

CRYSTALLIZATION-STUDY OF LEVITICUS (1)

Appreciating Christ as the Reality of the Trespass Offering (Message 9)

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

- I. “Behold, the Lamb of God, who takes away the sin of the world!”—John 1:29:
 - A. Christ died on the cross as the Lamb of God to deal with sin and sins and to take away sin from the human race.
 - B. Christ as the Lamb of God fulfilled the requirements of God’s righteousness, holiness, and glory—Gen. 3:24; Rom. 2:5; Heb. 12:29; 9:5.
 - C. Christ as the redeeming Lamb was foreknown before the foundation of the world, that is, before the creation of the universe, but was manifested for our sake—1 Pet. 1:20.
 - D. Christ is “the Lamb who was slain from the foundation of the world,” from the time creation came into existence—Rev. 13:8.
- II. As the reality of the trespass offering, “Christ died for our sins”—1 Cor. 15:3:
 - A. The first thing Paul delivered to the saints in the gospel was that Christ died for our sins—v. 3.
 - B. The word *for* indicates that Christ died a vicarious death:
 1. We needed Him to die as our Substitute.
 2. As our Savior, He represented us to die for our sins in order to accomplish redemption—Matt. 1:21; Luke 2:11; Acts 13:23; 1 Tim. 1:15; Titus 2:14.
- III. As the reality of the trespass offering, “Christ also has suffered once for sins, the Righteous on behalf of the unrighteous,” that He might bring us to God—1 Pet. 3:18:
 - A. *Sins* here refers to the sins we commit in our outward conduct—Heb. 9:28. [248]
 - B. *On behalf of* indicates that Christ’s death was for redemption, not for martyrdom.
 - C. Christ, the righteous One, was judged on behalf of us, the

- unrighteous, by the righteous God so that He might remove the barrier of our sins and bring us to God.
- D. Christ redeemed us from our sins back to God, from our unrighteous manner of life back to the righteous God.
- IV. As the reality of the trespass offering, Christ “bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed”—[1 Pet. 2:24](#):
- A. According to [Isaiah 53:6](#), when Christ was on the cross, God took all our sins and put them upon the Lamb of God:
1. [Hebrews 9:28](#) says that Christ has been “offered once to bear the sins of many.”
 2. Christ died once to bear our sins, and He suffered the judgment for us on the cross—[Isa. 53:5, 11](#).
- B. When the Lord offered up Himself as a sacrifice on the cross, He bore up our sins in His body on the cross, the true altar for propitiation—[Heb. 7:27](#).
- C. In the death of Christ, we died to sins so that we might live to righteousness; this living to righteousness is in the resurrection of Christ—[1 Pet. 2:24](#); [Rom. 6:8, 10-11, 18](#); [Eph. 2:6](#); [John 14:19](#); [2 Tim. 2:11](#):
1. Righteousness is a matter of God’s government—[Psa. 89:14](#).
 2. We were saved so that we might live rightly under the government of God, that is, in a way that matches the righteous requirement of His government.
- D. “By whose bruise you were healed”—[1 Pet. 2:24b](#):
1. On the one hand, Christ’s bruise that heals us keeps us away from sins by His death.
 2. On the other hand, this healing enlivens us so that we may live to righteousness.
- V. As the reality of the trespass offering, Christ “Himself is the propitiation for our sins”—[1 John 2:2](#):
- A. “Herein is love, not that we loved God but that He loved us and sent His Son as a propitiation for our sins”—[4:10](#).
- B. The Lord Jesus is the propitiatory sacrifice for our sins: [\[249\]](#)
1. Christ offered Himself to God as a sacrifice for our sins not only for our redemption but also for God’s satisfaction—[Heb. 9:28](#).
 2. Through Christ’s vicarious death and in Him as our Substitute, God is satisfied and appeased; hence, Christ is the propitiation between God and us.
- C. [Hebrews 2:17](#) reveals that Christ has made propitiation for our

sins:

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

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

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

1. An age is a part of the world as the satanic system.
2. An age refers to a section, an aspect, the present or modern appearance, of the system of Satan, which is used by him to usurp and occupy people and to keep them away from God and His purpose.
3. The present age is the present section of Satan's cosmos, his world system—[1 John 2:15](#).
4. Whereas sins are devilish, the present age is satanic—[Rom. 12:2](#).

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

1. Christ was crucified for our sins so that we might be delivered from the present evil age.
2. If we would be delivered from the present evil age, sins must be dealt with.

C. According to the context of the book of Galatians, the present evil age in [1:4](#) refers to the religious world, the religious course of the world: [\[250\]](#)

1. This is confirmed by [6:14-15](#), where circumcision is considered part of the world—the religious world to which Paul was crucified.
2. Christ gave Himself for our sins for the purpose of rescuing us out of religion, the present evil age; this principle is the same with the believers in Paul's time and with us today.

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

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

forgiveness of sins.

- B. Without the shedding of blood, there is no forgiveness of sins—[Heb. 9:22](#).
- C. The Lord’s blood was poured out for the forgiveness of sins, and the new covenant has been enacted through His blood—[Luke 22:20](#):
 - 1. The blood of the Lord Jesus has made a complete redemption for us so that all our sins may be forgiven.
 - 2. His blood satisfied God’s righteousness and redeemed us from our fallen condition back to God and to God’s blessing.
 - 3. In His death on the cross as the trespass offering, Christ poured out His blood so that the new covenant may be enacted and the believers’ sins may be forgiven—[Matt. 26:28](#).
 - 4. “The blood of Jesus His Son cleanses us from every sin,” and God is “faithful and righteous to forgive us our sins and cleanse us from all unrighteousness”—[1 John 1:7, 9](#).

VIII. As the reality of the trespass offering, Christ, “having made purification of sins, sat down on the right hand of the Majesty on high”—[Heb. 1:3](#):

- A. “This One, having offered one sacrifice for sins, sat down forever on the right hand of God”—[10:12](#):
 - 1. Christ has put away sins by offering Himself to God as the sacrifice for sin.
 - 2. His sitting down forever at the right hand of God is a sign and proof that the taking away of sins has been accomplished—[v. 12](#). [251]
- B. Christ has made “purification of sins”—[1:3](#):
 - 1. In [verse 3](#) *purification* indicates that our sins have been washed away.
 - 2. Christ accomplished purification of sins once for all; He shed His blood once and accomplished an eternal cleansing.
 - 3. According to the typology in [Leviticus 16](#), the Lord Jesus brought His own blood into the Holy of Holies in the heavens and sprinkled it before God in order to make propitiation for our sins so that we might be cleansed and “from all...sins...be clean” before God—[v. 30](#); [Heb. 12:22, 24](#).
- C. Because Christ offered Himself to God through the eternal Spirit, His offering of Himself was once for all, and the redemption accomplished through His death is eternal, having an eternal

MESSAGE NINE

APPRECIATING CHRIST AS THE REALITY OF THE TRESPASS OFFERING

As a conclusion to this message on appreciating Christ as the reality of the trespass offering, we will cover a series of points on the subjective issue of our appreciating and cherishing the Lord's being a sacrifice for our sins, as both our sin offering and our trespass offering. However, before such a pleasant and practical word, we must begin with some fellowship concerning sins and trespasses.

[Ephesians 2:1](#) says, "You, though dead in your offenses and sins." This one short phrase summarizes the condition of the fallen human race. This verse mentions two items: offenses and sins. A sin is a kind of trespass, but it is something more evil. Footnote 3 on [Ephesians 2:1](#) says, "Offenses are acts that overstep the limit of one's rights. Sins are evil doings." Before we were saved, we were spiritually dead in offenses and sins. We need to realize that this is our background and that because of this background we need Christ as the fulfillment of the sin offering and the trespass offering for our redemption from sins.

In our speaking, we stand with the word of God. Because of this, we may speak some things that are not politically correct. However, we have no intention to fight a so-called cultural war. As we minister the Lord's word, we must remember that the foremost requirement in stewards is faithfulness ([1 Cor. 4:2](#)). We must be faithful to the word of God. We will never prostitute or adulterate God's word. We do not seek to fight with anyone, and we are not social reformers. We are here simply to minister God's pure word to God's people so that they may know how to live.

What do the Scriptures say concerning sins? The Lord spoke of sins a number of times. In [Matthew 15:18-19](#) He said, "The things which proceed out of the mouth come out of the heart, and those defile the man. For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false witnessings, blasphemies." The heart of fallen man, like a tree, bears fruit, which is manifested as a multitude of sins [253] and evil doings, including evil reasonings, murders, adulteries, fornications, thefts, false

witnessings, and blasphemies. This is the Lord's word.

Paul also speaks of sins. We will consider two lists from Paul's writings, one in [Romans 1](#) and one in [Galatians 5](#). [Galatians 5:19-21](#) lists the works of the flesh. Sin is in our flesh, and the works of the flesh are the manifestation of indwelling sin in our activities and conduct.

[Romans 1:29-31](#) is part of a portion of the Word condemning all mankind in general. Here Paul exposes fallen man as "being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, malignity; whisperers, slanderers, hateful to God, insolent, arrogant, boasters, inventors of evil things, disobedient to parents, senseless, faithless, affectionless, merciless." Earlier in the chapter Paul says that God gave man up to uncleanness ([v. 24](#)), to passions of dishonor ([v. 26](#)), and to a disapproved mind ([v. 28](#)). For God to give up a person is a most serious matter.

It is important to note that being given up by God to these three evil conditions is especially manifested in the sin of fornication. The footnote on [verse 24](#) says, "The consequence of such a giving up is fornication ([vv. 24, 26-27](#)), which violates a governing and controlling principle and brings in confusion. Every kind of evil issues from this fornication ([vv. 29-32](#))." The governing and controlling principle is God's principle in His creation, particularly in His creation of man. Fornication damages God's economy and His purpose. It damages the humanity of an individual, and it damages families and society. In *Christ as the Reality* Brother Lee gives fourteen messages on the meal offering. In a message entitled "The Humanity of Jesus for the Spiritual Warfare," Brother Lee says, "Satan is so subtle. He injects all his evil, satanic, devilish concepts and ideas into the young and fresh mentality of the young generation. This is his primary aim; he is out to damage the human mentality" (*The Collected Works of Witness Lee, 1971, vol. 2, p. 112*). Brother Lee outlines three issues of this kind of mental damage—fornication, suicide, and mental illness. Regarding fornication, Brother Lee says,

The issue of this kind of mental damage is of three categories. The first is fornication. In the past five or six years, I have heard much concerning this matter. Among today's young people, especially the so-called hippies, there are innumerable cases of fornication. They live just like animals. They do not even care for this word *fornication*. I believe that in their dictionary they do not have such a word. It is [\[254\]](#) all done without shame. In the whole Bible the greatest and most sinful act in God's eyes is idol

worship. Fornication is second. Idol worship is an insult to God, and fornication is a damage to humanity. God created humanity for His divine purpose, but Satan damages this humanity by fornication.

On some occasions, the Lord Jesus tore down all the rituals and ordinances of the Old Testament. But He did not tear down the law concerning fornication; rather, He enforced it even the more. When the Pharisees spoke with Him about divorce, the Lord asserted that Moses had allowed them to divorce their wives because of their hardness of heart, but from the beginning it was not so ([Matt. 19:3-9](#)). The Lord enforced the commandment regarding fornication much more than it had been in the Old Testament times ([5:27-28](#)). This is because nothing damages our humanity like fornication. Paul says that any act we commit is outside our body, but fornication damages our body ([1 Cor. 6:18](#)). Oh, the enemy is so subtle! He first injects so many devilish concepts into the mentality of the young people, and the first issue of this is fornication. (pp. 112-113)

[Galatians 5:19-21](#) says, “The works of the flesh are manifest, which are such things as fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, factions, divisions, sects, envyings, bouts of drunkenness, carousings, and things like these, of which I tell you beforehand, even as I have said before, that those who practice such things will not inherit the kingdom of God.” Notice that fornication is the first item on this list. Footnote 1 on [verse 19](#) divides these items into three categories, showing that all three parts of our fallen being are involved with the corrupted, evil flesh:

The flesh is the expression of the old Adam. The fallen life of the old Adam is expressed practically in the flesh, and the works of the flesh, such as those listed in [verses 19 through 21](#), are different aspects of such a fleshly expression. Fornication, uncleanness, lasciviousness, bouts of drunkenness, and carousings are related to the lust of the corrupted body. Enmities, strife, jealousy, outbursts of anger, factions, divisions, sects, and envyings are related to the fallen soul, which is very closely related to the corrupted body. Idolatry and sorcery are related to the deadened spirit. This proves [\[255\]](#) that the three parts of our fallen being—body, soul, and spirit—are all involved with the corrupted, evil flesh.

Some of these items are evil passions; some belong to demonic worship, which is related to the deadened spirit. Some items concern evil moods. We may consider our moods as nothing, but they are a work of the flesh. Some, like drunkenness and carousings, are related to dissipation. Last, in the realm of the church, even divisions and parties are works of the flesh.

These lists that Paul wrote are very plain in the word of God. They are the utterance of the Spirit in the apostle's teaching to tell us beyond a shadow of doubt what is meant by "offenses and sins" in [Ephesians 2:1](#).

Trespass and *sin* are not the same word in the Bible. To trespass is to go beyond a limit, to pass one's right in place or in action and, as a result, cause harm to other people. In Old Testament terms to trespass is to violate God's ordinances. In the New Testament the Greek word for *trespass* is *paraptoma*, which means a "misstep" (cf. [Rom. 11:11-12](#)), "wrongdoing," "error," "misdeed," "breach," "transgression," or "offense." The Recovery Version of the New Testament usually translates this word as "offense." In view of this definition of *trespass*, we must agree with [Romans 3:23](#), which says, "All have sinned and fall short of the glory of God." Our trespasses—whether large or small, seen or unseen, something of which we are conscious or something of which we are unaware—constitute offenses to God and are sins before God.

The sin offering and the trespass offering are not secondary. They are two of the five main offerings, and they are indispensable for our fellowship with God and for the proper worship of God. The outline of this message is structured upon eight verses. As we go through these points, we should be sober in the spirit of our mind. I pray that, as we see the basic and important truths in this message, we will also touch the reality behind these truths. The reality is Christ Himself as the reality of the trespass offering.

"BEHOLD, THE LAMB OF GOD, WHO TAKES AWAY THE SIN OF THE WORLD!"

[John 1:29](#) says, "Behold, the Lamb of God, who takes away the sin of the world!" This is a gospel verse. The bulls, goats, sheep, and lambs in the Old Testament are merely types. There is only one true Lamb of God, who was foreordained and foreknown by God. The Lamb of God is God's redeeming lamb, the unique sacrifice desired by God. [256]

Christ Dying on the Cross as the Lamb of God

to Deal with Sin and Sins and to Take Away Sin from the Human Race

Christ died on the cross as the Lamb of God to deal with sin and sins and to take away sin from the human race. It seems that we are preaching the gospel in this message. Dear sinners, Christ died on the cross as the Lamb of God to deal with sin and sins and to take away sin from the human race. This is good news!

Christ as the Lamb of God Fulfilling the Requirements of God's Righteousness, Holiness, and Glory

Christ as the Lamb of God fulfilled the requirements of God's righteousness, holiness, and glory ([Gen. 3:24](#); [Rom. 2:5](#); [Heb. 12:29](#); [9:5](#)). In the second three hours of Christ's suffering on the cross as the Lamb of God, all the sins that have ever been committed or ever will be committed by any man were laid upon Him ([1 Pet. 2:24](#)). Laden with sins, being in the likeness of the flesh of sin ([Rom. 8:3](#)), and having been made sin itself ([2 Cor. 5:21](#)), Christ bore the whole judgment of the wrath of God. Christ fulfilled the requirements of God's righteousness, holiness, and glory because He was perfect and without spot or blemish. Only this Lamb could die in our stead as our Substitute.

When Christ died for us, God was satisfied. God wants to be life to man and make man the same as He is. God waited for thousands of years for the time when His Son would die as the Lamb of God for the sake of man, whom God had created for Himself and loved. As the Lamb of God, Christ took away sin and solved all the problems between God and man. The requirements of God's righteousness, holiness, and glory, represented by the flaming sword and the cherubim that guarded the way to the tree of life ([Gen. 3:24](#)), were satisfied, and the way was opened for us to come to God once again ([Heb. 10:19-20](#)). When Christ was on the cross, the righteous judgment of God was upon Him; God as a consuming fire ([12:29](#)) was burning Him. This was not a physical fire, but the divine fire was there burning and consuming this sacrifice.

Christ as the reality of the trespass offering satisfied God and accomplished redemption for sins. [Hebrews 9:5](#) mentions the expiation cover. Christ is the propitiation place, which is typified by the expiation cover, the lid of the Ark in the Holy of Holies. This is expounded [\[257\]](#) in marvelous detail in footnote 2 on [Romans 3:25](#). In brief, Christ is both the

propitiation for our sins and the place of propitiation.

**Christ as the Redeeming Lamb
Being Foreknown before the Foundation of the World,
That Is, before the Creation of the Universe,
but Being Manifested for Our Sake**

Christ as the redeeming Lamb was foreknown before the foundation of the world, that is, before the creation of the universe, but was manifested for our sake (1 [Pet. 1:20](#)).

**Christ Being “the Lamb Who Was Slain
from the Foundation of the World,”
from the Time Creation Came into Existence**

Christ is “the Lamb who was slain from the foundation of the world,” from the time creation came into existence ([Rev. 13:8](#)). Although Jesus died two thousand years ago, God foreknew, chose, anointed, and commissioned Him in eternity past (1 [Pet. 1:20](#)). God appointed Christ, whom He fully approved, to fulfill all that God had planned for the accomplishment of His eternal purpose, including the accomplishment of redemption. In addition, Christ is also “the Lamb who was slain from the foundation of the world” ([Rev. 13:8](#)). In other words, Christ as the Lamb was slain from the time creation came into existence. Our mind can hardly grasp this fact, yet this is God’s word. God planned for the Lamb to be slain; it was not a spur-of-the-moment decision or an accident. God foreknew and selected this Lamb, and He was slain from the foundation of the world. Then in time, two thousand years ago, “at the consummation of the ages” ([Heb. 9:26](#)), that is, at the completion of the Old Testament age, Christ offered Himself to God in His first manifestation. He will also have a second manifestation, but He was first “manifested for the putting away of sin through the sacrifice of Himself” (v. 26). [First John 3:5](#) says, “He was manifested that He might take away sins.” In the words of *Hymns*, #185, “Praise the Lamb, for He is worthy! / Sweet eternal strain.” The Lamb took away our sins!

**AS THE REALITY OF THE TRESPASS OFFERING,
“CHRIST DIED FOR OUR SINS”**

As the reality of the trespass offering, “Christ died for our sins” (1 [Cor.](#)

15:3). [First Corinthians 15:3](#) says, “I delivered to you, first of [258] all, that which also I received, that Christ died for our sins according to the Scriptures.”

The First Thing Paul Delivered to the Saints in the Gospel Being That Christ Died for Our Sins

The first thing Paul delivered to the saints in the gospel was that Christ died for our sins (v. 3). This is the first point in our preaching of the gospel: Christ died for our sins.

The Word *for* Indicating That Christ Died a Vicarious Death

Our Needing Him to Die as Our Substitute

The word *for* indicates that Christ died a vicarious death. We needed Him to die as our Substitute. We should have been judged and killed, but we were not, because our Savior, Jesus Christ, died on our behalf.

As Our Savior, His Representing Us to Die for Our Sins in Order to Accomplish Redemption

As our Savior, He represented us to die for our sins in order to accomplish redemption ([Matt. 1:21](#); [Luke 2:11](#); [Acts 13:23](#); [1 Tim. 1:15](#); [Titus 2:14](#)). All these verses speak of our Savior. [Matthew 1:21](#) says, “She will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.” We love the name of Jesus our Savior, who saves us from our sins. [First Timothy 1:15](#) says, “Faithful is the word and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am foremost.” Christ Jesus is the Savior of sinners. [Titus 2:13-14](#) says, “Our great God and Savior, Jesus Christ, who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.” We thank the Lord for dying for our sins.

**AS THE REALITY OF THE TRESPASS OFFERING,
“CHRIST ALSO HAS SUFFERED ONCE FOR SINS,
THE RIGHTEOUS ON BEHALF OF THE UNRIGHTEOUS,”**

THAT HE MIGHT BRING US TO GOD

As the reality of the trespass offering, “Christ also has suffered once for sins, the Righteous on behalf of the unrighteous,” that He might bring us to God (1 Pet. 3:18). The Old Testament priests had to offer the same sacrifices daily, but Christ’s sacrifice is once for all (Heb. 10:11-12; [259] 7:27). Christ suffered once for sins, being put to death in the flesh, that He might bring us to God.

Sins Here Referring to the Sins We Commit in Our Outward Conduct

Sins here refers to the sins we commit in our outward conduct (9:28). Christ suffered for these sins. Hebrews 9:28 says, “So 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.”

On Behalf of Indicating That Christ’s Death Was for Redemption, Not for Martyrdom

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

Christ, the Righteous One, Being Judged on Behalf of Us, the Unrighteous, by the Righteous God So That He Might Remove the Barrier of Our Sins and Bring Us to God

Christ, the righteous One, was judged on behalf of us, the unrighteous, by the righteous God so that He might remove the barrier of our sins and bring us to God. All the barriers between us and God have been removed. Hebrews 10:19-20 says, “Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.” Now we, who were sinners, have direct access to God.

Christ Redeeming Us from Our Sins Back to God, from Our Unrighteous Manner of Life

Back to the Righteous God

Christ redeemed us from our sins back to God, from our unrighteous manner of life back to the righteous God. Once we were far from God; now we have returned to Him.

**AS THE REALITY OF THE TRESPASS OFFERING,
CHRIST “BORE UP OUR SINS IN HIS BODY ON THE TREE,
IN ORDER THAT WE, HAVING DIED TO SINS,
MIGHT LIVE TO RIGHTEOUSNESS;
BY WHOSE BRUISE YOU WERE HEALED”**

As the reality of the trespass offering, Christ “bore up our sins in [260] His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed” (1 Pet. 2:24). In the second part of this verse, Peter quotes from [Isaiah 53:5](#).

**According to Isaiah 53:6,
When Christ Was on the Cross,
God Taking All Our Sins
and Putting Them upon the Lamb of God**

According to [Isaiah 53:6](#), when Christ was on the cross, God took all our sins and put them upon the Lamb of God. [Isaiah 53:6](#) says, “We all like sheep have gone astray; / Each one of us has turned to his own way, / And Jehovah has caused the iniquity of us all / To fall on Him.”

***Hebrews 9:28 Saying That Christ
Has Been “Offered Once to Bear the Sins of Many”***

[Hebrews 9:28](#) says that Christ has been “offered once to bear the sins of many.”

***Christ Dying Once to Bear Our Sins,
and His Suffering the Judgment for Us on the Cross***

Christ died once to bear our sins, and He suffered the judgment for us on the cross ([Isa. 53:5, 11](#)). [Isaiah 53:5](#) says, “He was wounded because of our transgressions; / He was crushed because of our iniquities; / The chastening

for our peace was upon Him, / And by His stripes we have been healed.” Verse 11 continues, “He will see the fruit of the travail of His soul, / And He will be satisfied; / By the knowledge of Him, the righteous One, My Servant, will make the many righteous, / And He will bear their iniquities.”

**When the Lord Offered Up Himself
as a Sacrifice on the Cross,
His Bearing Up Our Sins in His Body on the Cross,
the True Altar for Propitiation**

When the Lord offered up Himself as a sacrifice on the cross, He bore up our sins in His body on the cross, the true altar for propitiation ([Heb. 7:27](#)). The cross, the wood from a tree that the Lord was nailed to, was the true altar on which the Lord offered Himself. While He was hanging on the cross, all our sins, which were innumerable, were hanging upon Him. How many sins have been committed in the history of [261] mankind? All of them were hanging upon Jesus’ body on the cross. On the cross He made propitiation to God for us by appeasing God and satisfying all His righteous requirements.

**In the Death of Christ, Our Dying to Sins
So That We Might Live to Righteousness;
This Living to Righteousness
Being in the Resurrection of Christ**

In the death of Christ, we died to sins so that we might live to righteousness; this living to righteousness is in the resurrection of Christ ([1 Pet. 2:24](#); [Rom. 6:8, 10-11, 18](#); [Eph. 2:6](#); [John 14:19](#); [2 Tim. 2:11](#)). [Romans 6:8](#) says, “If we have died with Christ, we believe that we will also live with Him.” Because of the new life that we received in His resurrection, we are no longer inclined to live to sin. We have died with Christ, and for the death which He died, He died to sin once for all ([v. 10](#)). Therefore, we must reckon ourselves to be dead to sin, but living to God ([v. 11](#)). Then [verse 18](#) says, “Having been freed from sin, you were enslaved to righteousness.” Righteousness is now our master. [Second Timothy 2:11](#) therefore says, “Faithful is the word: For if we died with Him, we will also live with Him.”

Righteousness Being a Matter of God's Government

Righteousness is a matter of God's government ([Psa. 89:14](#)).

***Our Being Saved So That We Might Live Rightly
under the Government of God,
That Is, in a Way That Matches
the Righteous Requirement of His Government***

We were saved so that we might live rightly under the government of God, that is, in a way that matches the righteous requirement of His government. God has a throne, and God has a government. To trespass is to violate the laws in God's government and to offend God's rule.

“By Whose Bruise You Were Healed”

***On the One Hand,
Christ's Bruise That Heals Us
Keeping Us Away from Sins by His Death***

[First Peter 2:24b](#) says, “By whose bruise you were healed.” On the one hand, Christ's bruise that heals us keeps us away from sins by His [\[262\]](#) death. Christ's bruise has a healing effect on us, who were sinners, to keep us away from sins.

***On the Other Hand, This Healing Enlivening Us
So That We May Live to Righteousness***

On the other hand, this healing enlivens us so that we may live to righteousness. We must spend more time to study the healing effect of Christ's death in order to appreciate these two aspects of being healed to live apart from sin and to live to righteousness. This is a great thing.

**AS THE REALITY OF THE TRESPASS OFFERING,
CHRIST “HIMSELF IS THE PROPITIATION FOR OUR SINS”**

As the reality of the trespass offering, Christ “Himself is the propitiation for our sins” ([1 John 2:2](#)). He is not only the One who propitiates or the

place of propitiation; He Himself is our propitiation, the propitiatory sacrifice.

**“Herein Is Love, Not That We Loved God
but That He Loved Us and Sent His Son
as a Propitiation for Our Sins”**

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

**The Lord Jesus
Being the Propitiatory Sacrifice for Our Sins**

*Christ Offering Himself to God as a Sacrifice for Our Sins
Not Only for Our Redemption but Also for God’s Satisfaction*

The Lord Jesus is the propitiatory sacrifice for our sins. Christ offered Himself to God as a sacrifice for our sins not only for our redemption but also for God’s satisfaction ([Heb. 9:28](#)). On the one hand, we needed to be redeemed, and on the other hand, God needed to be satisfied and appeased.

*Through Christ’s Vicarious Death and in Him
as Our Substitute, God Being Satisfied and Appeased;
Hence, Christ Being the Propitiation between God and Us*

Through Christ’s vicarious death and in Him as our Substitute, God is satisfied and appeased; hence, Christ is the propitiation between God and us. With respect to our sins, I believe that if we could see God, He [\[263\]](#) would be looking at Christ and saying, “I am satisfied and at peace with all the sinners who have believed.”

**Hebrews 2:17 Revealing
That Christ Has Made Propitiation for Our Sins**

*The Lord Jesus Making Propitiation for Our Sins
to Reconcile Us to God
by Satisfying God’s Righteous Demands on Us*

[Hebrews 2:17](#) reveals that Christ has made propitiation for our sins. The Lord Jesus made propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us.

*Through His Work on the Cross
Christ Making Propitiation for Our Sins;
This Meaning That He Appeased God for Us*

Through His work on the cross Christ made propitiation for our sins; this means that He appeased God for us.

*By Appeasing God's Righteousness
and All His Requirements on Us,
Christ Having Settled Every Problem
between Us and God*

By appeasing God's righteousness and all His requirements on us, Christ has settled every problem between us and God. There is no problem or sin that God regards as too terrible. If we confess, deal with our sins, and take Christ as our sin offering and trespass offering, we may boldly claim with a pure conscience the propitiation that Christ accomplished on the cross between us and God.

**AS THE REALITY OF THE TRESPASS OFFERING,
CHRIST "GAVE HIMSELF FOR OUR SINS
THAT HE MIGHT RESCUE US OUT OF THE PRESENT EVIL AGE
ACCORDING TO THE WILL OF OUR GOD AND FATHER"**

**Although Christ Was Crucified for Our Sins,
the Goal of His Crucifixion Being to Rescue Us
out of the Present Evil Age**

As the reality of the trespass offering, Christ "gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father" ([Gal. 1:4](#)). Although Christ was crucified [264] for our sins, the goal of His crucifixion was to rescue us out of the present evil age. Christ did not die for us so that we could merely be purified and forgiven; His goal was to rescue us out of the world and, in particular, out of the

present evil age in which we find ourselves.

***An Age Being a Part of the World
as the Satanic System***

An age is a part of the world as the satanic system.

***An Age Referring to a Section, an Aspect,
the Present or Modern Appearance, of the System of Satan,
Which Is Used by Him to Usurp and Occupy People
and to Keep Them Away from God and His Purpose***

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

***The Present Age Being the Present Section
of Satan's Cosmos, His World System***

The present age is the present section of Satan's cosmos, his world system ([1 John 2:15](#)). Christ died to rescue us out of the particular section of the age in which we are now living.

Whereas Sins Are Devilish, the Present Age Being Satanic

Whereas sins are devilish, the present age is satanic ([Rom. 12:2](#)). Therefore, Paul charges us in [Romans 12:2](#) not to be fashioned according to this age, but to be transformed by the renewing of the mind.

**Apart from the Crucifixion of Christ,
Our Having No Way to Deal with Sins,
behind Which the Devil Hides,
or the Evil Age, behind Which Satan Hides**

***Christ Being Crucified for Our Sins
So That We Might Be Delivered from the Present Evil Age***

Apart from the crucifixion of Christ, we have no way to deal with sins,

behind which the devil hides, or the evil age, behind which Satan hides (Gal. 1:4). Christ was crucified for our sins so that we might be delivered from the present evil age. [265]

***If We Would Be Delivered from the Present Evil Age,
Our Sins Having to Be Dealt With***

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

**According to the Context of the Book of Galatians,
the Present Evil Age in 1:4 Referring to the Religious World,
the Religious Course of the World**

According to the context of the book of Galatians, the present evil age in 1:4 refers to the religious world, the religious course of the world. The evil age at Paul's time was the religious world of Judaism. Some of the believers at that time were still bound up and enslaved under the keeping of Old Testament commandments and ordinances. They needed to realize that they had been freed, rescued, and released from that age into the age of the new covenant.

***This Being Confirmed by 6:14-15,
Where Circumcision Is Considered Part of the World—
the Religious World to Which Paul Was Crucified***

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

***Christ Giving Himself for Our Sins for the Purpose
of Rescuing Us out of Religion, the Present Evil Age;
This Principle Being the Same with the Believers
in Paul's Time and with Us Today***

Christ gave Himself for our sins for the purpose of rescuing us out of religion, the present evil age; this principle is the same with the believers in Paul's time and with us today. Today we find ourselves living in an evil religious age, that of religious Christianity. Christ died to save us out of this religious age in which we live so that we may be a new creation.

**AS THE REALITY OF THE TRESPASS OFFERING,
THE LORD JESUS SAYING, “THIS IS MY BLOOD OF THE COVENANT,
WHICH IS BEING Poured OUT FOR MANY
FOR FORGIVENESS OF SINS”**

**The Lord’s Blood Being Required by God’s Righteousness
for the Forgiveness of Sins**

As the reality of the trespass offering, the Lord Jesus said, “This is My [266] blood of the covenant, which is being poured out for many for forgiveness of sins” ([Matt. 26:28](#)). The Lord’s blood was required by God’s righteousness for the forgiveness of sins.

**Without the Shedding of Blood,
There Being No Forgiveness of Sins**

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

**The Lord’s Blood Being Poured Out
for the Forgiveness of Sins, and the New Covenant
Having Been Enacted through His Blood**

The Lord’s blood was poured out for the forgiveness of sins, and the new covenant has been enacted through His blood ([Luke 22:20](#)). The blood of the Lord Jesus has made a complete redemption for us so that all our sins may be forgiven. His blood satisfied God’s righteousness and redeemed us from our fallen condition back to God and to God’s blessing. In His death on the cross as the trespass offering, Christ poured out His blood so that the new covenant could be enacted and the believers’ sins could be forgiven ([Matt. 26:28](#)). [First John 1:7](#) says, “The blood of Jesus His Son cleanses us from every sin,” and [verse 9](#) says that God is “faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.”

With God, to forgive is to forget. Our sins have been removed as far as the east is from the west ([Psa. 103:12](#)); therefore, let us not dredge up our sins after they have already been confessed. His blood affords us complete

forgiveness and cleansing from our sins.

**AS THE REALITY OF THE TRESPASS OFFERING, CHRIST,
“HAVING MADE PURIFICATION OF SINS,
SAT DOWN ON THE RIGHT HAND OF THE MAJESTY ON HIGH”**

As the reality of the trespass offering, Christ, “having made purification of sins, sat down on the right hand of the Majesty on high” ([Heb. 1:3](#)).

**“This One, Having Offered One Sacrifice for Sins,
Sat Down Forever on the Right Hand of God”**

*Christ Having Put Away Sins
by Offering Himself to God as the Sacrifice for Sin*

[Hebrews 10:12](#) says, “This One, having offered one sacrifice for sins, [267] sat down forever on the right hand of God.” Christ has put away sins by offering Himself to God as the sacrifice for sin.

*His Sitting Down Forever at the Right Hand of God
Being a Sign and Proof That the Taking Away of Sins
Has Been Accomplished*

His sitting down forever at the right hand of God is a sign and proof that the taking away of sins has been accomplished ([v. 12](#)). Do we see that Christ is sitting down in the heavens? The Old Testament priests could never rest or remain seated; they had to stand daily to offer the sacrifices, because these sacrifices could not remove sin permanently. However, Christ put away sin once and for all, and He has sat down because redemption’s work has been fully completed.

Christ Having Made “Purification of Sins”

*In Hebrews 1:3 Purification Indicating That
Our Sins Have Been Washed Away*

Christ has made “purification of sins” ([1:3](#)). In [Hebrews 1:3](#) *purification* indicates that our sins have been washed away. Our sins, which were once like scarlet, are now as white as snow ([Isa. 1:18](#)). This is the extent of the

purification of our sins that Christ has made.

***Christ Accomplishing Purification of Sins Once for All;
His Shedding His Blood Once
and Accomplishing an Eternal Cleansing***

Christ accomplished purification of sins once for all; He shed His blood once and accomplished an eternal cleansing.

***According to the Typology in Leviticus 16,
the Lord Jesus Bringing His Own Blood
into the Holy of Holies in the Heavens
and Sprinkling It before God
in Order to Make Propitiation for Our Sins
So That We Might Be Cleansed
and “from All...Sins...Be Clean” before God***

According to the typology in [Leviticus 16](#), the Lord Jesus brought His own blood into the Holy of Holies in the heavens and sprinkled it before God in order to make propitiation for our sins so that we might ^[268] be cleansed and “from all...sins...be clean” before God (v. 30; [Heb. 12:22, 24](#)). Our sins have not only been forgiven, but they have also been cleansed. For our sins to be cleansed means that both the “stain” of our sins and the guilty record of our sins have been removed. Therefore, the sprinkling of Christ’s own blood affords us a good conscience and a pure conscience to serve the living and true God. What a salvation we enjoy in Christ!

***Because Christ Offered Himself to God
through the Eternal Spirit,
His Offering of Himself Being Once for All,
and the Redemption Accomplished through His Death
Being Eternal, Having an Eternal Effect***

Because Christ offered Himself to God through the eternal Spirit, His offering of Himself was once for all, and the redemption accomplished through His death is eternal, having an eternal effect ([7:27](#); [9:12, 14](#)). Hallelujah for this eternal redemption! This is cause for us to be happy, rejoicing, and even celebrating. What a wonderful redemption Christ has

made!

**THE SUBJECTIVE ISSUE AND PRACTICAL EFFECT
OF OUR APPRECIATION OF THE LORD
BEING THE REALITY OF THE SIN OFFERING
AND THE TRESPASS OFFERING**

What is the subjective issue and practical effect of our appreciation of Christ as our sin offering and the trespass offering? I am burdened that we would not just know and understand that Christ is our sin offering and our trespass offering but that we would also appreciate, cherish, and treasure these offerings. Therefore, let us consider fifteen points that are the subjective issue and practical effect of our application of Christ as these offerings.

First, we follow Him ([John 1:29, 36-37](#)). The result of our beholding Christ as the Lamb of God, the sin offering and the trespass offering, is that we follow Him. After John the Baptist pointed out to his disciples twice that Jesus was the Lamb of God, two of them left him and followed Jesus. When we see this trespass offering, we simply must follow Him. Everyone who has seen this Lamb becomes a follower of the Lamb; they follow Him wherever He may go ([Rev. 14:4](#)).

Second, we love Him much ([Luke 7:47](#)). All who have experienced [269] and been forgiven by the trespass offering love the Lord much because they have been loved much and forgiven much. The sinful woman in [Luke 7](#) is a testimony of being forgiven much and thereby loving much. She was moved with love to kiss the Lord's feet affectionately and to anoint His head and His feet with ointment. She had been an infamous woman, a woman of terrible repute, who was known in that city for being a sinner. However, she used her tears to wash the Lord's feet, she wiped them with her hair, and she kissed them affectionately. The Lord said of her, "Her sins which are many are forgiven, because she loved much" ([v. 47](#)). As those who have been forgiven much, we must love the Lord very much.

Third, we live to Him ([2 Cor. 5:14-15](#)). We no longer live to ourselves but to Him who died for us and has been raised. When we love this sin offering and trespass offering and are constrained by His dying love, we cannot help but consecrate our whole life to Him to live to Him.

Fourth, we live in His faith ([Gal. 2:20](#)). [Galatians 2:20](#) says, "The life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me." As ones who treasure Christ

as the offerings, we live in the faith of the Son of God, who loved us and gave Himself up for us. This means that we live in an organic union with the Lord through our appreciation of His dear person and of the precious work of redemption that He accomplished for us.

Fifth, as a result of the sin offering and the trespass offering, we live to righteousness (1 Pet. 2:24). To live to righteousness is to live rightly under God's government, that is, in a way that matches the righteous requirements of God's government.

Sixth, we may not sin (1 John 2:1-2). The provision of the Lord's blood as our trespass offering is to maintain our fellowship and enjoyment of the divine life. Nevertheless, we still need to be watchful concerning sin. As long as we are alive, sin still dwells in our flesh, and it is still possible for us to commit sins. John's intention in writing 1 John 2:1 was that we would not sin; however, whenever we do sin, we must immediately confess our sins to restore our fellowship. When we confess, Christ is our Advocate, our heavenly attorney, who cares for our case before the Father and restores the peace and fellowship between us and the Father.

Seventh, we walk in love (Eph. 5:2). Ephesians 5:2 says, "Walk in love, even as Christ also loved us and gave Himself up for us, an offering [270] and a sacrifice to God for a sweet-smelling savor." We walk in love and in the element of love. This means that before God and before man we walk in the loving substance of God in our daily life. Because we know this offering and treasure this sacrifice, we walk in God as love.

Eighth, we do not walk according to this age (Gal. 1:4). Enjoying Christ as our sin offering and our trespass offering, also causes us to cease from walking a different kind of walk, a walk according to this world, whether secular or religious.

Ninth, we live a holy manner of life (1 Pet 1:18-19). In light of our enjoyment of these offerings, we live a sanctified, holy manner of life and separate ourselves from a vain manner of life. First Peter 1:18-19 says, "Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers, but with precious blood, as of a Lamb without blemish and without spot, the blood of Christ." We have been redeemed, thus we live a sanctified, holy manner of life.

Tenth, we come forward to enter the Holy of Holies (Heb. 10:19-20). Because of the sin offering and the trespass offering, we may come forward boldly and enter the Holy of Holies through the new and living way initiated in the blood of Jesus in order to contact Him and take Him as

the tree of life for our enjoyment. [Hebrews 10:19-20](#) says, “Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh.” Within the veil, we are restored to the enjoyment of God’s life; this is a wonderful matter for the fulfilment of God’s purpose.

Eleventh, we serve the living God ([9:14](#); [1 Thes. 1:9](#)). Through the sin offering and the trespass offering, we can serve the Lord as the living God. [Hebrews 9:14](#) says, “How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, purify our conscience from dead works to serve the living God?” The Thessalonian believers were turned from idols to serve, as slaves, the living and true God ([1 Thes. 1:9](#)). Everyone who has been redeemed by God in Christ must serve Him, the living God.

Twelfth, we live as His kingdom ([Rev 1:5-6](#); [5:9-10](#)). We live as God’s kingdom to exercise His authority and represent God for His economy in the church life today. [Revelation 1:5-6](#) says, “To Him who loves us and has released us from our sins by His blood and made us a kingdom, priests to His God and Father”; and [5:9-10](#) says that He has made ^[271] us a kingdom and priests to our God, purchasing us out of every tribe and tongue and people and nation.

Thirteenth, we serve as His priests ([1:5-6](#); [5:9-10](#)). We also serve God as priests and as a holy priesthood in the divine ministry for God’s worship and satisfaction.

Fourteenth, we love one another ([1 John 4:10-11](#)). We love one another and practice the genuine oneness. [First John 4:10-11](#) says, “Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins. Beloved, if God has loved us in this way, we also ought to love one another.” Our loving one another is also a direct result and effect of our treasuring the redemption of Christ and our appreciation of Him for dying for our sins.

Finally, fifteenth, we have divine fellowship with one another ([1:7, 9](#)). [First John 1:7](#) and [9](#) say, “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...If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.” We conclude with this wonderful result of having been cleansed so that we can enjoy the divine fellowship with the Father, the Son, and one another.

CONCLUSION

In this message we have seen eight items of our appreciation of Christ as the reality of the trespass offering, including: (1) His taking away the sin of the world, (2) His dying for our sins, (3) His suffering once for sin on our behalf, (4) His bearing up our sins in His body, (5) His being the propitiation for our sins, (6) His giving Himself for our sins, (7) His pouring out His blood for forgiveness of sins, and (8) His making purification of sins. What an offering and what a sacrifice! I am particularly burdened that our young people, especially those who have grown up in the church life, would enjoy, treasure, and cherish the Lord as the sacrifice for our sins and not take these matters for granted. We appreciate the Lord's organic salvation to the uttermost, without which God could not fulfill His purpose. However, there is a crucial procedure that His organic salvation is based upon, which is His work of redemption. I hope all our high-school-age and college-age young people would spend some time to get into the points in this message and read the Scripture references associated with each point so that they would not be deficient in their knowledge and understanding of the Lord's redemption. This [272] knowledge is not only that we would be clear on the doctrine of the Lord's redemption but also that our appreciation and treasuring of all that He has done for us would be enhanced and increased. By doing so, we will live unto Him as a new creation.—M. C.