

Overview: Satan, the devil, is the source of sin. Sin is the evil nature of Satan, the evil one, who, having injected himself into man through Adam's fall, has now become the very sinful nature dwelling, acting, and working as a law in fallen man. Sin is lawlessness. The sinning without intent signifies the sin in our fallen nature, the indwelling sin that came through Adam into mankind from Satan, which causes us to sin unintentionally. The sin offering signifies that Christ was made sin for us in order that through His death on the cross sin might be condemned. As the One who did not know sin, Christ was made sin on our behalf so that we might become the righteousness of God in Him. After our regeneration we still need to take Christ as our sin offering and as our trespass offering every day. Man, created by God for the purpose of expressing and representing God, should be for nothing other than God and should be absolutely for God. If we love others for ourselves—for our name, position, benefit, and pride—this is sin. If we raise up our children for ourselves and our future, this is sin. As a result of Christ being our sin offering and condemning sin in the flesh, it is possible for us to walk not according to the flesh but according to the spirit.

I. Sin refers to the indwelling sin in our nature; sins refers to the sinful deeds, the fruit of the indwelling sin:

A. Satan, the devil, is the source of sin:

1. Through man's fall Satan's personality became one with man's soul, and Satan was taken into man's body to be sin working as evil in man's fleshly members.
2. Because the devil is the father of sinners, the father of liars, the sinners are children of the devil.
3. We were brought forth in iniquity, conceived in sin in Adam, and born with the poison of the serpent, making us serpents, the brood of vipers.

B. Sin is the evil nature of Satan, the evil one, who, having injected himself into man through Adam's fall, has now become the very sinful nature dwelling, acting, and working as a law in fallen man.

C. Sin is lawlessness.

II. The sinning without intent signifies the sin in our fallen nature, the indwelling sin that came through Adam into mankind from Satan, which causes us to sin unintentionally:

A. This sin, personified in Romans 7, is the evil nature of Satan, even Satan himself, who dwells in our fallen flesh; since our flesh is one with sin, whatever we do out of our flesh, whether good or evil, is sin.

B. Moreover, since the flesh denotes a fallen person, every fallen person is sin.]]

III. The sin offering signifies that Christ was made sin for us in order that through His death on the cross sin might be condemned: A. Through incarnation the Word, who is God, became flesh, in the likeness of the flesh of sin, the likeness of a fallen man:

1. Although Christ was a fallen man only in likeness, when He was on the cross, God counted that likeness as real.
2. Since sin, the old man, Satan, the world, and the ruler of the world are all one with the flesh, when Christ died in the flesh, sin was condemned, the old man was crucified, Satan was destroyed, the world was judged, and the ruler of the world was cast out.
3. Hence, through Christ's death in the flesh all negative things were dealt with; this is the efficacy of the sin offering.

B. Satan's evil nature in man's flesh was judged on the cross through the death of Christ in the form of a serpent so that the believers may have eternal life.

C. As the One who did not know sin, Christ was made sin on our behalf so that we might become the righteousness of God in Him.]]

IV. After our regeneration we still need to take Christ as our sin offering and as our trespass offering every day:

A. Laying hands on the head of the offering signifies the union of the offerer with the offering.

B. Taking Christ as our sin offering means that sin in the nature of fallen man is condemned, that our old man is dealt with, that Satan as sin itself is destroyed, that the world is judged, and that the ruler of the world is cast out:

1. The word ruler in the ruler of this world implies authority or power and the struggle for power.
2. The struggle for power is the result, the issue, of the flesh, sin, the old man, Satan, the world, and the ruler of the world.
3. Sin involves a power struggle, and the law of sin is the spontaneous power, strength, and energy to struggle with God.]]

C. Through our genuine, intimate, living, and loving fellowship with God, who is light, we will realize that we are sinful, and we will take Christ as our sin offering:

1. The more we love the Lord and enjoy Him, the more we will know how evil we are.
2. Realizing that we have a sinful nature and taking Christ as our sin offering causes us to be judged and subdued, and it preserves us, for it causes us not to have any confidence in ourselves.
3. We should learn from David's experience not to have the slightest confidence in ourselves.
4. God uses the painful method of allowing us to fail so that we will see how horrible, ugly, and abominable we are and so that we will forsake all that is from the self and depend completely on God.

D. When we enjoy Christ as our burnt offering, the One who is absolutely for God, we realize how sinful we are, and we can enjoy Christ as our sin offering:. 1. Man, created by God for the purpose of expressing and representing God, should be for nothing other than God and should be absolutely for God.

2. Anything we do out of ourselves, whether good or evil, is for ourselves, and since it is for ourselves and not for God, it is sinful in the eyes of God: a. If our serving the Lord is for ourselves, this is sin.

V. The blood of the sin offering had four kinds of effects:

A. Some of the blood was brought into the Tent of Meeting and sprinkled seven times before Jehovah in front of the veil of the Holy of Holies, signifying that the blood of Christ has been brought into the Holy of Holies in the heavens for our redemption.

B. Some of the blood was put on the horns of the incense altar, signifying that the redemption by Christ's blood is effective for us to be brought into the presence of God through contacting God in prayer.

C. Some of the blood was put on the horns of the altar of burnt offering, signifying that the blood of Christ is effective for our redemption.

D. The rest of the blood was poured out at the base of the altar of burnt offering, signifying that the blood of Christ was poured out at the cross for the peace in our conscience, assuring us that we are redeemed and accepted by God.

VI. As a result of Christ being our sin offering and

- b. If we preach ourselves, this is sin.
- c. If we do our righteous deeds, such as giving alms, praying, and fasting, for ourselves to express and display ourselves, this is sin.
- d. If we love others for ourselves—for our name, position, benefit, and pride—this is sin.
- e. If we raise up our children for ourselves and our future, this is sin.】

condemning sin in the flesh, it is possible for us to walk not according to the flesh but according to the spirit.】

Day1: Rom. 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned.—

Psa. 51:5 Behold, I was brought forth in iniquity, And in sin did my mother conceive me.

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;

Day2: Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

2Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

Day3: 1John1:8 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Lev. 4:3 If the anointed priest sins /// then let him present a bull of the herd without blemish to Jehovah for a sin offering for his sin that he committed. 4 /// he shall lay his hand on the head of the bull ///

Day4: 1John1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all. 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.

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh,

Day5: Lev. 6:25 Speak to Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is slaughtered the sin offering shall be slaughtered before Jehovah; it is most holy.

Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.

3 But you, when you give alms, do not let your left hand know what your right hand is doing,

Day6: Lev. 4:4 And he shall bring the bull to the entrance of the Tent of Meeting before Jehovah, and he shall lay his hand on the head of the bull and slaughter the bull before Jehovah. 5 And the anointed priest shall take some of the blood of the bull and bring it into the Tent of Meeting. 6 And the priest shall dip his finger in the blood and sprinkle some of the blood seven times before Jehovah in front of the veil of the sanctuary.

7 And the priest shall put some of the blood on the horns of the altar of fragrant incense before Jehovah, which is in the Tent of Meeting; and all the rest of the blood of the bull he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting.

25 And the priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar of burnt offering.

Gal. 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters. 16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

《Composition for prophecy》

Experience ①: God uses man's failure and disappointment to bring man to Christ as sin offering

The first work of the Holy Spirit in a believer is to bring him to know the self after he is saved. This is so he will, according to God's will, forsake all that is from the self and completely depend on God. But how difficult it is! How unflattering it is to know the self! How unbearable it is to forsake the self! A believer often does not know the self or want to know the self. Because he does not know the self, he thinks the self is reliable; because he does not want to know the self, the Holy Spirit has no way to reveal to him his true character under God's light. Under such circumstances, God has no other way than to use a more painful method to cause a believer to know the self. This method is to deliberately allow him to fail. Sometimes when believers have progressed slightly in their spiritual path, they feel that they are victorious and sanctified. But while they are satisfied, God permits them to fail and sin just like others, or even worse than others, thus making them realize that they are not any better than anyone else.

If we do not have the experience of Romans chapter 7, that is, if we do not see our own failures, we cannot overcome. We have been Christians for many years already. Why does the Lord allow us to fail again and again? We have to realize that the Lord has a wonderful intention behind allowing us to fail. His intention is to show us that we cannot make it. We could not make it before we were saved, and we cannot make it now that we are saved. The Lord wants us to confess, "I cannot make it." If we can say this, we are almost there.

For Junior/Senior High School Students

In order to experience the sin offering, you need to know through enlightenment of the word and your past failures that you are nothing but sin. Please pray, "I am nothing but sin". A fallen man is not only sinful but also sin itself and constituted with sin.

God uses your failures to let you know your self has no hope.

Rom7:19 For I do not do the good which I will; but the evil which I do not will, this I practice. 20 But if what I do not will, this I do, it is no longer I that work it out but sin that dwells in me. 21 I find then the law with me who wills to do the good, that is, the evil is present with me. 22 For I delight in the law of God according to the inner man, 23 But I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members. 24 Wretched man that I am! Who will deliver me from the body of this death?

Through his experiences of failures and disappointments in chapter 7 of Romans, Paul experienced release in chapter 8. In the same manner, God uses your failures and disappointments to let you know you are nothing but sin. For example, you plan to study for preparation of the test. But as you start studying, you find you cannot follow your plan and you see the reality apart from your ideal. In the other case, you decide not to tell a lie because you as a Christian do not wish to do. However, as soon as you decided, you tell a lie. This happens because sin that dwells in you is warring against your will to do good, subdue your will, and cause you to sin. Through these experiences, you are now become ready to have Christ as your sin offering. Hallelujah! Praise the Lord. You can pray this way, "Apart from Christ as our sin offering, I am nothing but sin and not able to do anything. But we can do all things in Christ as our sin offering".

Exercise ②: Experience the sin offering from the standpoint of living absolutely for God

God...did not create us for ourselves. But we live independently of Him. When we hate others, we are independent of God, and when we love others, we are also independent of God. This means that in God's sight our hatred and our love are the same. Furthermore, neither our hatred nor our love is from our spirit. Rather, both...are from our flesh, and both are from the tree of the knowledge of good and evil, [which signifies Satan]....Doing both good and evil may be of Satan. We need to realize that anything we do out of ourselves, whether good or evil, is for ourselves, and since it is for ourselves, it is sin....We may love others for ourselves—for our name, position, benefit, and pride.

Our love as Christian parents for our children...may be in the flesh. The New Testament charges us to raise our children in the Lord. However, we may raise our children for ourselves and our future. This is sin.

For working young saints/graduate students

Man was created by God to express and represent God. Man should not be anything other than for God, and be absolutely for God. It is a sin, if you serve the Lord for yourself. It is a sin, if you preach for yourself. It is a sin, if you love others for yourself, for your own fame, status, profit, and pride. It is a sin, if you raise your children for yourself and for your future.

The more you enjoy Christ as the burnt offering, the more you will notice how sinful you are and that you are nothing but sin. And you can make him your sin offering for your sins much deeper than before. Also, you will realize that the sources of all trespasses are the sins in your flesh, and that the causes of all the trespasses are due to not absolutely living for God.

You should not regard that your profession is for your enjoyment and glory. Also, you should not work for yourself or for your family. Under the light of living absolutely for God, you need Christ as the sin offering. Every day you need to make Christ as your sin offering for your sins and also the trespass offering for your trespasses. And experience Christ as your burnt offering even more deeply.

Brother's testimony of graduate school entrance exam: I was studying for the graduate school entrance exam during the summer vacation of my senior year at the university. At that time, the job hunting activities of my classmates had ended before the summer vacation, and they had gotten their official job offers. I did not hunt for a job due to the graduate school entrance exam. The exam date was in October, and if I failed, it would be almost impossible to find a job and then I would be jobless for a year. Because of this situation and the lack of academic ability for not having been studying earnestly for 4 years, I became extremely impatient, "Oh Lord, please help me with passing of my graduate school exam." I prayed, "If I pass, I will do anything afterwards, please just let me pass it". After praying, the Lord asked me, "Do you love the graduate school or do you love Me?" I answered immediately, "Lord, please don't put it in such a tough way; I will do anything if you let me pass it." But the Lord continued asking the same question, "Do you love the graduate school or do you love Me?" After many times of such interactions, I understood that I cannot change the Lord, I then prayed to the Lord, "I love You, Even if I failed the graduate school, I would still love You, I would forget all that I might look bad if I did not pass, I would just have my eyes on You and love You." But strangely, after praying like this, the peace of Christ came to me. And I was able to gain confidence that the Lord was leading the graduate school entrance exam and I had felt that I could pass under the guidance of the Lord. After that, I could concentrate well on the preparation of my studies and eventually I was able to pass the exam.

227 その霊の豊満—十字架を通して

1. 血しおのきよめにて、 あぶら塗りは来る。
ゴルゴタを経なければ、 ペンテコステはなし。
きよめられなければ、 ちからを受けられず。
主をあかすするため、 自己を死にわたす。
(復)
十字架をとおして、 たましい捨てる。
だい価をはらって、 聖れいで満ちる。
2. まず、いわが打たれて、 生けるみずがわく。
死をけい過したのち、 聖れいは満ち満ち。
すべてを損と見なし、 主とともに死ぬなら、
主のちからはくんだり、 世からすくわれる。
3. まずさい壇、つぎに火、 うしなつて実を得る。
すべてささげないなら、 御座こいたらない。
すべてのことを捨て、 かみにふくするなら、
われら、ちからを得て、 主の委たく受ける。
4. まず、うつわ用意せよ、 あぶら満たすため。
まず、たに掘り起こせ、 みずをながすため。
ヨルダンけい過すれば、 霊の感かく増加する。
死のバプテスマ経て、 栄光のはとを得る。
5. じゅくしたさくもつを、 刈り入れるときに、
たねがまず地に落ち、 死んだことを知る。
死のけい験とおして、 いのちははなひらき。
ほうむりをけい過し、 霊のちからを得る。
6. 主よ、このせまきみち、 われにあゆませよ。
たい志、野心を捨てて、 したがい、苦難受く。
ちからではなく、ただ ぶかき死をもとめる。
主よ、十字架の意義を、いま成し遂げませ。

279 FULNESS OF THE SPIRIT-BY THE CROSS

(Different melody メロディーが異なる)

1. First the blood, and then the ointment,
Cleansing, then anointing comes;
If we pass not thru Golgotha,
Ne'er to Pentecost we'll come.
If the blood has never cleansed us,
Ne'er the Spirit's pow'r we'll know,
If for Christ we'd truly witness,
Self-life to the Cross must go.

(Chorus)

**Through the Cross, O Lord, I pray,
Put my soul-life all away;
Make me any price to pay,
Full anointing to receive.**

2. Christ, the Rock, must first be smitten,
That the living water flow;
Without death the Spirit's fulness
Ne'er could dwell in man below.
If with Christ we die completely,
Willing thus our all to lose,
He will clothe us with His power
And to win the world will use.
3. First the altar, then the fire,
If no loss, there'll be no gain;
If our all has not been offered,
To the throne we'll ne'er attain.
If to sacrifice we're willing,
All forsaking, God t'obey,
He to us will be committed
And thru us His pow'r display.
4. First we must prepare the vessels
That the Oil they may contain;
Dig the valley full of ditches
That they may be filled with Rain.
First we must go thru the Jordan
Ere anointed from above;
First in death we must be baptized,
Then experience the Dove.
5. When we see the ripened harvest
Of the golden countryside,
We may know that many seeds have
Fallen to the earth and died.
Ere the fruit of life may blossom,
We must surely suffer death;
If with Christ we've not been buried,
We'll not feel the Spirit's breath.

6. Since it must be thus, I pray, Lord,
Help me go the narrow way;
Deal with pride and make me willing
Thus to suffer, Thee t'obey.
I for greater power pray not,
Deeper death is what I need;
All the meaning of the Cross, Lord,
Work in me-for this I plead

228 聖霊の豊満—藉十字架

1. 後是膏油先是血， 要得滋潤先得潔；
若非經過各各他， 必不能到五旬節。
我們若未蒙洗淨， 能力必不從上傾；
我們若要作見證， 必須釘死己生命。
(副)
因此求主藉十字架， 治死我的魂生命；
使我願出重大代價， 來滿受主的聖靈。
2. 先是用杖擊石磬， 後來活水纔溢漫；
死亡若未作過工， 聖靈必定不充滿。
我們若真同主死， 願意萬有都損失，
主的能力要降臨， 使用我們救亡世。
3. 先是祭壇後是火， 若沒喪失就沒果；
若非所有先奉獻， 必定不能登寶座。
我們若真肯犧牲， 捨棄萬事降服神，
我們必定得能力， 因主信託順從人。
4. 先是豫備瓶子空， 後是膏油盛其中；
先是山谷挖成溝， 後來活水纔深泓；
先是經過約但河， 後是靈感加倍多；
先受死亡的浸洗， 後得榮耀的聖鴿。
5. 當你舉目望禾田， 金穀豐盈你稱羨；
當念果實未生時， 就有麥種死在先。
若要生命的子粒， 須有死亡的經歷；
凡人未到髑髏地， 就無聖靈的能力。
6. 既是這樣，求我主， 使我忠誠走窄路，
除去雄心和大志， 只願順服並受苦；
更大能力我不取， 更深的死我所需；
但願加略的意義， 完全成功在我軀。