

# CRYSTALLIZATION-STUDY OF LEVITICUS (1)

## The Revelation, Appreciation, and Application of Christ as Our Sin Offering (Message 6)

Scripture Reading: [Lev. 4:1-35; 6:25-27; John 1:29; 3:14; Rom. 8:3; 2 Cor. 5:21; 1 John 1:5-9](#)

- I. *Sin* refers to the indwelling sin in our nature ([Rom. 8:3; 2 Cor. 5:21; Heb. 9:26](#)); *sins* refers to the sinful deeds, the fruit of the indwelling sin ([Isa. 53:5a; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28](#)):
  - A. Satan, the devil, is the source of sin—[Ezek. 28:16-17; John 8:44](#); cf. [2 Cor. 12:7; 1 Pet. 5:8, 5; Phil. 2:8; John 14:30](#):
    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—[Gen. 3:1, 4-5; Rom. 5:12, 19a; 7:18a, 14b, 17, 20-21](#).
    2. Because the devil is the father of sinners, the father of liars, the sinners are children of the devil—[John 8:44; 1 John 3:10](#).
    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—[Psa. 51:5; John 9:34; Matt. 23:33; 3:7](#).
  - 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—[Rom. 5:12, 21; 6:14; 7:11, 17, 20](#).
  - C. Sin is lawlessness—[1 John 3:4; 2 Thes. 2:3, 7-8](#).
- II. The sinning without intent ([Lev. 4:2](#)) signifies the sin in our fallen nature, the indwelling sin that came through Adam into mankind from Satan ([Rom. 5:12](#)), which causes us to sin unintentionally ([7:19-20](#)):
  - A. This sin, personified in [Romans 7](#) (see footnote 1 on [verse 8](#)), is the evil nature of Satan, even Satan himself, who dwells in our fallen flesh ([vv. 17-18a, 20, 23](#)); since our flesh is one with [\[160\] sin \(8:3\)](#), whatever we do out of our flesh, whether good or evil, is sin.
  - B. Moreover, since the flesh denotes a fallen person ([Gen. 6:3](#);

Rom. 3:20), every fallen person is sin (2 Cor. 5:21 and footnote 2).

- III. The sin offering (Lev. 4:1-35) signifies that Christ was made sin for us in order that through His death on the cross sin might be condemned (vv. 1-3, 13-14, 22-23, 27-28; Rom. 8:3):
- A. Through incarnation the Word, who is God, became flesh, in the likeness of the flesh of sin, the likeness of a fallen man—John 1:1, 14; Rom. 8:3:
    - 1. Although Christ was a fallen man only in likeness, when He was on the cross, God counted that likeness as real—2 Cor. 5:21.
    - 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 (Rom. 8:3), the old man was crucified (6:6), Satan was destroyed (Heb. 2:14), the world was judged, and the ruler of the world was cast out (John 12:31).
    - 3. Hence, through Christ's death in the flesh all negative things were dealt with; this is the efficacy of the sin offering—1:29.
  - 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—3:14-16; 1:14; Rom. 8:3.
  - 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—2 Cor. 5:21.
- IV. After our regeneration we still need to take Christ as our sin offering (1 John 1:8; Exo. 29:35-36) and as our trespass offering (1 John 1:9) every day:
- A. Laying hands on the head of the offering signifies the union of the offerer with the offering—Lev. 4:4, 15, 24, 29, 33.
  - B. Taking Christ as our sin offering means that sin in the nature of fallen man is condemned (Rom. 8:3), that our old man is dealt with (6:6), that Satan as sin itself is destroyed (Heb. 2:14), that the world is judged, and that the ruler of the world is cast out (John 12:31): [161]
    - 1. The word *ruler* in *the ruler of this world* implies authority or power and the struggle for power—Luke 4:5-8; cf. Matt. 20:20-21, 24; 3 John 9.
    - 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—Gal. 5:16-17, 24-26.
    - 3. Sin involves a power struggle, and the law of sin is the

spontaneous power, strength, and energy to struggle with God—[Rom. 7:23](#); [8:2](#).

C. Through our genuine, intimate, living, and loving fellowship with God, who is light ([1 John 1:5](#); [Col. 1:12](#)), we will realize that we are sinful, and we will take Christ as our sin offering ([1 John 1:5-9](#)):

1. The more we love the Lord and enjoy Him, the more we will know how evil we are—[Isa. 6:5](#); [Luke 5:8](#); [Rom. 7:18](#).
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—[Phil. 3:3](#); cf. [Exo. 4:6](#).
3. We should learn from David's experience not to have the slightest confidence in ourselves—[Psa. 51](#).
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—cf. [Lev. 6:28](#); [Deut. 8:2](#); [Luke 22:31-32](#); [Rom. 8:28](#).

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—[Lev. 6:25-27](#):

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—[Gen. 1:26](#); [Isa. 43:7](#).
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—[Num. 18:1](#); [2 Kings 5:20-27](#); [Matt. 7:22-23](#).
  - b. If we preach ourselves, this is sin—[2 Cor. 4:5](#). [162]
  - c. If we do our righteous deeds, such as giving alms, praying, and fasting, for ourselves to express and display ourselves, this is sin—[Matt. 6:1-6](#).
  - d. If we love others for ourselves—for our name, position, benefit, and pride—this is sin—[Luke 14:12-14](#).
  - e. If we raise up our children for ourselves and our future, this is sin—cf. [1 Cor. 7:14](#).

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 ([Lev. 4:5-6, 16-17](#)), signifying that the blood of Christ has been brought into the Holy of Holies in the heavens for our redemption ([Heb. 9:12](#)).
- B. Some of the blood was put on the horns of the incense altar ([Lev. 4:7a, 18a](#)), 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 ([Heb. 10:19](#)).
  - C. Some of the blood was put on the horns of the altar of burnt offering ([Lev. 4:25a, 30a, 34a](#)), signifying that the blood of Christ is effective for our redemption ([Eph. 1:7](#); [1 Pet. 1:18-19](#)).
  - D. The rest of the blood was poured out at the base of the altar of burnt offering ([Lev. 4:7b, 18b, 25b, 30b, 34b](#)), 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 ([Heb. 9:14](#)).
- VI. 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—[Rom. 8:3-4](#).

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## MESSAGE SIX

### THE REVELATION, APPRECIATION, AND APPLICATION OF CHRIST AS OUR SIN OFFERING

In this message we come to the third major offering in Leviticus, which is the sin offering. It is difficult to find a hymn unveiling the matter of the sin offering. I conferred with a brother who is an expert on the hymns, and we could find only a few lines in *Hymns*, #71 and #156 speaking of Christ having been made sin. The last line of stanza 1 in *Hymns*, #1058, “Rock of Ages, Cleft for Me,” was modified from its original form to indicate that the “double cure” for sin saves us from “its guilt and power.” The word *guilt* refers to the result of our sinful acts, and *power* refers to the potency of our sinful nature, thereby making a distinction between sins and sin. We have some hymns on the peace offering and a number of good hymns on the meal offering; however, it is difficult to find a hymn unveiling the significance of the sin offering. We will see in this message that the sin offering is a matter of great significance in God's purpose and in our experience.

It is significant that Leviticus emphasizes two crucial matters in addition to the tabernacle, that is, the Tent of Meeting; these are the offerings and the priesthood. In Leviticus the tabernacle had already been erected. At that point God had come to dwell in the midst of His people. In Leviticus Jehovah was speaking to Moses and the children of Israel from the Tent of Meeting (1:1-2a). Thus, He was no longer just the God in the heavens, but He was the God who dwelt among His people and met with them. Nevertheless, for God to be able to meet with and speak with His people, both the offerings and the priesthood were necessary. If the Israelites had only the tabernacle with its furnishings, there would still be something missing. Without the offerings, there would be no blood to sprinkle, pour out, or place upon the various parts of the furnishings of the tabernacle, and there would be no food for God and His serving ones.

Suppose I received you as a guest in my home, but I never offered you anything to eat. If that were the case, I do not think you would want [164] to stay with me very long. In terms of dwelling together and having fellowship, food is even more important than lodging. Without the priesthood there would be no way to prepare and present these offerings to God. Therefore, it is crucial that Leviticus emphasizes both the offerings and the priesthood in addition to the tabernacle.

The offerings and the priesthood are also crucial for our worship to God. The Father is still seeking after and longing for the true New Testament worship (John 4:23-24) because He is still not receiving adequate worship. Our rendering worship to God is based on our experience of the offerings and our becoming priests who can present these offerings. Therefore, it is crucial that we be trained to worship God through the offerings and the priesthood. When we speak of the need of being trained, we are not referring to the training that you may associate with the full-time training but to the training that we experience in the church life. We should be in the church life with an attitude of being under a constant training by God through His word. These crystals in Leviticus provide a great training to us by illustrating in fine detail the New Testament realities. These realities are difficult to describe or utter using words alone; therefore, we need the types of the offerings and the priesthood. May the Lord train us day by day in our church life to enter deeply into these offerings, to know the reality of these offerings, and to experience, and offer them to God as true worship. These offerings meet our need in a detailed way. The burnt offering affords us Christ as the absolute One because we are not absolute for God. The meal offering dispenses to us the top humanity. The sin offering deals with our problem of indwelling sin, our sinful nature. The trespass offering

deals with the wrongdoings and sinful acts that we commit. Finally, the peace offering gives us peace with God and peace with man.

## **OUR NEED TO BE INOCULATED AGAINST IDEOLOGIES THAT CONCEAL THE TRUE NATURE OF SIN**

I also wish to speak a particular word not only to the young ones among us but also to the older brothers and sisters concerning the matter of sin. Today, under the influence of secularism and liberal ideologies, there is a subtle, masterful effort on the part of Satan himself, with his anti-God nature, to altogether get rid of this word *sin* and to banish it from our culture and vocabulary. In its place, there is a teaching that we all are basically good people; we may sometimes have a little failure, weakness, or lapse of judgment, but overall, we are basically [165] good people. I am afraid that this kind of philosophy has seeped in even among us and has been injected into our thinking, especially through the teachings in the schools and universities. This kind of teaching is consistent with the ancient teaching of Gnosticism and the Gnostic heresy of perfectionism, which teaches that human beings can attain to a state in which sin is eradicated and can live a life free from sin (cf. footnote 1 on [1 John 1:8](#)). Such a teaching is altogether against the teaching in the Bible. [First John 1:8](#) says, “If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.” This verse speaks concerning the indwelling nature of sin. John was fighting a battle at that time against those who were claiming that sin could be eradicated. In [verse 10](#) John speaks further concerning the acts of sin. “If we say that we have not sinned, we make Him a liar, and His word is not in us.” Therefore, we must establish that there is not only sin in this universe, but sin also dwells within us, in our flesh. Even though we have been saved and regenerated, sin still dwells in our members ([Rom. 7:23](#)). This is precisely why we need the sin offering.

Furthermore, sin frustrates and breaks the relationship between God and man. Therefore, Christ had to become the sin offering and the trespass offering to remove the problem of sin and to cleanse and purify us from our sins so that we could have fellowship and communion with God. His desire is that we be mingled and incorporated with God. How could God—whose nature is righteous, holy, and glorious—be mingled and blended with people who are full of sin? Sin is a major obstacle preventing God from fulfilling His heart’s desire to be united, mingled, and incorporated with man. Therefore, we have a daily, constant, moment-by-moment need to experience Christ as the sin offering and the trespass offering. We need a

clear view of sin and how we must deal with sin through Christ as the offerings so that we may be inoculated against the subversive influence of the age that we are in.

What is the definition of *sin*? The Greek word for *sin* is *hamartia*, which literally means “to miss the mark” or “to err.” To sin is like shooting an arrow and missing the target. Therefore, to sin is to be in error, to be wrong because you have missed the mark by violating some rule or some law. [Romans 3:23](#) says, “All have sinned and fall short of the glory of God.” The footnote on this verse says,

God’s glory is God expressed. Whenever God is expressed, His glory is seen. Man was made by God in His image that man might express Him for His glory. But man has sinned [166] and has contradicted the holiness and righteousness of God. Instead of expressing God, man expresses sin and his sinful self. Hence, man falls short of God’s glory. This falling short of God’s glory and expression is sin. Sinners are not only under the requirements of God’s holiness and righteousness but also under the demand of God’s glory. All have offended God’s holy being and have broken God’s righteous law, and all are short of God’s glory. Therefore, all are under God’s condemnation.

Therefore, to sin is to miss the mark of God’s glory; instead of expressing God, we express our sinful self, and such an expression is short of and misses the mark of God’s glory. God’s purpose in creating man was that man would glorify Him by expressing Him with His glory. For all these reasons we have a deep need for sin to be taken care of. Praise Him that among the five major offerings, one is the sin offering to deal with our problem of sin. In relation to our worship at the Lord’s table meeting, we are also quite short in our appreciation of the Lord in the matter of His being our sin offering. May the Lord bring us deeply into the revelation, appreciation, and application of Christ as our sin offering.

**SIN REFERRING TO THE INDWELLING SIN IN OUR NATURE;  
SINS REFERRING TO THE SINFUL DEEDS,  
THE FRUIT OF THE INDWELLING SIN**

*Sin* refers to the indwelling sin in our nature ([8:3](#); [2 Cor. 5:21](#); [Heb. 9:26](#)); *sins* refers to the sinful deeds, the fruit of the indwelling sin ([Isa. 53:5a](#); [1 Cor. 15:3](#); [1 Pet. 2:24](#); [Heb. 9:28](#)). Sin (singular) can be likened to a tree; this is the sin that indwells us and is part of our nature as

descendants of Adam. Sins (plural) are the fruits of this tree; they refer to the sinful actions, activities, and deeds that we commit. Therefore, they are the fruit of indwelling sin.

**Romans 8:3** says, “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.” The word *sin* is repeated three times in this verse, referring to the sin in our nature. **Second Corinthians 5:21** also refers to the nature of sin: “Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.” **Hebrews 9:26** also speaks concerning Christ dealing with the nature of sin: “He has been manifested for the putting away of sin through the sacrifice of Himself.” [167]

By contrast, the following verses speak of sins, that is, the sinful deeds of sin. **Isaiah 53:5a** says, “He was wounded because of our transgressions; / He was crushed because of our iniquities.” Our iniquities are our sins. **First Corinthians 15:3** says, “I delivered to you, first of all, that which also I received, that Christ died for our sins according to the Scriptures.” **First Peter 2:24** says that Christ “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.” **Hebrews 9:28** says, “Christ also, having been offered once to bear the sins of many, will appear a second time to those who eagerly await Him, apart from sin, unto salvation.” These verses all refer to the sinful deeds, the fruit of indwelling sin.

### **Satan, the Devil, Being the Source of Sin**

Satan, the devil, is the source of sin (**Ezek. 28:16-17**; **John 8:44**; cf. **2 Cor. 12:7**; **1 Pet. 5:8, 5**; **Phil. 2:8**; **John 14:30**). In **Ezekiel 28:16** God made Satan’s transgression very clear in telling him explicitly, “You sinned.” In the eyes of God, the first being in the universe that committed sin was the devil himself. He sinned. **John 8:44** also confirms that the devil is the source of sin and that we inherited sin through him: “You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions.”

#### ***Through Man’s Fall***

***Satan’s Personality Becoming One with Man’s Soul,  
and Satan Being Taken into Man’s Body***



## ***to Be Sin Working as Evil in Man's Fleshly Members***

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 ([Gen. 3:1, 4-5](#); [Rom. 5:12, 19a](#); [7:18a, 14b, 17, 20-21](#)). It is not pleasant to say this, but it is most necessary. The more we see the matter of our sin, the more we will appreciate Christ. The more we see our sinful self, the more we appreciate Christ as our sin offering. Therefore, we need to see the matter of sin thoroughly under God's divine light.

When Adam partook of the tree of the knowledge of good and evil, the sinful nature of Satan entered into man's body and transmuted the [168] God-created body into the flesh. Furthermore, the devil's personality became one with man's soul, turning the soul into the self. This sinful nature, sin, dwells in our body, working out all kinds of evil in our fleshly members ([vv. 18-20](#)). [Romans 5:12](#) says, "Through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned," and [verse 19](#) says, "Just as through the disobedience of one man the many were constituted sinners, so also through the obedience of the One the many will be constituted righteous." We were constituted sinners by an act of disobedience. Disobedience is a rejection of God's word, His law, and His person. [Romans 7:18](#) says, "I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not," and [verse 14](#) says, "I am fleshy, sold under sin." [Verse 17](#) describes Paul's experience with sin: "Now then it is no longer I that work it out but sin that dwells in me." This is in contrast with [Galatians 2:20](#), which says, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me." Therefore, sin works as a law within us; the law of good in our mind wills to do the good, but it is defeated by the evil that is present with us so that we cannot do the good that we will.

***Because the Devil Is the Father of Sinners,  
the Father of Liars,  
the Sinners Being Children of the Devil***

Because the devil is the father of sinners, the father of liars, the sinners are children of the devil ([John 8:44](#); [1 John 3:10](#)). I hope that we are impressed by the severity of the condition of sin within us.

***Our Being Brought Forth in Iniquity,***

***Conceived in Sin in Adam,  
and Born with the Poison of the Serpent,  
Making Us Serpents, the Brood of Vipers***

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 (Psa. 51:5; John 9:34; Matt. 23:33; 3:7). Psalm 51 is the famous psalm of David's repentance after he committed his great sin. This psalm says that we were brought forth in iniquity and conceived in sin. Regardless of how cute a baby is, it is full of iniquity. Otherwise, how could such a cute little baby so quickly learn how to say, No! The reason is that there is something within every child that he received from his [169] parents, who in turn received it from their parents before them. We were brought forth and conceived in this way. We must realize this and not be deceived to think otherwise.

In John 9:34 the people condemned the blind man who had received his sight, saying, "You were wholly born in sins." They were right, but it was not only the blind man who was born in sins; they themselves were also born in sins. All have sinned without exception. One may be a "better" sinner or a "more cultured" sinner, but sin is sin. Therefore, the Lord called the Pharisees and Sadducees the "offspring of vipers" (Matt. 3:7), and in 23:33 He said of them, "Serpents! Brood of vipers! How shall you escape the judgment of Gehenna?" We are serpents and serpentine in our fallen nature. We can inject poison and spread death because of the sin in our nature.

**Sin Being 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 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 (Rom. 5:12, 21; 6:14; 7:11, 17, 20). The verses referenced here from Romans 5 through 7 show us how active sin is; sin is not like a dormant virus; it is very active. Sin is personified in these verses and shown to have "entered into the world" (5:12) and to be reigning in death (v. 21). If sin were not a person, how

could it reign in death and lord it over us (6:14)? Furthermore, sin seized the opportunity through the commandment to deceive and kill us (7:11), and sin dwells in us (vv. 17, 20). All these verses show us how active sin is in us.

### **Sin Being Lawlessness**

Sin is lawlessness (1 John 3:4; 2 Thes. 2:3, 7-8). Lawlessness simply means to have no law and to be without law. God is not only the Giver of the law, but He Himself is a law, the law of life (Rom. 8:2). Lawlessness offends, disobeys, and transgresses against the divine law that is God Himself; it rejects and rebels against God's rule. This is sin. Titus 2:14 says that Christ "gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique [170] possession, zealous of good works." First John 3:4 says, "Everyone who practices sin practices lawlessness also, and sin is lawlessness." To sin is not just to commit a little mistake or wrongdoing; it is to defy God's law and reject God's rule. Antichrist is called the man of lawlessness and the son of perdition (2 Thes. 2:3).

Second Thessalonians explains that although the man of lawlessness has not yet been revealed, the mystery of lawlessness is now operating; nevertheless, there is still something restraining it (vv. 6-7). We can see in today's society that lawlessness is operating everywhere. There are not just bad things happening, but lawlessness is operating. May we be saved from this mystery of lawlessness and become an anti-testimony to it.

### **THE SINNING WITHOUT INTENT SIGNIFYING THE SIN IN OUR FALLEN NATURE, THE INDWELLING SIN THAT CAME THROUGH ADAM INTO MANKIND FROM SATAN, WHICH CAUSES US TO SIN UNINTENTIONALLY**

The sinning without intent (Lev. 4:2) signifies the sin in our fallen nature, the indwelling sin that came through Adam into mankind from Satan (Rom. 5:12), which causes us to sin unintentionally (7:19-20). Sinning without intent or sinning through ignorance, as the King James Version renders it, points to the sin in our fallen nature. We did not want to sin, plan to sin, or make any deliberate decision to sin, yet sin simply came forth from within us unintentionally. In my experience most of my sins are of this kind. It is probably more seldom that we sin deliberately. Most of

our sins are probably unintentional; they just come out of us. We may have determined not to lie, but lies just slip out of our mouth. We may have willed not to criticize the brothers, but as we are speaking about the brothers, some criticisms simply come out. We may resolve not to gossip anymore, but once we receive a phone call, gossip flows out like a river.

Where do all these sins come from? They come from within us; they are sins without intent. Satan as sin entered into man through Adam, and thus sin has passed to all mankind so that we all sin unintentionally. Regardless of who we are, whether the serving priests or the entire congregation, whether a ruler or a common person, we all commit sins without intent. Yet the fact that we sin unintentionally does not make those sins any less sinful. Therefore, we need to present the sin offering. [171]

**This Sin, Personified in Romans 7,  
Being 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, Being Sin**

This sin, personified in [Romans 7](#) (see footnote 1 on [verse 8](#)), is the evil nature of Satan, even Satan himself, who dwells in our fallen flesh ([vv. 17-18a, 20, 23](#)); since our flesh is one with sin ([8:3](#)), whatever we do out of our flesh, whether good or evil, is sin. There are three denotations of the word *flesh* in the Bible. First, *flesh* denotes the physical substance of the human body ([Gen. 2:21](#)), such as our muscles and sinews. Second, *flesh* denotes the corrupted body, the body that has been transmuted by indwelling sin ([Rom. 7:18](#)). Third, *flesh* denotes fallen mankind as a whole. In [Genesis 6:3](#) Jehovah said, “My Spirit will not strive with man forever, for he indeed is flesh.” This is the case of all mankind. It does not matter if our flesh is expressed beautifully, kindly, wickedly, or vilely; whatever comes out of man is of the flesh, is one with sin, and is sin.

**Moreover, Since the Flesh Denotes a Fallen Person,  
Every Fallen Person Being Sin**

Moreover, since the flesh denotes a fallen person ([6:3](#); [Rom. 3:20](#)), every fallen person is sin ([2 Cor. 5:21](#) and footnote 2). This is not merely a

matter of being sinful; instead, we are sin itself. In the *Life-study of Leviticus* Brother Lee speaks about his own experience of going to the Lord in prayer to deal with his sins when he was younger:

If we realize that we are sinful and begin to confess our sins, we may find that the more we confess, the more there is to confess. This was my experience in 1935. One day, having the deep sense that I needed to be alone with the Lord, I went to a secluded place, kneeled down, prayed, and began to confess my sins. My confession went on for a long time. Prior to that time, I did not know how sinful I was or how many sins I had. I saw that everything I had done since my youth was sinful, and I made a thorough confession to the Lord. (p. 180) [172]

In another place he says, “The more I confessed, the more I had to confess” (*The Collected Works of Witness Lee, 1988*, vol. 4, “The Present Advance of the Lord’s Recovery,” p. 534). Although he was confessing trespasses, all trespasses are the issue of indwelling sin; therefore, the trespass offering is closely related to the sin offering. All our trespasses and wrongdoings are committed because we are sin itself. The time must come when we receive light from the Lord so intensely that we despise ourselves, humble ourselves before Him, and confess, “Lord, I am sin.”

**THE SIN OFFERING SIGNIFYING  
THAT CHRIST WAS MADE SIN FOR US  
IN ORDER THAT THROUGH HIS DEATH ON THE CROSS  
SIN MIGHT BE CONDEMNED**

The sin offering ([Lev. 4:1-35](#)) signifies that Christ was made sin for us in order that through His death on the cross sin might be condemned ([vv. 1-3, 13-14, 22-23, 27-28; Rom. 8:3](#)). The more we realize our condition and situation, the more we have to praise God for preparing the sin offering. When I was preparing to speak this point, tears flowed from my eyes. I prayed, “O Christ, I am sin, but You were made sin on my behalf in order that through Your death on the cross, sin might be condemned.”

**Through Incarnation the Word,  
Who Is God, Becoming Flesh,  
in the Likeness of the Flesh of Sin,  
the Likeness of a Fallen Man**

Through incarnation the Word, who is God, became flesh, in the likeness of the flesh of sin, the likeness of a fallen man ([John 1:1, 14](#); [Rom. 8:3](#)). [John 1:1](#) and [14](#) reveal that the Word, who is God, became flesh. [Romans 8:3](#) says, “God, sending His own Son in the likeness of the flesh of sin.” The Word became flesh, but He did not have sin—He possessed only the likeness of the flesh of sin.

***Although Christ Was a Fallen Man Only in Likeness,  
When He Was on the Cross,  
God Counting That Likeness as Real***

Although Christ was a fallen man only in likeness, when He was on the cross, God counted that likeness as real ([2 Cor. 5:21](#)). [173]

***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 Being Condemned, the Old Man Being Crucified,  
Satan Being Destroyed,  
the World Being Judged,  
and the Ruler of the World Being Cast Out***

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 ([Rom. 8:3](#)), the old man was crucified ([6:6](#)), Satan was destroyed ([Heb. 2:14](#)), the world was judged, and the ruler of the world was cast out ([John 12:31](#)). Christ’s dying in the flesh on the cross was His being offered on the altar as the sin offering, where He fulfilled the type of the offering being killed and burned. By the one act of His death on the cross, sin, the old man, Satan, the world, and the ruler of the world were removed and dealt with. What a sin offering! What a death on the cross!

***Hence, through Christ’s Death in the Flesh  
All Negative Things Being Dealt With;  
This Being the Efficacy of the Sin Offering***

Hence, through Christ’s death in the flesh all negative things were dealt with; this is the efficacy of the sin offering ([1:29](#)). If we have a problem,

this offering has dealt with it. We are sin, but Christ died for us. He became sin on our behalf so that we, who are sin, could become the righteousness of God in Him (2 Cor. 5:21).

**Satan's Evil Nature in Man's Flesh  
Being Judged on the Cross through the Death of Christ  
in the Form of a Serpent  
So That the Believers May Have Eternal Life**

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 (John 3:14-16; 1:14; Rom. 8:3). As believers, we have eternal life. We, who were by nature serpents, received eternal life by looking upon Christ as the fulfillment of the bronze serpent that Moses lifted up in the wilderness. [174]

**As the One Who Did Not Know Sin,  
Christ Being Made Sin on Our Behalf  
So That We Might Become  
the Righteousness of God in Him**

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 (2 Cor. 5:21). When we consider this, we may wonder, "Can this really be true?" because this is such a great miracle. In Christ we are subjectively being made the righteousness of God.

**AFTER OUR REGENERATION  
OUR STILL NEEDING TO TAKE CHRIST AS OUR SIN OFFERING  
AND AS OUR TRESPASS OFFERING EVERY DAY**

After our regeneration we still need to take Christ as our sin offering (1 John 1:8; Exo. 29:35-36) and as our trespass offering (1 John 1:9) every day. We need to see how to take Christ as our sin offering. There are many details related to this experience. We need to read certain messages in the *Life-study of Leviticus* (msgs. 18—22, 25—26), certain chapters in *Christ as the Reality* (chs. 20—21), and other portions in the ministry to see all the details. We are unable to cover all these details in this crystallization-study; nevertheless, the following four main points,

regarding our experience, can help us to see how to take Christ as our sin offering and as our trespass offering on a daily basis.

### **Laying Hands on the Head of the Offering Signifying the Union of the Offerer with the Offering**

Laying hands on the head of the offering signifies the union of the offerer with the offering ([Lev. 4:4, 15, 24, 29, 33](#)). In Message 2 of this crystallization-study concerning the burnt offering, we presented much concerning this union. Every day we need to lay our hands on the head of Christ as our offering and keep our hands on Him. We need to identify with Him and take Him as the sin offering every moment. [Leviticus 4:4, 15, 24, 29, and 33](#) repeatedly speak of the offerer laying his hands on the head of the animal that was being offered. We need to learn to exercise our spirit deeply, not merely in a loud or excited way, to lay our hands on the head of Christ as our offering. This is the genuine exercise, the deeper exercise, of the spirit. [175]

### **Taking Christ as Our Sin Offering Meaning 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**

Taking Christ as our sin offering means that sin in the nature of fallen man is condemned ([Rom. 8:3](#)), that our old man is dealt with ([6:6](#)), that Satan as sin itself is destroyed ([Heb. 2:14](#)), that the world is judged, and that the ruler of the world is cast out ([John 12:31](#)). This means that we need to exercise to believe that these are all accomplished facts. Jesus did it all. We should not have unbelief but should pray, “Lord, I believe.” When He died on the cross, all these things took place.

### ***The Word Ruler in the Ruler of This World Implying Authority or Power and the Struggle for Power***

The word *ruler* in *the ruler of this world* implies authority or power and the struggle for power ([Luke 4:5-8](#); cf. [Matt. 20:20-21, 24](#); [3 John 9](#)). The ruler of the world—the one who is anti-God, who took the lead to rebel



against God's rule, and who first struggled with God for power—has been cast out. The devil has been cast out.

***The Struggle for Power Being the Result,  
the Issue, of the Flesh, Sin, the Old Man, Satan, the World,  
and the Ruler of the World***

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 ([Gal. 5:16-17, 24-26](#)).

***Sin Involving a Power Struggle,  
and the Law of Sin Being the Spontaneous Power, Strength,  
and Energy to Struggle with God***

Sin involves a power struggle, and the law of sin is the spontaneous power, strength, and energy to struggle with God ([Rom. 7:23; 8:2](#)). In the *Life-study of Leviticus* Brother Lee makes the point that there is a struggle in the universe between God and His archenemy, the devil (msg. 20). Regrettably, the devil has come into us. As fallen men, we have <sup>[176]</sup> become his children and his subjects. Therefore, the same kind of power struggle between God and the devil is going on within us as sinners. To sin is to exert energy to struggle with God, to disobey Him, and to do something against His will. This is to miss the mark, to be in error. There is a law within us called the law of sin and of death ([v. 2](#)). This law of sin works and operates in our members to fight against the law of good that is in our mind, and it always defeats us, captures us, and brings us into death ([7:23](#)). There is a power in us that struggles with God, which is the law of sin.

**Through Our Genuine, Intimate, Living,  
and Loving Fellowship with God, Who Is Light,  
Our Realizing That We Are Sinful,  
and Our Taking Christ as Our Sin Offering**

Through our genuine, intimate, living, and loving fellowship with God, who is light ([1 John 1:5; Col. 1:12](#)), we will realize that we are sinful, and we will take Christ as our sin offering ([1 John 1:5-9](#)). There are two sequences of the offerings in Leviticus. The first sequence ([1:1—6:7](#)) is the burnt offering, the meal offering, the peace offering, and then the sin and

the trespass offerings. Then, concerning the law of these offerings (v. 8—7:38), the sequence of the last three offerings changes. After the law of the burnt offering and the law of the meal offering, we have the law of the sin offering, the law of the trespass offering, and finally the law of the peace offering. The first sequence is according to our experience; the second relates to the view of God's economy.

When we experience Christ as our burnt offering (the One who is absolute for God), take Him as our meal offering (the perfect sinless man in His humanity), and enjoy Him as such, we have peace with God and have fellowship with Him and His people. According to [1 John 1:5](#), when we have this fellowship, the light comes in our experience, and we have fellowship with God, who is light. Under the shining of the divine light, we have a deep realization that we are sinful, and it is then that we experientially take Christ as our sin offering.

***The More We Love the Lord and Enjoy Him,  
the More Our Knowing How Evil We Are***

The more we love the Lord and enjoy Him, the more we will know how evil we are ([Isa. 6:5](#); [Luke 5:8](#); [Rom. 7:18](#)). This may sound unfamiliar, but it is our experience. I first consecrated my whole life to the [177] Lord when I was seventeen. I remember it as if it were yesterday. I loved the Lord and consecrated myself to Him. In a sense, I took Him as my burnt offering and my meal offering and enjoyed Him as my peace offering. However, as I loved Him and was flooded with His love, simultaneously, the light from the Spirit shined like daylight within me, even into every fiber and every corner of my being. That light exposed me and pointed out my sins, and I saw how sinful I was. This experience is difficult to describe. On one hand, we are melted by His love, and on the other hand, we hate ourselves. The more we love the Lord, the more we hate ourselves because we realize how evil, poor, and sinful we are.

***Realizing That We Have a Sinful Nature  
and Taking Christ as Our Sin Offering  
Causing Us to Be Judged and Subdued, and It Preserving Us,  
For It Causes Us Not to Have Any Confidence in Ourselves***

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 ([Phil. 3:3](#); cf. [Exo. 4:6](#)). When we take Christ as our sin offering, we will feel that we are judged and will be subdued because we are reminded of our fallen nature. This has a preserving effect. It is when we forget this that we sin. This is what happened with David ([2 Sam. 11](#)). Because of pride, he became loose. When we are not subdued, we no longer realize what we are made of and find ourselves outside of the realm of protection.

Realizing that we have a sinful nature and taking Christ as our sin offering causes us to have no confidence in ourselves, feeling that we cannot depend on ourselves. Not having confidence in ourselves is a sign that we are enjoying Christ as our sin offering.

*Needing to Learn from David's Experience  
Not to Have the Slightest Confidence in Ourselves*

We should learn from David's experience not to have the slightest confidence in ourselves ([Psa. 51](#)).

*God Using 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*

God uses the painful method of allowing us to fail so that we will <sup>[178]</sup> 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 (cf. [Lev. 6:28](#); [Deut. 8:2](#); [Luke 22:31-32](#); [Rom. 8:28](#)). We need to read and study all these points and seek to experience them.

**When We Enjoy Christ as Our Burnt Offering,  
the One Who Is Absolutely for God,  
Our Realizing How Sinful We Are,  
and Our Being Able to Enjoy Christ as Our Sin Offering**

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 ([Lev. 6:25-27](#)). In this point we come back to the burnt offering, which is the important base of the sin offering.

*Man, Created by God for the Purpose  
of Expressing and Representing God,  
Needing to Be for Nothing other than God  
and Needing to Be Absolutely for God*

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 ([Gen. 1:26](#); [Isa. 43:7](#)). This is where it all begins—we are not absolutely for God; therefore, we live in sin.

*Anything We Do out of Ourselves,  
Whether Good or Evil, Being for Ourselves,  
and Since It Is for Ourselves and Not for God,  
It Being Sinful in the Eyes of God*

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. Sin is not merely a matter of committing certain gross acts; it is also to be self-centered. Whenever we are self-centered, doing something or thinking about something for ourselves and not for God, this is sin in the eyes of God.

*If Our Serving the Lord Is for Ourselves,  
This Being Sin*

If our serving the Lord is for ourselves, this is sin ([Num. 18:1](#); [2 Kings 5:20-27](#); [Matt. 7:22-23](#)). Even serving the Lord is sin if we do it for ourselves. The Lord sometimes deeply touches us who serve Him <sup>[179]</sup> concerning this. The priest who was anointed to serve is the first one mentioned in the section concerning the sin offering ([Lev. 4:3](#)). We may have the anointing to serve, but if we do it out of ourselves and for ourselves, it becomes sin. [Second Kings 5:20-27](#) records an incident involving Elisha and his attendant that shows that doing something for ourselves in our service is sin.

*If We Preach Ourselves, This Being Sin*

If we preach ourselves, this is sin ([2 Cor. 4:5](#)). If we are not careful

while we are preaching Christ, the self will “slip out,” and before we know it, we will actually be preaching ourselves rather than Christ in His purity.

*If We Do Our Righteous Deeds,  
Such as Giving Alms, Praying, and Fasting,  
for Ourselves to Express and Display Ourselves,  
This Being Sin*

If we do our righteous deeds, such as giving alms, praying, and fasting, for ourselves to express and display ourselves, this is sin (Matt. 6:1-6). In [Matthew 6:1-6](#) the Lord spoke concerning the self-professed righteous ones about their giving alms, praying, and fasting. He said not to do these things before men, because to do so is to glorify and gratify the self. We should not do these things as a kind of display or outward show. Rather, we should do them in secret for the Father to see in secret. Doing righteous deeds in secret preserves and keeps us.

*If We Love Others for Ourselves—  
for Our Name, Position, Benefit, and Pride—This Being Sin*

If we love others for ourselves—for our name, position, benefit, and pride—this is sin ([Luke 14:12-14](#)).

*If We Raise Up Our Children for Ourselves and Our Future,  
This Being Sin*

If we raise up our children for ourselves and our future, this is sin (cf. [1 Cor. 7:14](#)). We can apply this principle to almost anything, including legitimate things, such as having a job or a business. If we do these things for ourselves and for our future, this is sin. We need to see, realize, and identify sin in a much deeper way than merely being aware of what we commonly consider to be sin. [180]

I hope that the burden in this training is being imparted into us. We need to be recovered to a daily experience of all the offerings. We are short in this matter. Because we are short in taking Christ as our sin offering, when we come to the Lord’s table meeting, we do not have much to praise the Lord about; rather, we mainly praise Him with generalities. I thank the Lord that many young brothers come forward to break the bread at the Lord’s table, but regrettably, much of their prayer to bless the bread and

the cup is rote, formulaic, and repetitive from meeting to meeting. Such prayers may be right, good, and marvelous, but there is an apparent lack of praises offered out of the saints' subjective experience of Christ. If we do not experience Christ as the offerings, we can utter only formal praises at the Lord's table. Such praises are not bad, but without the experiences of Christ as the offerings, our praises are not really offerings. We need to make up this lack by exercising our spirit day by day to experience Christ. May we all plunge into these messages and learn to take Christ as our sin offering.

### **THE BLOOD OF THE SIN OFFERING HAVING FOUR KINDS OF EFFECTS**

The blood of the sin offering had four kinds of effects. We should not forget about Christ's blood or consider it as something common but should thank God for it. In [Leviticus 4](#), which concerns the sin offering, there is a detailed description of four kinds of effects of the blood of the offered animals, typifying the efficacy and power of the blood of Jesus as the Lamb of God.

### **Some of the Blood Being 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**

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 ([vv. 5-6, 16-17](#)), signifying that the blood of Christ has been brought into the Holy of Holies in the heavens for our redemption ([Heb. 9:12](#)). [Hebrews 9:12](#) says that Christ, "not through the blood of goats and calves but through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption." In order to deeply enter into [\[181\]](#) the experience of the offerings in Leviticus, we need to study the book of Hebrews. The word *sin* occurs most often in the books of Romans, Hebrews, and 1 John. No one who accepts the book of Hebrews as part of the Word of God can say that there is not such a thing as sin in man. If there were no sin, there would be no condemnation, judgment, propitiation, or forgiveness. Because there is sin, all these things are real and even

necessary as crucial items in God's economy. The shedding of the blood is judicial in nature and not organic, but without this blood we cannot experience organic salvation.

According to [Hebrews 9:12](#), the Lord, through His own blood, entered once for all into the Holy of Holies, obtaining an eternal redemption. The blood was sprinkled in the Holy Place in front of the veil of the Holy of Holies. This was not for men but for God to see. When He sees the blood, when it is sprinkled in His presence, all His requirements on fallen man are satisfied. He accepts this blood on our behalf, and in His eyes we are free, released from sin, and can come to Him, be joined to Him, have fellowship with Him, and be one with Him. He is ready to be mingled with us because of the blood of His Son. We should pray, "Lord, thank You for Your blood—the blood that You brought into the heavenly tabernacle to sprinkle before the Father on our behalf."

**Some of the Blood Being 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**

Some of the blood was put on the horns of the incense altar ([Lev. 4:7a, 18a](#)), 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 ([Heb. 10:19](#)). This blood was sprinkled on the horns of the incense altar in the Holy Place, but it was intimately related to the Holy of Holies. The incense altar was the place where the priest contacted God through prayer and had communion with Him. Because the blood was there, his prayers were accepted. We should not think that we have any merit in ourselves to offer prayers to God. Nothing that we could utter would be accepted by Him if the blood of Christ had not been put upon the golden incense altar. Brother Lee learned from Brother Watchman Nee's example concerning the blood and prayer. Brother Lee says, "After [182] I had been with Brother Watchman Nee for quite a long time, I noticed that whenever we prayed together, he would always utter some deep words about applying the blood of the Lord Jesus...Whenever he prayed, he always applied the blood of the Lord Jesus" (*The Collected Works of Witness Lee, 1966*, vol. 1, "The Priesthood," p. 506).

We do not apply the blood merely because it is a form that is practiced in the local churches. Instead, we apply the blood because we realize that we have a deep need for it. We want to have unobstructed, open fellowship with God in the light. Therefore, we need the blood to cleanse us so that He will forgive us and cleanse us from every sin.

**Some of the Blood Being Put  
on the Horns of the Altar of Burnt Offering,  
Signifying That the Blood of Christ  
Is Effective for Our Redemption**

Some of the blood was put on the horns of the altar of burnt offering ([Lev. 4:25a, 30a, 34a](#)), signifying that the blood of Christ is effective for our redemption ([Eph. 1:7](#); [1 Pet. 1:18-19](#)). The blood put on the horns of the altar of burnt offering informs us that the blood of Christ, signified by the same blood that the priest took into the Holy of Holies to sprinkle in the presence of God, is wholly effective for our redemption. *Hymns*, #301 says, “Redeemed—how I love to proclaim it! / Redeemed by the blood of the Lamb.”

**The Rest of the Blood Being 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**

The rest of the blood was poured out at the base of the altar of burnt offering ([Lev. 4:7b, 18b, 25b, 30b, 34b](#)), 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 ([Heb. 9:14](#)). In this final application the rest of the blood was poured out like a river. [Zechariah 13:1](#) calls this poured-out blood “an opened fountain.” It was a river of blood that flowed out when the Roman soldier pierced the Lord’s side ([John 19:34](#)). His other wounds were due to human persecution, but the piercing of His side was part of God’s judgment of Him to open the way for the blood and water to flow out. [183]

This flowing blood is for peace in our conscience, assuring us that we are redeemed and accepted by God. *Hymns*, #1104 says, “Peace by the blood of Jesus!” We have peace for no other reason; we have peace only



because the Lord's blood has been sprinkled and poured out. We have a blood-purified conscience. According to [Hebrews 9:14](#), the blood has purified our conscience from dead works so that we can come directly to the living God and serve Him, worship Him, and be one with Him. The atonement is made; propitiation is accomplished; expiation is done. We are free to come into the presence of the King. *Hymns*, #551 says, "Hallelujah! / I have passed the riven veil, / Here the glories never fail.../ I am living in the presence of the King." Because of the blood, we are living and moving in the presence of the Triune God. The realization that we are in the presence of God should activate the law of rejoicing in us.

**AS A RESULT OF CHRIST BEING OUR SIN OFFERING  
AND CONDEMNING SIN IN THE FLESH,  
IT BEING POSSIBLE FOR US TO WALK  
NOT ACCORDING TO THE FLESH  
BUT ACCORDING TO THE SPIRIT**

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 ([Rom. 8:3-4](#)). Christ as our sin offering removes all the problems and opens the way. Therefore, we are no longer bound by the flesh or under the law but can walk according to the spirit and by the Spirit ([Gal. 5:16, 25](#)). By so doing, we are freed and can live a sinless life, the life that Christ lived. We can live Christ in actuality.

The *Life-study of Galatians* says, "The flesh is the uttermost expression of the fallen tripartite man, and the Spirit is the ultimate realization of the processed Triune God" (pp. 135-136). The flesh as the uttermost expression of the fallen tripartite man is sin. *Truth Lessons—Level Two*, volume 4, says, "Because of Christ's redemption and the Spirit's work of regeneration, we who have received God's dispensing can walk by the Spirit, by the processed Triune God, instead of by the flesh, by our fallen being" (p. 63). The expression *instead of* in this quotation indicates that there is now an option. In *The Conclusion of the New Testament* Brother Lee says, "The believers have the all-inclusive life-giving Spirit in their spirit that they may live, walk, and have their being in this Spirit" (p. 3322).—M. C.

