

Guidelines for the Exercise of the Lord's day prophesying
Message Eight : Taking Christ as our Trespass Offering for God's Purpose

I. Overview :

The trespass offering signifies Christ as our offering resolving the problem of sins in our conduct. In taking Christ as our trespass offering, we need to make a thorough confession of all our shortcomings, weaknesses, wrongdoings, and sinfulness in order to have a conscience without offense toward God and men. Leviticus 5 speaks of four particular items that need the trespass offering; that is dealing with lying, touching the spiritual death, being discharged from the natural man, and speaking rashly before God. We commit sins because we are short of the humanity of Jesus. The issue of the marriage of David's transgression and repentance with God's forgiveness was Solomon, the one who built the temple of God. When we experience the marriage of our transgression and repentance with God's forgiveness, we become very useful in the building up of the church.

II. Truth and Enlightenment :

Day 1 --

A. What is the difference between sin and sins?

Sin is a matter of indwelling sin as the nature of Satan within us. Sins are a matter of outward sinful deeds. The sin offering deals with sin, and the trespass offering deals with sins, transgressions, and trespasses. The sin offering signifies Christ as our offering resolving sin in our fallen nature. The trespass offering signifies Christ as our offering resolving the problem of sins in our conduct.

B. How do we experience inward and outward filling of the spirit?

We all need a private time to confess everything to God. We do not need to be afraid of Him knowing our sins since He knows them all already. We need to confess all the small things. To have a fine forgiveness, you must make a fine confession, confessing to the Lord in a detailed way. Everyone who has done this and who does this can be filled with the Spirit within and clothed with the Spirit without.

Day 2 --

A. What shall we do towards the saints who commit some sins?

Paul's word in 1 Corinthians 11 tells us to prove ourselves, to test ourselves for approval. We should leave others to the Lord. We should only judge ourselves and not judge others. If you know that someone has committed some sins, you have to pray for him and learn to minister Christ as the sin-dealing life to him that he may deal with his sins.

B. How do we keep the oneness and live a life of love in the church life?

Let us all be diligent to keep the oneness and endeavor to live a life of love in the church life. Love builds up, but knowledge kills. The primary thing is to love all the saints, whether they are good or bad, with the same love. As long as someone is a saint, we should love him with the same love. This will kill the germs, destroy the problems, and build up oneness of the Spirit.

Day 3 --

A. Expound the source of a trespass and the reason for a trespass.

The source of every trespass is the sin that is in our flesh and the reason for a trespass is our not living for God. Therefore, concerning trespasses we have a source with a reason. We may say that the inward sin is like a man, a husband, and that not living for God is like a woman, a wife. The marriage of these two produces a child, and the name of the child is trespass.

B. Explain Lev. 5:1-3 mentions dealing with the dishonest things.

Leviticus 5:1-3 mentions anyone hears the voice of adjuration and he is a witness, either seeing or knowing about a matter, if he does not speak up, then he shall bear his iniquity. However, this matter exposes where we are; it shows that we are not absolutely for God. If we are really for God and live for Him, we will be faithful, honest, and sincere to testify what we know.

Day 4 --

A. How must God's people contact others carefully to live a holy life?

To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our inner constitution. In Leviticus 11 all the animals signify different kinds of people, and eating signifies our contacting of people. For God's people to live a holy life as required by the holy God, they must be careful about the kind of people they contact.

B. What are three kinds of death among God's people?

The carcasses of three kinds of animals are the carcasses of beasts, cattle, and creeping things, signifying three kinds of death. One kind of death is wild like a wild beast. A second kind of death is mild like a gentle, domesticated animal. A third kind of death is subtle like a creeping thing. In typology this indicates that among God's people there may be three kinds of death.

Day 5 --

A. What does politeness differ from niceness? How is politeness leprosy?

For the sake of a proper human living, we should always be nice to others. To be polite is actually to put on a mask. This means that politeness is a matter of pretending. For instance, one brother may be polite with another brother and then gossip with others about him and criticize him. This is leprosy, something that is even worse than being natural.

B. Explain in Lev. 5:4 the matter of speaking rashly.

Speaking rashly is to speak something before God in a hasty, careless, and reckless way. We may hear about a certain thing and immediately say that we like it or do not like it. To speak in such a way indicates not merely that we do not live for God but that we do not even fear God. Who are we to say rashly that we do not like a certain thing? God may like it. We are not God, and we need to be careful about speaking hastily.

Day 6 --

A. What does the fine flour in Leviticus 5:11 typify?

The fine flour in Lev. 5:11 typifies the humanity of Jesus. This indicates that we commit sins not only because we have sin in our nature and not only because we are not absolute for God but also because we do not have the humanity of Jesus. The tenth part of an ephah of fine flour offered for a sin offering signifies that only a small portion of the humanity of Jesus is needed to kill the negative things within us and to supply our need.

B. Why were the three of transgression, repentance, and forgiveness put together to produce Solomon?

After David committed murder and adultery, he was rebuked by the prophet Nathan, whom God sent purposely to condemn him. After he was condemned, David repented. Psalm 51 is David's psalm of repentance. David repented and God forgave. If we put all three of transgression, repentance, and forgiveness together, the result is Solomon.

III. Conclusion :

Sin is a matter of indwelling sin as the nature of Satan within us. Sins are a matter of outward sinful deeds. There are four items of trespass offering listed in the book of Leviticus; lying of dishonesty, the uncleanness of spiritual death, a discharge from the natural, and speaking rashly. All these are related to our speaking. For out of the abundance of the heart the mouth speaks, we need not only to pay attention to what we say but also what we are filled with. In the examples of John 4:16, I John 1:5, Num. 21:17, and Psa. 51:4, repentance and confession are mentioned repeatedly. The condition for God to forgive man is to confess sins, but to confess sins, man must first repent. In order to live a sanctified life, we must always repent and confess in our daily living.