

LESSON THIRTY-SEVEN: THE WAY TO ENJOY GOD'S SALVATION—INCLUDING THE FIRST STAGE OF SANCTIFICATION

In the previous three volumes we covered thirty topics concerning the matters between God and us, and between us and God. In this fourth volume, we still need to have an overall view of God's full salvation. We will first look into the way to enjoy God's full salvation; then we will consider the different aspects of God's full salvation. According to the divine revelation in the Bible, there are clearly three steps which constitute the way to enjoy God's full salvation.

I. THE SANCTIFICATION OF THE HOLY SPIRIT

1) "According to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1:2).

The word here shows us how the Triune God causes His salvation to reach us: God the Father chose us according to His foreknowledge, and God the Spirit sanctifies us that we may receive God the Son's redemption, denoted here by the blood of Christ. According to our experience of God's full salvation, the sanctification of God the Spirit is the first step in our enjoyment of God's full salvation. God the Father chose us in eternity past according to His foreknowledge. Then, after we were born, God the Spirit came to sanctify us from the world, according to the Father's selection, that we might enjoy the redemption of God the Son. Therefore, the sanctification of God the Spirit becomes the first step in our enjoyment of God's full salvation. This step, however, is not taken by us. It is the work of God the Spirit.

The sanctification of God the Spirit separates us from the world that we may belong to God and enjoy God's full salvation. This sanctification in us is divided into three stages. The first is for our repentance, the second is for our justification, and the third is for our transformation. Hence, God the Spirit's coming to separate us unto repentance according to God the Father's selection in eternity is the first stage of His complete sanctification in us. In this first stage of sanctification He enlightens us, causing us to be convicted concerning sin (John 16:8), to come to ourselves (Luke 15:17), and to repent and turn to God (Acts 26:20).

II. OUR REPENTANCE

1) "Repent and believe in the gospel" (Mark 1:15).

This word tells us that in order to enjoy God's full salvation, we must repent and believe in the gospel; that is, we must receive God's salvation. Therefore, our repentance is the second step in our enjoyment of God's full salvation.

第三十七课：得享受神救恩的途径—包括圣别第一阶段

在前三卷，我们看过了三十件神与我们，和我们与神之间的事。在这第四卷里，我们还需要把神完全的救恩，全盘的看一看。我们先来看得享神这完全救恩的途径，而后再看神这完全救恩的各方面。得享神完全救恩的途径，照圣经中神圣的启示看，清楚的有三步。

壹 圣灵的圣别

(一)“照着父神的先见被拣选，藉着那灵得圣别，以致顺从耶稣基督，并蒙他血所洒。”(彼前一2)

这里的话给我们看见，三一神如何使他的救恩临到我们，就是父神照他的先见拣选我们，灵神来将我们圣别，叫我们得到子神的救赎，就是这里所说基督的血所指明的。这其中灵神的圣别，按我们对神完全救恩的经历说，乃是我们得享神完全救恩的头一步。父神是在已过的永远里，按照他的先见，拣选了我们。等我们生出来之后，灵神就按着父神的拣选，来把我们世人中圣别出来，叫我们得享子神的救赎。所以灵神的圣别，就成了我们得享神完全救恩的第一步。不过，这一步不是我们走的，乃是灵神的作为。

灵神的圣别，是把我们从世人中分别出来，叫我们归于神，好得享神完全的救恩。他这圣别在我们身上分作三个阶段。第一段是叫我们能悔改，第二段是叫我们得称义，第三段是叫我们能变化。所以灵神来照着父神在永远里的拣选，把我们分别出来，叫我们悔改，乃是他在我们身上全部圣别的头一段。在这头一段的圣别里，他光照我们，叫我们知罪自责，(约十六8,)醒悟过来，(路十五17,)而悔改转向神。(徒二六20。)

贰 我们的悔改

(一)“要悔改，相信福音。”(可一15)

这话告诉我们，要得享神完全的救恩，就要悔改，相信福音，就是接受神的救恩。所以我们的悔改，乃是我们得享神完全救恩的第二步。

2) “Light a lamp, and sweep the house, and seek carefully...one sinner repenting...he came to himself” (Luke 15:8, 10, 17).

In these verses, lighting a lamp, sweeping the house, and seeking carefully signify that, at the time that we hear the gospel, God the Spirit (the Holy Spirit, who sanctifies us) enlightens us from within and searches out our sins one by one, that we may know our sins and repent. Hence, this portion of the Bible shows us that it is because of such enlightening and searching of the Holy Spirit in us that we the sinners come to ourselves and repent. The Holy Spirit enlightens and searches us inwardly to sanctify us from the world and to cause us to turn to the Lord and receive God's full salvation. Thus, the sanctification of the Holy Spirit is the first step in our receiving salvation, and our repentance is the second step.

3) “Repent and turn to God” (Acts 26:20).

Repentance literally means a change in mind which produces regret and a consequent change in goal. We repent and believe in the Lord because, after we hear the gospel, our mind is sanctified by the Holy Spirit to become regretful and to have a change, a turn to God to take Him as our goal in everything.

4) “Preaching...repentance...Prepare the way of the Lord; make His paths straight. Every ravine shall be filled up, and every mountain and hill shall be brought low; and the crooked places shall become straight, and the rough places smooth roads;...shall see the salvation of God” (Luke 3:3-6).

It is through much straightening and smoothing in our hearts that we see (that is, possess) the repentance in God's salvation. The ravine, the mountain, the crooked places, and the rough places are figures of speech describing the conditions of men's hearts toward God and toward each other and the relationships among men. When we repent and believe in the Lord, our repentance straightens all the crooked places and fills up all the rough places in our hearts, making our entire being straight and smooth for God to come in to carry out His full salvation.

III. OUR BELIEVING AND BEING BAPTIZED

A. Believing

1) “Repent and believe in the gospel”(Mark 1:15).

This word shows us that in order to enjoy God's salvation, we must repent and also believe. On the negative side, when we repent, we regret and confess our sins to clear up and straighten our condition, which is fallen and away from God. On the positive side, when we believe, we believe into Christ and receive God into us, that we may obtain Him and His eternal life.

(二)“点上灯，打扫屋子，细细的找，…一个罪人悔改，…他醒悟过来。”(路十五 8, 10, 17)

这里所说的点上灯，打扫屋子，细细的找，乃是当我们听见福音的时候，圣别我们的灵神，就是圣灵，在我们里面光照，一一的搜出我们的罪来，叫我们知罪、悔改。所以这段圣经给我们看见，因着圣灵在我们里面这样的光照、搜寻，一个罪人才醒悟过来而悔改。圣灵在我们里面光照、搜寻，就是把我们从世人中间圣别出来，叫我们转向主，接受神完全的救恩。所以圣灵的圣别，是我们接受救恩的第一步，我们的悔改就是第二步。

(三)“悔改转向神。”(徒二六 20)

悔改在原文意即心思转变，生出懊悔，而转移了目标。我们悔改信主，乃是我们的 心思因听见福音，受了圣灵的圣别，懊悔，有了转变，就是转向神，以神为我们今后一切的目标。

(四)“传悔改…预备主的道路，修直他的途径。一切山洼都要填满，大小山冈都要削平；弯曲的地方要修为正直，崎岖的地方要改为坦途；…要看见神的救恩。”(路三 3~6)

叫我们藉以看见（就是得着）神救恩的悔改，乃是在我们心中有许多的修正和铺平。山洼、山冈、弯曲的地方、崎岖的地方，都是比喻的说法，用以描述人心向着神，并彼此相向的光景，以及人与人之间的关系。当我们悔改信主的时候，我们的悔改，在我们心中把一切的弯曲、崎岖，都一一修正、填平，使我们全人的里面都变为正直、平坦，让神进来施行他完全的救恩。

叁 我们的信而受浸

一 信

(一)“要悔改，相信福音。”(可一 15)
这话给我们看见，要得享神的救恩，我们要悔改，也要相信。悔改是在消极方面，懊悔、认罪，把我们里面堕落、远离神的光景清理、修正好了；相信是在积极方面，信入基督，把神接受到我们里面，给我们得着他和他永远的生命。

2) “That everyone who believes in Him should... have eternal life” (John 3:16).

When we believe in the Lord, we believe into the Lord that we may be joined to Him in God’s eternal life to enjoy the full salvation which is prepared by God in Him. Therefore, the fact that “to believe” is “to believe into” strongly conveys a sense of being joined and united.

3) “But as many as received Him, to them He gave authority to become children of God, to those who believe in His name” (John 1:12).

To believe is not only to believe into but also to receive. To believe into equals to be joined to, referring to our being joined to Christ, into whom we have believed; to receive means to receive the Christ into whom we believe and who has come into us to be joined to us. Our believing into Christ makes us those who are in Christ; our receiving Christ causes Him to be the One who is in us. “In Christ” is the beginning of our union with Him, which affords us the position and sphere to enjoy God’s full salvation; “Christ in us” is the progress of this union, which further gives us the experience and the elements of the enjoyment of God’s full salvation. If we allow our experience of these two—our being in Christ and Christ’s being in us—to continue without hindrance or distraction, we will richly and unceasingly enjoy God’s full salvation in Christ.

4) “Those who have been allotted like precious faith with us in the righteousness of our God and Savior, Jesus Christ” (2 Pet. 1:1).

The faith through which we believe into Christ and receive Christ, and by which we are saved (Eph. 2:8), is the like precious faith allotted to us. “Allotted” indicates that we do not have this faith in ourselves; rather, it is obtained by us from God. Moreover, this faith is “like,” that is, it is of the same one whole. “Like faith” indicates that the faith possessed by us, who have believed into Christ and have received Christ, is of the same one whole, out of which we all have been given an allotment. It is like the whole of the good land of Canaan, which was allotted to the Israelites in the Old Testament (Josh. 14:1-5). The good land of Canaan in the Old Testament typifies the all-inclusive Christ in the New Testament. In the New Testament, God gives this rich Christ as an allotted inheritance to all those who were chosen by Him. This inheritance is included in the faith, and through this faith we were allotted and have received the inheritance. Hence, this faith of ours is the inheritance which we have received from God. It is also the faith through which we were allotted and have received this inheritance from God. Therefore, the inheritance allotted by God and the faith through which we were allotted and have

(二) “叫一切信入他的，…得永远的生命。”(约三 16)

我们相信主，是相信归到主里面，就是信入主，叫我们和他在神永远的生命里，有了联结，好享受神在他里面所预备的完全救恩。所以相信乃是信入，强烈的含有联结、联合的意思。

(三) “凡接受他的，就是信入他名的人，他就赐他们权柄，成为神的儿女。”(约一 12)

相信不仅是信入，也是接受。信入是联结，是我们与信入之基督联结；接受是接受信入之基督，进到我們里面，与我們联结。信入是叫我們成为在基督里面的；接受是叫基督成为在我們里面的。在基督里面，是我们与基督联结的开始，叫我們有了得享神完全救恩的地位和范围；基督在我們里面，是这联结的增进，叫我們进一步有得享神完全救恩的经历和成分。我們若一直讓我們与基督两面的在里面，不受任何的阻碍或打岔，我們就得一直不断、丰丰厚厚的享受神在基督里的完全救恩。

(四) “那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人。”(彼后一 1)

我们所藉以信入基督并接受基督，叫我們得救的信，(弗二 8,) 乃是我們分得同样宝贵的信。“分得”指明不是我們自己有的，乃是我們得来的，就是从神得来的，并且是同样的，就是同一整个的。这“同样的信，”指明我們所有信入基督，并接受基督的人，所有的信是相同整个的，是我們大家共同分得的，如同旧约以色列人分得迦南整个的美地一样。(书十四 1~5。) 旧约的迦南美地，是象征新约包罗一切的基督。在新约，神是把这丰富的基督，赐给一切他所拣选的人，作他们共同分得的基业。这基业是包括在我們分得，并接受这基业的信里面。所以我們这信是我們从神所得的基业，也是我們分得、接受神这基业的信。神分给的基业，和我們分得、接受神这基业的信，二者就是一个，就是神所给我们的基督自己。神赐给我们的基督，一面是神所给我们的基业，一面又是我們分得、接受神基业的信，二者都是基督。在我們听信福音的时候，那圣别我們，使我

received God's inheritance are one and the same, that is, Christ Himself given to us by God. On the one hand, the Christ given to us by God is our inheritance from God; on the other hand, He is also the faith through which we were allotted and have received God's inheritance. Both are Christ. When we hear and believe in the gospel, the Holy Spirit who sanctifies us and causes us to repent brings Christ into us, on the one hand, to be our inheritance from God and, on the other hand, to be the faith through which we are allotted and receive God's inheritance. Both are the portion which God gives to us, that is, the portion of the saints from God (Col. 1:12). Furthermore, the Holy Spirit, who brings Christ into us, is the ultimate expression of the Triune God reaching us and entering into us to bring Christ into us as our eternal portion from God. Thus, the Triune God enters into His chosen people to be their faith, causing them to enter into Him to be joined to Him as one in His divine life. This is the ultimate significance of the very faith by which we enter into Christ.

B. Being Baptized

1) "He who believes and is baptized shall be saved" (Mark 16:16).

This simple and definite word further reveals to us that in order to enjoy God's full salvation, we must not only believe but also be baptized. To believe and be baptized are not two steps; they are one step that requires both feet. Both are needed to complete one step. To believe is the inward reality of our entering into Christ, and to be baptized is the outward confession, testimony, sign, and declaration of our entering into Christ.

2) "For as many as were baptized into Christ have put on Christ" (Gal. 3:27).

Just as our inward believing is our entering into Christ, so also is our outward baptism. Only when these two are combined is there a complete and substantial entering. Through faith and baptism we enter into Christ completely and substantially, putting on Christ as the righteousness that we obtain by believing into Him. Thus we become heirs of God (Luke 15:21-23) to inherit the Christ of God as our inheritance (Gal. 3:29).

3) "As many as have been baptized into Christ Jesus have been baptized into His death" (Rom. 6:3); "...buried together with Him [Christ] in baptism, in whom also you were raised together" (Col. 2:12).

When we are baptized into Christ, we are also baptized into His death. By being immersed into Him, we have a union with Him, and whatever He experienced becomes our experience. Since He experienced death and resurrection, by being baptized into Him to be joined to Him, we participate

们悔改的圣灵，把基督带进我们里面，一面作神所赐给我们的基业，一面又作我们分得、接受神这基业的信，二者都是神所赐给我们的分，就是众圣徒从神所得的分。

(西一 12。)并且那把基督带进我们里面的圣灵，又是三一神终极的表现，临到我们而进入我们，把基督带到我们里面，作了神所赐给我们的永分。这样就叫三一神进入他所拣选的人，作他们的信，使他们进入他里面，在他神圣的生命中，与他联结为一。这就是我们藉以进入基督那信的终极意义。

二 受浸

(一) "信而受浸的必然得救。" (可十六 16)

这简单确切的话，又进一步的给我们看见，我们得享神完全的救恩，不只要信，也要受浸。信而受浸，并不是两步，乃是一步的两脚。这两脚合起来，才是完整的一步。信是在里面进入基督的实际，受浸是我们进入基督，在外面的承认、见证、表明和宣告。

(二) "你们凡浸入基督的，都已经穿上了基督。" (加三 27)

我们在里面的信，怎样是进入基督；我们在外面的受浸，也怎样是进入基督。二面合起来才是一个完整、具体的进入。我们这样经过信而受浸，完整、具体的进入基督，就穿上了基督，作我们因信入他而得的义，使我们作神的后嗣，(路十五 21~23,) 承受他的基督作我们的基业。(加三 29。)

(三) "我们这浸入基督耶稣的人，是浸入他的死。" — "在受浸中与他(基督)一同埋葬，也...与他一同复活。" (罗六 3, 西二 12)

我们浸入基督，也就浸入他的死。我们浸入他，是与他有了联结，他所经历的，也成了我们的经历。他经历了死和复活，我们因着浸入他，与他有了联结，就有分于他所经历的死和复活。在他这死里，我们

in the death and resurrection which He experienced. We died with Him in His death and were thus delivered from everything of the old creation. We were also resurrected with Him in His resurrection to enter into everything of the new creation.

4) “Which figure [of the water] also now saves you, baptism, not a putting away of the filth of the flesh, but the appeal of a good conscience unto God, through the resurrection of Jesus Christ” (1 Pet. 3:21).

As the flood rescued Noah’s family from that corrupted generation (Gen. 6:11, 17), baptism rescues us from the corrupted world. This baptism is not the putting away of the filth of the flesh but the appeal of a good conscience toward God. It is an appeal to God for a good conscience towards Him by those who are being baptized, that they may be able to testify before men that all their problems with God have been solved, that there is no more accusation in their conscience, that instead they are full of peace and faith, and that they have been baptized into the Triune God (Matt. 28:19). Furthermore, through the resurrection of Christ, that is, through Christ becoming the Spirit of life in resurrection, they are organically united with Him.

The sanctification of the Holy Spirit, our repentance, our believing and being baptized, which we have now seen, are the three necessary steps for us to enjoy God’s full salvation in Christ. Moreover, in us who are experiencing God’s full salvation, the experience of the reality of these three steps should be repeated as a cycle again and again.

与他一同死了，脱离了旧造的一切，并在他这复活里，我们与他一同复活，进入了新造的一切。

（四）“这水所预表的浸，现在藉着耶稣基督复活，也拯救你们；这浸并不是除掉肉体的污秽，乃是向神诉求无亏的良心。”（彼前三 21）

受浸救我们脱离败坏的世界，犹如洪水拯救挪亚一家，脱离他那败坏的世代。（创六 11~17。）这浸并不是除掉肉体的污秽，乃是向神诉求无亏的良心，就是求神使受浸的人，向神有无亏的良心，能在世人跟前见证，他们与神之间的难处都解决了，他们的良心里面不再有控告，反倒满了平安和信心，他们已经受浸归入了三一神，（太二八 19，）并藉着基督的复活，就是藉着基督在复活里成了生命的灵，已经生机的与他联结了。

以上所看过圣灵的圣别，和我们的悔改，并信而受浸，乃是我们得享神在基督里完全的救恩，必有的三步。而且这三步的实际，应该在我们经历神完全救恩的人身上，一再循环才可以。

LESSON THIRTY-EIGHT: THE FORGIVENESS OF SINS AND THE CLEANSING AWAY OF SINS

第三十八课：赦罪和洗罪

In His full salvation, God first forgives us of our sins and cleanses us of our sins. When we receive God's full salvation, the first items we enjoy are God's forgiveness of our sins and His cleansing away of our sins.

I. FORGIVENESS OF SINS

1) "Everyone who believes into Him receives forgiveness of sins" (Acts 10:43).

Forgiveness of sins is the first part of our redemption, and it is received by us at the moment we believe. Our first problem before God is that there is a record of sin because of our sinful deeds. Only when our record is cleared can the righteousness of God release us. Unless our sinful deeds before Him are eliminated, the righteous God cannot grant us the remaining items of His redemption. Therefore, we first need to have God's forgiveness of our sins.

A. The Significance of Forgiveness of Sins

1) Being delivered from the penalty of God's righteousness—"He who believes into Him is not judged" (John 3:18).

First, forgiveness of sins means the elimination of our record of sin before God that we may be delivered from the penalty of God's righteousness. Because we had a record of sin before God and were condemned, we should have suffered God's righteous punishment. But when God forgave us, He delivered us from His righteous penalty and condemned us no longer.

2) Causing the sins to leave the forgiven ones—"Give...forgiveness of sins" (Acts 5:31); "The Lord hath laid on him [Christ] the iniquity of us all" (Isa. 53:6); "Himself [Christ] carried up our sins in His body onto the tree [the cross]" (1 Pet. 2:24).

In the New Testament the Greek word for forgiveness means "causing (it) to leave" and "sending away." When God forgives us of our sins, He not only eliminates our record of sin before Him but also causes the sins which we have committed to depart from us. This is because, when God made the Lord Jesus our offering for sin on the cross, He laid all our sins on Him that He might carry them for us. Furthermore, when God caused the Lord Jesus to carry our sins on the cross to suffer God's judgment and punishment in our place, He also caused all our sins to be laid on Satan that he should bear them forever. This is revealed in type in the atonement recorded in Leviticus 16. Sin came from Satan and was passed on to us, resulting in our having a record of sin before God. God put all our sins on the Lord

神完全的救恩，第一乃是赦免我们的罪，和洗净我们的罪。我们接受神完全的救恩，第一所享受到的，也就是神的赦罪和洗罪。

壹 赦罪

(一) "凡信入他的人，必...得蒙赦罪。" (徒十 43)

赦罪乃是我们蒙救赎的第一部分，也是人一信就得着的。人的难处，第一是在神面前因着罪行，有了罪案。人在神面前的罪案必须解决，神的公义才能让人过去。人在神面前的罪行必须消除，公义的神才能向人施行他救赎的其他部分。因此人需要首先得着神的赦罪。

一 赦罪的意义

(一) 免去神公义的刑罚—"信入他的人，不被定罪。" (约三 18)

赦罪的意义，第一就是消除人在神面前的罪案，使人免去神公义的刑罚。人在神面前是已经有罪案，被定罪，必须受神公义的刑罚。神赦免人，就使世人免去他公义的刑罚，不再被定罪。

(二) 使罪离开蒙赦罪者—"将...赦罪，赐给...人。"—"耶和華使我们众人的罪孽都归在他(基督)身上。"—"他(基督)到木头(十字架)上，亲身担当了我们的罪。"(徒五 31，赛五三 6，彼前二 24)

在新约里，赦罪原文有"使(它)离开"和"遣去"的意思。神赦免我们的罪，不只在他面前消除我们的罪案，并且还在我们身上，使我们所犯的罪离开我们。因为当神在十字架上，把主耶稣当作我们赎罪祭的时候，他已经将我们的罪，都归到主耶稣身上，要他替我们担当；并且神叫主耶稣在十字架上担当了我们的罪，替我们受了他的审判和刑罚以后，就使人的罪归与撒但，叫他永远背负。这是利未记十六章所记赎罪的预表所启示的。罪原是来撒但，而后染到人身上，使人在神面前有了罪案。现在神既把人身上的罪，归到主耶稣身上，叫他担当，替人受了神的刑罚，

Jesus that He might carry them all to suffer God's punishment for us and cancel our record of sin before God. Having done this, God gave all our sins back to Satan that he might bear them himself. In this way, God is able to forgive the sins of the forgiven ones and cause their sins to leave them. "As far as the east is from the west, so far hath he removed our transgressions from us" (Psa. 103:12).

3) Forgetting the sins of the forgiven ones—"I [God] will be propitious to their unrighteousnesses, and their sins I will by no means remember anymore" (Heb. 8:12).

When God forgives the forgiven ones of their sins, He also forgets their sins. When God forgives our sins, He not only cancels our record of sin and causes our sins to depart from us, but in Himself He also forgets our sins. Once He forgives us, He erases our sins from His memory and will by no means remember them anymore.

B. The Basis for Forgiveness of Sins

1) "Without shedding of blood there is no forgiveness" (Heb. 9:22).

God's forgiveness of sins is based on the shedding of blood for redemption. Because He is righteous, God cannot forgive men's sins without a cause. His righteousness requires that all who sin must die (Ezek. 18:4). Unless His righteous requirement is satisfied, His righteousness cannot allow Him to forgive sinners of their sins. But since the Lord Jesus died and shed His blood on the cross according to the righteousness of God, thus satisfying God's righteous requirement, God can legally forgive men of their sins according to His righteousness. The Lord Jesus said, "This is My blood of the covenant, which is poured out for many for forgiveness of sins" (Matt. 26:28). Since the blood of the Lord Jesus was shed for men according to God's righteousness, thus fulfilling God's righteous requirement, it has become the basis upon which the sins of those who believe in Him may be forgiven.

C. The Way to Receive Forgiveness of Sins

1) Repentance—"Repentance for forgiveness of sins" (Luke 24:47).

Repenting unto God is the first step for sinners to receive God's forgiveness of sins.

2) Faith—"Everyone who believes into Him [Christ] receives forgiveness of sins" (Acts 10:43).

On the negative side, to repent is to turn away from sins, while on the positive side, to believe is to believe into Christ. To believe into Christ is to enter into Him and to be joined to Him. This is the second step for us to receive God's forgiveness of sins. This step immediately follows repentance.

消除了人在神面前的罪案，神就使人的罪都归还撒但，叫他自己背负。这样他就能赦免蒙赦罪者的罪，使他们的罪离开他们。"东离西有多远，他叫我们的过犯，离我们也有多远。"（诗一〇三 12。）

（三）忘记蒙赦罪者的罪—“我（神）要宽恕他们的不义，绝不再记念他们的罪。”（来八 12）

神赦罪，也是忘记蒙赦罪者的罪。神赦免我们的罪，不只免去我们的罪案，并使我们的罪离开我们，也在他里面，忘记我们的罪。他一赦免我们的罪，就从他的记忆里，忘掉我们的罪，绝不再记念。

二 赦罪的根据

（一）“没有流血，就没有赦罪。”（来九 22）

神的赦罪是根据流血赎罪。因为他是公义的，不能无缘无故的赦免人的罪。他的公义定规犯罪的人是该死的。（结十八 4。）除非他公义的要求得到满足，他的公义就不能让他赦免罪人的罪。主耶稣在十字架上，照着神的公义，替人受死流血，满足了神公义的要求，就使神能按照他的公义，合法的赦免人的罪。他说，“这是我立约的血，为多人流出来，使罪得赦。”（太二六 28。）主耶稣的血既照着神的公义，替人而流，满足了神公义的要求，就能作我们信他之人罪得赦免的根据。

三 得赦罪的途径

（一）悔改—“悔改以得赦罪。”（路二四 47）

悔改归向神，是罪人得神赦罪途径的头一步。

（二）相信—“凡信入他（基督）的人，必…得蒙赦罪。”（徒十 43）

悔改是在消极方面脱离罪；相信是在积极方面信入基督。信入基督，是归入他，与他联结。这是我们从神得着赦罪途径的第二步，是紧接着悔改的。

D. The Results of Forgiveness of Sins

1) Fearing God—“But there is forgiveness with thee, that thou mayest be feared” (Psa. 130:4).

God’s forgiveness of sins causes us to fear Him. The more we enjoy God’s forgiveness of sins, the more we fear God.

2) Loving God—“Her sins which are many have been forgiven, because she [the sinful woman] loved much” (Luke 7:47).

This was the word spoken by the Lord regarding the sinful woman whose sins He had forgiven. The clause “because she loved much” does not refer to the reason for which the Lord forgave her. Rather, it refers to the testimony of her being forgiven by the Lord. Her loving the Lord much testified that she was forgiven by the Lord much. The more we are forgiven by the Lord, the more we love the Lord. Therefore, loving the Lord is an issue of being forgiven by the Lord.

II. THE CLEANSING AWAY OF SINS

1) “He [God] may forgive us our sins and cleanse us from all unrighteousness” (1 John 1:9).

This word here shows us that God’s cleansing us from our sins closely follows His forgiving us of our sins. When He forgives us of our sins, at the same time He cleanses us from our sins.

A. The Significance of the Cleansing Away of Sins

1) “Wash me, and I shall be whiter than snow” (Psa. 51:7); “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa. 1:18).

When God forgives us of our sins, He exempts us from the penalty of sins; when God cleanses us from our sins, He erases the traces of our sins. If there were only the forgiveness of sins and not the cleansing away of sins, although our sins might be forgiven, the traces of our sins would still remain. Forgiveness is a legal procedure, whereas cleansing is an actual clearance. Concerning God’s righteous law, our sins need to be forgiven. Concerning the traces of sins in us, our sins need to be washed away. Thus, in God’s full salvation, He not only removes our record of sin before Him according to the righteousness of His law, but He also cleanses away the traces of sins in us. His cleansing away of our sins makes us as white as snow and as wool. The cleansing that makes us as white as snow is a positional cleansing from without; the cleansing that makes us white as wool is a cleansing of our nature from within.

B. The Two Aspects of the Cleansing Away of Sins

1. The Cleansing Away of Sins by the Blood

1) “The blood of Jesus His Son cleanses us from all sin” (1 John 1:7).

God’s cleansing us from our sins is of two aspects. One is in

四 赦罪的结果

(一) 敬畏神—“在你有赦免之恩，要叫人敬畏你。”(诗一三〇4)

神赦罪之恩，叫我们敬畏他。我们越得享神的赦罪，就越敬畏神。

(二) 爱神—“她许多的罪都赦免了，因为她(有罪的女人)爱得多。”(路七47)

这是主关于一个有罪的女人，蒙他赦免所说的话。“因为她爱得多”这句话所指的，并不是主赦免她的原因，乃是她得着主赦免的见证。她爱主多，乃是见证她蒙主赦免多。我们越蒙主赦免，就越爱主。所以爱主也是蒙主赦免的一个结果。

贰 洗罪

(一)“神…赦免我们的罪，洗净我们一切的不义。”(约壹一9)

这里的话给我们看见，神洗净我们的罪，是紧跟着他赦免我们的罪。他赦免我们的罪，同时也洗净我们的罪。

一 洗罪的意义

(一)“你(神)洗涤我，我就比雪更白。”
—“你们的罪虽像朱红，必变成雪白；虽红如丹颜，必白如羊毛。”(诗五一7，赛一18)

神赦免我们的罪，是免去我们罪的刑罚；神洗净我们的罪，是消灭我们罪的痕迹。若光有赦罪，没有洗罪，我们的罪虽得赦免，我们罪的痕迹却仍存在。赦罪是律法上的手续，洗罪是事实上的清理。按神公义的律法说，我们的罪需要赦免；按我们身上的罪痕说，我们的罪需要洗净。所以在神完全的救恩里，他不只照他律法的公义，消除我们在他面前的罪案，也洗净在我们身上的罪痕。他的洗罪使我们白如雪，也白如羊毛。白如雪的洗罪，是从我们身外来，地位上的洗罪；白如羊毛的洗罪，是从我们性内发出，性质上的洗罪。

二 洗罪的两面

1 血的洗罪

(一)“他儿子耶稣的血…洗净我们一切的罪。”(约壹一7)

神洗净我们的罪，是分两面的。一面是在

our outward position, while the other is in our inward nature. God's outward and positional cleansing from our sins is through the blood of the Lord Jesus. The blood of the Lord Jesus, the God-man, outwardly and positionally cleanses us from all sin.

a. Before God

1) "Who [Christ]...having made purification of sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).

This refers to the Lord Jesus who purified us from our sins before God once for all by the shedding of His blood on the cross, thus making us positionally pure before God and before His law.

b. In the Conscience of the Believers

1) "The blood of Christ...purify our conscience from dead works to serve the living God" (Heb. 9:14).

The blood of the Lord does not purify our heart but our conscience within. Since the Lord's blood cleanses us from our sins before God and His law, it also purifies our conscience before itself, thus enabling us to serve our living God with boldness.

2. The Cleansing Away of Sins by Life

1) "The washing of regeneration" (Titus 3:5); "But you were washed...in the Spirit of our God" (1 Cor. 6:11).

These two verses show us the life of God that regenerates us and our being cleansed by His Spirit. This is an inward cleansing in our nature by His life and by His Spirit. When we are regenerated, we receive God's life and we have God's Spirit dwelling in us. When God's life grows in us and His Spirit moves in us, a metabolic function takes place which removes and washes away the uncleanness in our nature, in our disposition. Thus, we enjoy the cleansing away of sins in God's full salvation both in our outward position and in our inward disposition.

我们外面的地位上；一面是在我们里面的性情上。神在我们外面地位上的洗罪，是藉着主耶稣的血。主耶稣这神而人者的血，在我们外面地位上，洗净我们一切的罪。

a 在神面前

(一)“他（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）

这是指主耶稣在十字架上流血，在神面前一次永远的洗净了我们的罪，使我们在神和他律法面前的地位上，成为洁净的。

b 在信徒的良心里

(一)“他（基督）的血…洗净我们的良心，使其脱离死行，叫我们事奉活神。”（来九 14）

主的血在我们里面所洗净的，不是我们的心，乃是我们的良心。主的血既在神和他的律法面前，洗净了我们的罪，也就在我们的良心跟前，洗净我们的良心，使我们能坦然无惧事奉我们的活神。

2 生命的洗罪

(一)“重生的洗涤。” — “在我们神的灵里，你们已经洗净了自己。”（多三 5，林前六 11）

这二处经言叫我们看见，神重生我们的生命，和他的灵对我们的洗净。这是神在我们里面，用他的生命和他的灵，在我们性质上的洗净。我们一得重生，就得着神的生命，且有神的灵住在我们里面。神这生命在我们里面生长，他这灵也在我们里面运行的时候，就有新陈代谢的作用，将我们天性、性质上的污秽清除、洗净。如此，我们在外面的地位上，和在里面的性质上，就都得享神完全救恩的洗罪。