, the cross, where He suffered God's righteous judgment for all our sins. Christ's death on the cross was a bruise, and that bruise, that death, has healed our death. Now we have been made alive (v. 5). On the one hand, Christ's bruise that heals us keeps us away from sins through His death; on the other hand, this healing enlivens us so that we may live to righteousness. (The Conclusion of the New Testament, pp. 3879-3880)

[First John 2:2 says], "And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world." The Greek word for propitiation here and in 4:10 is **hilasmos**. In 1:7 we have the blood of Jesus; in 2:1 the Person of Christ as our Advocate; and now, in 2:2 we have Christ as a propitiation for our sins. Our Advocate, who shed His blood for the cleansing of our sins, is our propitiation. This word propitiation indicates appeasing or peacemaking. When a child is wrong and his father has a case against him, there is no peace between them. In such a situation, there is the need of peacemaking and of appeasing the father. This peacemaking, this appeasing, is propitiation.

As an aid to understanding the word propitiation in 2:2, it will be helpful to review what Paul says in Romans 3:25 regarding the propitiation-cover: "Whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred." The Greek word for propitiation here is **hilasterion**. This word is different from **hilasmos** in 1 John 2:2 and 4:10 and **hilaskomai** in Hebrews 2:17. **Hilasmos** is "that which propitiates," that is, a propitiatory sacrifice. In 1 John 2:2 and 4:10 the Lord Jesus is the propitiatory sacrifice for our sins. The Lord Jesus Christ has offered Himself to God as a sacrifice for our sins (Heb. 9:28) not only for our redemption but also for God's satisfaction. In Him as our Substitute, through His vicarious death, God is satisfied and appeased. Hence, Christ is the propitiation between God and us. (Life-study of 1 John, pp. 116-118)

Further Reading: Life-study of 1 John, msgs. 10, 13

第九周 ◇ 周四

晨兴喂养

来二 17 “所以祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司，好为百姓的罪成就平息。”

加一 4 “基督照着我们神与父的旨意，为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来。”

约壹二章二节说，基督为我们的罪，作了平息的祭物；而四章十节说，神差祂的儿子，为我们的罪作了平息的祭物。…在希伯来二章十七节，主耶稣为我们的罪成就了平息，满足了神对我们公义的要求，使我们与神和好。基督借着祂在十字架上的工作，为我们的罪成就平息。这就是说，祂为我们使神平息。基督借着平息神的公义以及祂在我们身上一切的要求，解决了我们与神之间一切的问题。（新约总论第三册，二六九至二七〇页。）

信息选读

加拉太一章四节说，基督…“为我们的罪舍了自己”。…这里我们看见，基督钉十字架时为我们的罪舍了自己。没有基督在十字架上的死，我们无法蒙救赎脱离我们的罪。

基督虽然为我们的罪钉十字架，但祂钉十字架的目标是要把我们从现今这邪恶的世代救出来。世代是世界这撒但系统的一部分。世代是指撒但系统的部分、片段、方面、以及现今时髦的表现，为撒但所利用，篡夺并霸占人，使人远离神和神的定旨。撒但的世界系统有不同的时代，不同的片段。我们可将每十年看作撒但之世界系统不同的时代或片段。现今的世

<< WEEK 9 — DAY 4 >>

Morning Nourishment

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

Gal. 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father.

First John 2:2 says that Christ is a propitiation for our sins, and 4:10 says that God sent His Son as a propitiation for our sins....The Lord Jesus is the propitiatory sacrifice for our sins. In Hebrews 2:17 the Lord Jesus makes propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us. Through His work on the cross Christ made propitiation for our sins. This means that He appeased God for us. By appeasing God's righteousness and all His requirements on us, Christ has settled every problem between us and God. (The Conclusion of the New Testament, p. 763)

Today's Reading

Galatians 1:4 says that Christ “gave Himself for our sins....” Here we see that in His crucifixion Christ gave Himself for our sins. Apart from Christ's death on the cross, there is no way for us to be redeemed from our sins.

Although Christ was crucified for our sins, the goal of His crucifixion was to rescue us out of the present evil age. An age is a part of the world as the satanic system. An age refers to a section, an aspect, the present or modern appearance, of the system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose. The world system of Satan has different ages, different sections. We may regard each decade as a distinct age or section of Satan's world system. The present age is the present

代是撒但世界系统现今的部分。罪是属魔鬼的，现今的世代是属撒但的。神的仇敌是魔鬼，与罪有关；他是撒但，与邪恶的世代有关。神的仇敌是狡诈的，潜伏在罪与邪恶世代的背后。没有基督的钉十字架，我们无法对付魔鬼所藏于其后的罪，或撒但所藏于其后的邪恶世代。基督为我们的罪钉十字架，要拯救我们脱离这邪恶的世代。这指明唯有基督能拯救我们脱离魔鬼与撒但。罪与邪恶的世代已被钉十字架的基督所对付。祂照着神的旨意，在十字架上为我们的罪舍了自己。祂为我们的罪而死，要拯救我们脱离现今邪恶的世代。所以，我们若要蒙拯救脱离这邪恶的世代，我们的罪必须受对付。我们若借着传扬福音，帮助别人罪得赦免，他们就会开始领悟，他们需要蒙拯救脱离现今邪恶的世代。

加拉太一章四节的“救”，原文直译的意思是拔出来，拉出来，解脱出来。按加拉太书全文看，这节所说现今邪恶的世代，是指宗教世界，世界的宗教系，在保罗的时代就是犹太宗教。这由六章十四至十五节得着证实。那里把割礼看作世界（宗教世界）的一部分。对使徒保罗，这世界已经钉了十字架。保罗在这里着重地说，基督为我们的罪舍了自己，目的是要把我们从犹太宗教，就是现今这邪恶的世代救出来。这是照着神的旨意，把神所拣选的人从律法的监护下释放出来（三 23），把他们从羊圈带出来（约十 1、3）。

在加拉太一章我们看见，基督为我们的罪舍了自己，目的是要把我们从宗教，从现今邪恶的世代救出来。热中犹太教者将祂钉十字架。但主耶稣借着祂在十字架上的死，为我们的罪舍了自己，要救我们脱离宗教的羊圈。对保罗时代的信徒和今天的我们，原则都是一样的。（新约总论第三册，二八五至二八七页。）

参读：新约总论，第七十二、三百二十三篇；加拉太书生命读经，第一篇；主的恢复以及宗教的现状，第一、四章。

section of Satan's cosmos, his world system. Whereas sins are devilish, the present age is satanic. As the devil, God's enemy is involved with sins, and as Satan, he is involved with the evil age. God's enemy is subtle, lurking behind sins and the evil age. Apart from the crucifixion of Christ, we have no way to deal with sins, behind which the devil hides, or the evil age, behind which Satan hides. Christ was crucified for our sins so that He might rescue us from this evil age. This indicates that only Christ can save us from the devil and Satan. Both sins and the evil age have been dealt with by Christ crucified. He gave Himself for us on the cross according to the will of God. He died for our sins so that we might be delivered from the present evil age. Therefore, if we would be delivered from this evil age, our sins must be dealt with. If we, through the preaching of the gospel, help others to have the forgiveness of sins, they will begin to realize that they need to be rescued from the present evil age.

Literally, the Greek word translated “rescue” in Galatians 1:4 means to “pluck out, to draw out, to extricate.” The present evil age in Galatians 1:4, according to the context of the book, refers to the religious world, the religious course of the world, which at Paul's time was the Jewish religion. This is confirmed by Galatians 6:14 and 15, where circumcision is considered part of the world—the religious world to which the apostle Paul is crucified. Here Paul emphasizes that the purpose of Christ's giving Himself for our sins was to rescue us, to pluck us out, from the Jewish religion, the present evil age. This is to release God's chosen people from the custody of the law (Gal. 3:23), to bring them out of the sheepfold (John 10:1, 3), according to the will of God.

In Galatians 1 we see that Christ gave Himself for our sins for the purpose of rescuing us out of religion, out of the present evil age. The Judaizers crucified Him. But through His death on the cross the Lord Jesus gave Himself for our sins in order to rescue us from the religious fold. The principle is the same both with the believers in Paul's time and with us today. (The Conclusion of the New Testament, pp. 775-777)

Further Reading: The Conclusion of the New Testament, msgs. 72, 323; Life-study of Galatians, msg. 1; CWWL, 1977, vol. 1, “The Lord's Recovery and the Present Situation of Religion,” chs. 1, 4

太二六 28 “因为这是我立约的血，为多人流出来，使罪得赦。”

约壹一 7 “但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

基督为新约并为信徒罪得赦免流出祂的血，这是祂在祂的死里工作的一部分。

在马太二十六章二十八节主耶稣说，“这是我立约的血，为多人流出来，使罪得赦。”主的血乃是神的公义所要求的，为使我们的罪得赦免。没有流血，就没有赦罪，（来九 22，）没有赦罪，就无法满足神公义的要求，使约无法成立。但基督的血已经流出，使罪得赦；新约也凭祂的血得以成立。主耶稣的血为我们成就了完全的救赎，使我们一切的罪都得赦免。祂的血救赎我们，从堕落的光景回到神面前，并回到神完满的福分里。主的血既满足了神的公义，就立了新约。在这新约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。（新约总论第三册，二六二至二六三页。）

信息选读

基督在祂的工作里流出祂的血来，使新约得以成立，信徒的罪也得以赦免。

卫斯理查理（Charles Wesley）在他的一首诗歌里，说到基督在加略所受五处流血的伤。这些伤有

Morning Nourishment

Matt. 26:28 For this is My blood of the covenant, which is being poured out for many for forgiveness of sins.

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

As part of His work in His death Christ poured out His blood for the new covenant and for the forgiveness of the believers' sins.

In Matthew 26:28 the Lord Jesus says, “This is My blood of the covenant, which is being poured out for many for forgiveness of sins.” The Lord’s blood was required by God’s righteousness for the forgiveness of our sins. Without shedding of blood there is no forgiveness of sin (Heb. 9:22). Without forgiveness of sin there is no way to fulfill the requirement of God’s righteousness so that the new covenant may be enacted. But Christ’s blood was poured out for the forgiveness of sins, and the new covenant has been enacted with His blood. The blood of the Lord Jesus has made a complete redemption for us so that all our sins may be forgiven. His blood has redeemed us from our fallen condition back to God and to God’s full blessing. The Lord’s blood, having satisfied God’s righteousness, enacted the new covenant. In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. (The Conclusion of the New Testament, pp. 756-757)

Today's Reading

In His work Christ poured out His blood so that the new covenant may be enacted and the believers' sins may be forgiven.

In one of his hymns Charles Wesley speaks of Christ’s five bleeding wounds received on Calvary. Four of these wounds were the wounds in His hands and feet

四处是祂被钉十字架时，在手上和脚上所受的伤，第五处的伤是祂肋旁的伤。前四处流血的伤是逼迫的事，但第五处的伤是救赎的事。

路加二十二章二十节和马太二十六章二十八节都指明基督的血流出来。当然，这血是主耶稣自己流出来的。我们会以为是主的肋旁为兵丁所扎，使主的血流出来。从人的观点看，罗马兵丁扎主的肋旁，因此祂的血流出来。但从基督的观点看，是祂为着救赎流出祂的血来。路加二十二章二十节和马太二十六章二十八节所说主的血流出来，是指从祂肋旁流出的血，不是指从祂手上和脚上的伤流出的血；后者与逼迫有关，前者与救赎有关。…我们常说到基督在十字架上流血。然而，主耶稣说祂的血流出来。祂流出祂的血不是为着遭受逼迫，乃是为着完成救赎。

似乎是由于罗马兵丁扎主的肋旁，才使祂的血流出来。事实上，是主耶稣率先流出祂的血来。主的血流出来，若只是由兵丁所扎造成的，那就只是遭受逼迫。但照着主自己的话，祂的血流出来是为着救赎。这两件事有很大的不同。基督的血流出来，若只是由于祂被兵丁所扎，这工作就是由兵丁所完成的。但基督的血流出来不是罗马兵丁的工作。在神看来，这是基督在祂的死里的工作。当主为我们流出祂的血来，那时祂作了极大的工作。这不是在祂钉十字架的前三小时被人逼迫时所发生的，乃是在后三小时祂为我们作工完成救赎时发生的。是的，基督流出祂的血来，是借着兵丁所扎而发生的；但祂的血为着救赎我们流出来，实际上是基督自己的工作。（新约总论第三册，二六三至二六五页。）

参读：新约总论，第七十至七十一篇；希伯来书生命读经，第四十二篇；正常的基督徒信仰，一四一至一四二页。

received when He was nailed to the cross, and the fifth wound was the wound in His side. The first four bleeding wounds were a matter of persecution, but the fifth wound was a matter of redemption.

Luke 22:20 and Matthew 26:28 both indicate that Christ's blood was poured out. Of course, this blood was poured out by the Lord Jesus Himself. However, we may think that it was the piercing of the Lord's side by the soldiers that caused His blood to pour out. From the human point of view, the Roman soldiers pierced the Lord's side, and His blood came out. But from Christ's point of view, He poured out His blood for redemption. The pouring out of the Lord's blood spoken of in Luke 22:20 and Matthew 26:28 refers to the blood that poured out of His side, not to the blood that issued from the wounds in His hands and feet. The latter was related to persecution, and the former, to redemption. Often we speak of the shedding of Christ's blood on the cross. The Lord Jesus, however, said that His blood was poured out. He poured out His blood not for the suffering of persecution but for the accomplishing of redemption.

It may seem that the Roman soldiers took the initiative to pierce the Lord's side to cause His blood to come out. Actually, the Lord Jesus took the initiative to pour out His blood. If the pouring out of the Lord's blood had resulted from the piercing by the soldiers, it might only have been for the suffering of persecution. But according to the Lord's own word, the pouring out of His blood was for redemption. There is a great difference between these two things. If the pouring out of Christ's blood was a matter of His being pierced by the soldiers, then this would have been a work accomplished by the soldiers. But the pouring out of Christ's blood was not the work of Roman soldiers. In the sight of God this was Christ's work in His death. The Lord did a great work when He poured out His blood for us. This did not take place during the first three hours of His crucifixion when He was persecuted by man. Rather, it happened during the last three hours when He was working to accomplish redemption for us. Yes, Christ's pouring out of His blood took place through the piercing by the soldiers. But the pouring out of His blood for our redemption was actually Christ's own work. (The Conclusion of the New Testament, pp. 757-759)

Further Reading: The Conclusion of the New Testament, msgs. 70-71; Life-study of Hebrews, msg. 42; CWWN, vol. 27, "The Normal Christian Faith," ch. 9

晨兴喂养

来一 3 “祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有；祂成就了洗罪的事，就坐在高处至尊至大者的右边。”

十 12 “唯独这一位既为罪一次献上祭物，就永久在神的右边坐下了。”

基督为着罪将自己当作那唯一的祭物献给神，就把罪除掉；（来九 26；）因此，祂永久在神的右边坐下了。（十 12。）祂坐在天上乃是除罪的事已经成就的标记和证明。祂永久坐在那里，因此无须再为罪作什么，祂已经一次永远地作成了。祂为罪一次献上祭物，就永久坐下了，这与祭司天天站着，屡次献上同样的祭物成为对比。（希伯来书生命读经，五八〇页。）

信息选读

〔在神的救赎里，〕主洗净了我们的罪。（来一 3。）祂不仅遮盖了我们的罪，而且洗净了罪。遮罪不过是把罪遮盖，但洗罪则指我们的罪都被洗去了。在旧约的预表中，遮罪只能遮盖罪，（诗三二 1，）不能除去罪；所以遮罪的祭司天天站着，屡次献上同样的祭物，一直不能坐下。（来十 11。）但神的儿子已经除去罪，（约一 29，）一次永远地成就了洗罪的事，因此就永久坐下了。（来十 10, 12。）在神看来，不再有罪了。在神看来，整个宇宙中，罪已经完全洗去了。你没有罪，召会没有罪，你的家也没有罪了。罪已经被洗去，洗罪的事已经成就。这就是神的儿子在已过所完成的工作。（希伯来书生命读经，四五至四六页。）

Morning Nourishment

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high.

10:12 But this One, having offered one sacrifice for sins, sat down forever on the right hand of God.

Christ has put away sin (Heb. 9:26) by offering Himself to God as the unique sacrifice for sin. Hence, as 10:12 says, He “sat down forever on the right hand of God.” His sitting in heaven is a sign and proof that the taking away of sins has been accomplished....He no longer needs to do anything for sin, for He has done it once for all. His sitting down forever after having offered one sacrifice for sin is in contrast with the priests’ standing daily, offering the same sacrifices again and again. (Life-study of Hebrews, p. 482)

Today's Reading

In God's redemption there are...three time periods. First, the Lord purified our sins in the past (Heb. 1:3). He has not only atoned for our sins but also made purification of them. Atoning means covering, but purification means that our sins have been washed away. In the type of the Old Testament, the atonement was only able to cover sins (Psa. 32:1) but unable to take them away. So the atoning priests stood daily, offering the same sacrifices, and could never sit down (Heb. 10:11). But the Son has taken away sin (John 1:29) and has accomplished the purification of sins once for all. Therefore, He sat down forever (Heb. 10:10, 12). In the eyes of God, sin is over. In the eyes of God, throughout the whole universe, sin has been washed away. Sin should not be in you, in the church, or in your home. Sin has been washed away, and the purification of sin has been accomplished. The Son completed this work in the past. (Life-study of Hebrews, pp. 37-38)

在主耶稣成功救赎的时候，是祂为我们作成了洗净的工作。主耶稣在十字架上，给我们作成了一个完全的洗净，摆在神面前，可以随时应用在我们身上。

宇宙和人类的污秽，都是来自罪恶的，所以必须用赎罪的血，才能洗净。必须有流血将罪赎尽，才能用这血洗净罪的污秽。主耶稣在十字架上流血，就是为赎尽人的罪，所以祂的血就洗净了人因罪而有的污秽。

主耶稣在十字架上流血，成功了洗净人罪的事，所以就到天上在神的右边坐下了。…照利未记十六章的预表看，祂是把祂的血带到天上的至圣所，洒在神面前，（来十二 22, 24,）为我们的罪成就平息，使我们在神面前“得以洁净，脱尽一切的罪”。

在我们得救时的洗净，是神把主耶稣所已经成功的洗净，应用到我们身上。主在十字架上所成功的洗净，乃是在神面前一个客观的事实，等到我们得救的时候，才在我们身上变成一个主观的经历。（圣经要道卷一，一二九至一三〇页。）

希伯来九章十四节告诉我们，基督借着永远的灵，将自己献给神。基督在十字架上，在人的身体里将自己献给神，（十 5, 10,）这身体是受时间限制的。但祂借着永远的灵作这事，这灵是永远的，不受时间的限制。祂献上自己是一次永远的，（七 27,）并且借着祂的死所完成的救赎也是永远的，（九 12,）有永远的功效。

基督为罪献上自己作祭物，包含祂作赎罪祭。祂在十字架上的后三小时，在神看来，祂是那献上自己作赎罪祭的独一罪人。这工作一次永远地完成了，并且永远有功效。（新约总论第三册，二六七至二六八页。）

参读：希伯来书生命读经，第四十三篇；圣经要道，第七题。

When the Lord Jesus accomplished redemption, He completed the work of cleansing. On the cross the Lord Jesus finished a perfect cleansing on our behalf and placed it before God. Such a cleansing can be applied to us at any time.

Since the filthiness of the universe and man came from sin, it can be cleansed only by the redeeming blood. There must first be the shedding of blood for redemption and then the cleansing of the filthiness from sin. Since the Lord Jesus shed His blood on the cross to accomplish redemption, His blood cleanses away all man's defilement that results from sin.

After the Lord Jesus shed His blood on the cross to accomplish the cleansing of man's sins, He sat down at the right hand of God on high....According to the typology in Leviticus 16, He brought His own blood into the Holy of Holies in the heavenlies and sprinkled it before God (Heb. 12:22, 24) to make propitiation for our sins so that we might be cleansed and "from all...sins...be clean" before God (Lev. 16:30).

The cleansing we experienced when we were saved is the very cleansing that the Lord Jesus accomplished and that God applied to us. The cleansing accomplished by the Lord on the cross is an objective fact before God; at the time of our salvation it becomes a subjective experience to us. (Crucial Truths in the Holy Scriptures, vol. 1, p. 94)

Hebrews 9:14 tells us that Christ offered Himself to God through the eternal Spirit. On the cross Christ offered Himself to God in a human body (Heb. 10:5, 10), which body is a matter of time. But He did this through the eternal Spirit, who is of eternity, without any limit of time. His offering of Himself was once for all (Heb. 7:27), and the redemption accomplished through His death is eternal (Heb. 9:12), having an eternal effect.

Christ's offering Himself as a sacrifice for sin involves His being the sin offering. During the last three hours He was on the cross, He was in the sight of God the unique sinner offering Himself as a sin offering. This work was accomplished once for all, and it is eternally effective. (The Conclusion of the New Testament, p. 761)

Further Reading: Life-study of Hebrews, msg. 43; Crucial Truths in the Holy Scriptures, vol. 1, ch. 7

第九周诗歌

赞美主 — 祂的救赎

8 6 8 6 (英 1090)

降 E 大调

4/4

3-3 4 | 5--1 | 7-2- | 1--- | 3-4 5 | 6-2- | 2--- |

一 亲爱救主 新约之血, 何等宝贵、超绝!

7-6 5 | 1̣--5 | 4-5- | 3--- | 5-4 2 | 6-7- | 1--- ||

借此我们 蒙神喜悦, 与神全然和谐。

二 借主宝血我们得赎, 圣别远离罪污;
良心得洁, 控告全无, 死行桎梏尽除。

三 更贵的血, 远胜亚伯, 神前美言述说;
完全救赎何其深阔, 称义罪人如我。

四 无瑕羔羊献作牺牲, 乃借永远的灵;
历久弥新, 宝血有能, 功效及于永恒。

五 借血坦然进至圣所, 摸神施恩宝座;
享神肥甘, 神前生活, 新约福分得着。

六 主血保证: 神的自己, 我们全享无遗;
蒙神接纳, 进入神里, 神也活我们里。

七 亲爱救主新约之血, 何等宝贵、超绝!
借此我们蒙神喜悦, 与神全然和谐。

WEEK 9 — HYMN

Dear Lord, how precious is Thy blood Praise of the Lord—His Redemption

Tg1090

1090

1. Dear Lord, how pre - cious is Thy blood, Of the New Tes - ta - ment!

By it God's bless - ings we re - ceive, And we with Him are blent.

2. 'Tis by Thy blood we've been redeemed,
And by it sanctified.
Now is our conscience free from sin,
From dead works purified.

3. Better than Abel's, now Thy blood
Speaks unto God for us.
Perfect redemption it provides,
Meeting God's righteousness.

4. Through the eternal Spirit, Thou
Offeredst Thyself to God.
This sacrifice can ne'er grow old;
Timeless is Thy dear blood.

5. 'Tis by Thy blood we boldly come
Unto the throne of grace,
Unto our God, the cov'nant new,
And to the Holiest Place.

6. Lord, by Thy blood, God is obliged
His very Self to give;
He must receive us to Himself,
An He in us must live.

7. Dear Lord, how precious is Thy blood
Of the New Testament!
By it God's blessings we receive,
And we with Him are blent.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]