

第六周

遮罪

纲要

周一

诗歌：

读经：利十六，罗三 24～25，来二 17，四 16，九 5，
约壹二 2、四 10

壹 利未记十六章描述遮罪：

- 一 因着十一至十五章所描绘神子民消极的光景，按照神的观念，在祂神圣的经纶中，乃有救赎的需要—西一 14，弗一 7：
 - 1 因为旧约时期不是成功救赎的时候，所以需要有要来之救赎的预表和影儿；这个影儿就是利未记十六章中的遮罪。
 - 2 旧约中借着动物祭牲所完成的遮罪乃是预表，指向新约中基督所完成的救赎—来九 11～12。
- 二 遮罪，希伯来文字根意，遮盖；这字的名词，在利未记十六章二节和出埃及二十五章十七节译为遮罪盖：

Week 6

The Expiation

OUTLINE

Day 1

MR/Hymns: 300

Scripture Reading: Lev. 16; Rom. 3:24-25; Heb. 2:17; 4:16; 9:5; 1 John 2:2; 4:10

I. Chapter 16 of Leviticus describes the expiation:

- A. Because of the negative situation of God's people, as portrayed in chapters 11 through 15, according to God's concept and in His divine economy there is the need of redemption—Col. 1:14; Eph. 1:7:
 1. Because the Old Testament time was not the time for redemption to take place, a type, a shadow, of the coming redemption was needed; this shadow is the expiation in Leviticus 16.
 2. The expiation accomplished through the animal sacrifices in the Old Testament is a type pointing to the redemption accomplished by Christ in the New Testament—Heb. 9:11-12.
- B. The root of the Hebrew word translated “expiation” means “to cover”; the noun form of this word is rendered “expiation cover” in Leviticus 16:2 and Exodus 25:17:

1 在遮罪日，赎罪祭的血被带进至圣所，弹在遮罪盖，就是约柜的盖上，约柜的盖遮盖了约柜里的十诫；这表征前来接触神的人，其罪已经被遮盖，但还未被除去—利十六 14 ~ 15，出二五 16。

2 如此，堕落的人与神之间的光景，就得以平息，但还未完全解决；直到基督来，献上自己作平息的祭物，除去人的罪，才成功了救赎—来九 12，二 17，约壹二 2，四 10，约一 29。

三 利未记十六章十五至十九节摆出了一幅遮罪之完成的图画：

1 遮罪的完成，第一步是宰杀那为百姓作赎罪祭的山羊—15 节上：

a 山羊表征罪人—太二五 32 ~ 33、41。

b 被宰的山羊作赎罪祭，乃是预表那为我们罪人成为罪的基督—罗八 3，林后五 21。

周 二

2 遮罪的完成，第二步是把山羊的血带入幔内，弹在遮罪盖上面和前面—利十六 15 下：

a 山羊的血弹在遮罪盖（就是约柜的盖）上面和前面，乃为满足神的要求，使神能与进前来的人相交。

b 把赎罪祭的血弹在遮罪盖上，表征基督救赎的血被带进诸天，到神面前，为着救赎我们，弹在神面前，以满足神公义的要求—14 ~ 15 节，来九 12。

1. On the Day of Expiation the blood of the sin offering was brought into the Holy of Holies and sprinkled on the expiation cover, the lid of the Ark, which covered the Ten Commandments within the Ark, signifying that the sin of the ones coming to contact God had been covered but not yet removed—Lev. 16:14-15; Exo. 25:16.

2. In this way the situation of fallen man in relation to God was appeased but was not fully settled, until Christ came to accomplish redemption by offering Himself as the propitiatory sacrifice to take away man's sin—Heb. 9:12; 2:17; 1 John 2:2; 4:10; John 1:29.

C. Leviticus 16:15-19 presents a picture of the accomplishing of expiation, the covering of sins:

1. The first step for the accomplishing of expiation was to slaughter the goat of the sin offering for the people—v. 15a:

a. Goats signify sinners—Matt. 25:32-33, 41.

b. The slaughtered goat of the sin offering is a type of Christ, who was made sin for us, the sinners—Rom. 8:3; 2 Cor. 5:21.

Day 2

2. The second step for the accomplishing of expiation was to bring the blood of the goat inside the veil and sprinkle it on and before the expiation cover—Lev. 16:15b:

a. The sprinkling of the blood of the goat on and before the expiation cover, which was the lid of the Ark, was for the fulfillment of God's requirement so that God might have fellowship with the approaching one.

b. The sprinkling of the blood of the sin offering on the expiation cover signifies that the redeeming blood of Christ was brought into the heavens, into the presence of God, and sprinkled before God to meet God's righteous requirements for our redemption—vv. 14-15; Heb. 9:12.

- 3 将赎罪祭的血，抹在燔祭坛周围的四角上，表征十字架上所成就之救赎的功效，是向着地的四方—利十六 18。
- 4 把血弹在坛上七次，表征基督的血有完全的功效，使罪人看见，心中平安—19 节上。
- 5 弹在坛上的血是为着罪人的平安，而弹在遮罪盖上的血是为着神的满足—14、18 ~ 19 节上：
 - a 血弹在遮罪盖上，这是给神看的；血弹在坛上，这是给罪人看的。
 - b 借着基督救赎的血，神与人都得着满足。

周 三

- 四 归与耶和华的公山羊要被杀，但归与阿撒泻勒的公山羊要送到旷野去，担当以色列人一切的罪孽—9 ~ 10、20 ~ 22 节：
- 1 阿撒泻勒表征魔鬼撒但，那罪恶者，就是罪的源头，起源—约八 44。
 - 2 基督作为神子民的赎罪祭，一面在神面前对付了我们的罪；另一面借着十字架的功效，把罪送回给撒但；罪原是从撒但进到人里面的。
 - 3 借着十字架，主耶稣有地位和资格，也有能力、力量和权柄，除去蒙救赎者的罪，并把罪送回给罪的源头撒但，撒但要永远在火湖里担罪—一 29，来九 26，后二十 10。
- 贰 在旧约里的遮罪，预表在新约里的平息—罗三 24 ~ 25，来二 17，四 16，约壹二 2，

3. Putting the blood on and around the four horns of the burnt offering altar signifies that the efficacy of the redemption of the blood of Christ is for the four corners of the earth—Lev. 16:18.
4. The sprinkling of the blood on the altar seven times signifies that the full efficacy of Christ's blood is so that the sinner may look at it and be at peace in his heart—v. 19a.
5. The blood sprinkled on the altar was for the peace of the sinner, but the blood sprinkled on the expiation cover was for God's satisfaction—vv. 14, 18-19a:
 - a. The blood sprinkled on the expiation cover was for God to see; the blood sprinkled on the altar was for the sinner to see.
 - b. Both God and man are satisfied by the redeeming blood of Christ.

Day 3

- D. The goat that was for Jehovah was to be killed, but the goat that was for Azazel was to be sent away into the wilderness to bear away all the iniquities of the children of Israel on itself—vv. 9-10, 20-22:
1. Azazel signifies Satan, the devil, the sinful one, the one who is the source, the origin, of sin—John 8:44.
 2. Christ as the sin offering for God's people, on the one hand, deals with our sin before God and, on the other hand, sends sin, through the efficacy of the cross, back to Satan, from whom sin came into man.
 3. Through the cross the Lord Jesus has the position and qualification with the power, strength, and authority to take sin away from the redeemed ones and send it back to its source, Satan, who will bear it in the lake of fire forever—1:29; Heb. 9:26; Rev. 20:10.
- II. The expiation in the Old Testament is a type of the propitiation in the New Testament—Rom. 3:24-25; Heb. 2:17; 4:16; 1 John

四 10:

- 一 平息就是使双方和好，并使二者成为一——来二 17:
- 1 平息乃是借着满足神公义的要求，使我们与神之间的光景得以平息，并使我们与神和好——罗三 25，约壹二 2。
 - 2 这是要解决我们与神之间的难处——我们的罪；这罪使我们离开神的同在，并拦阻神临到我们——四 10。
- 二 作为罪人，我们需要平息，以平息我们与神之间的光景，并满足祂的要求——罗三 23，路十八 13~14:
- 1 平息与双方有关，一方亏负了另一方，欠了另一方的债，并且必须采取行动，以满足另一方的要求。

周 四

- 2 路加十八章九至十四节税吏的例子，说明平息的需要：
 - a “那税吏却远远的站着，连举目望天也不敢，只捶着胸说，神啊，宽恕我这个罪人！”（13）；这暗示需要救赎主，也需要平息。
 - b 税吏晓得自己犯罪，何等得罪神，就向神求平息，借着遮罪的祭物得神宽恕，使神能怜悯并恩待他——13~14 节。
- 三 基督是为我们成就平息的一位，使我们与神相安，祂是平息的祭物，祂也是平息处，就是神与祂赎民相会的地方——来二 17，九 5，约壹二 2，四 10，出二五 17，罗三 25:
- 1 希拉斯哥迈（hilaskomai），指平息的事，就是成就平息，满足一方的要求，而使双方和息相安——来二 17：
 - a 基督在十字架上为我们成就了平息，将我们带回归神。

2:2; 4:10:

- A. Propitiation is to conciliate two parties and make them one—Heb. 2:17:
1. Propitiation is to appease the situation between us and God and to reconcile us to God by satisfying His righteous demands—Rom. 3:25; 1 John 2:2.
 2. This is to solve the problem between us and God—our sins—that kept us away from God’s presence and hindered God from coming to us—4:10.
- B. As sinners, we needed propitiation to appease our situation with God and to satisfy His demands—Rom. 3:23; Luke 18:13-14:
1. Propitiation involves two parties, one of whom has wronged the other, has become indebted to the other, and must act to satisfy the demands of the other.

Day 4

2. The tax collector in Luke 18:9-14 is an illustration of the need of propitiation:
 - a. “Standing at a distance, [he] would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!” (v. 13); this implies the need of a Redeemer and also the need of propitiation.
 - b. Realizing how his sinfulness offended God, the tax collector asked God to be propitiated, to be appeased toward him by a propitiatory sacrifice for sins, that God might be merciful and gracious to him—vv. 13-14.
- C. Christ is the One who makes propitiation to God for us, He is the propitiatory sacrifice, and He is also the propitiation place where God can meet with His redeemed people—Heb. 2:17; 9:5; 1 John 2:2; 4:10; Exo. 25:17; Rom. 3:25:
1. Hilaskomai means “to propitiate,” that is, “to appease,” to reconcile two parties by satisfying the demand of one upon the other—Heb. 2:17:
 - a. On the cross Christ propitiated for us and brought us back to God.

b 主耶稣为我们的罪成就了平息，因此满足了神公义的要求，平息了神与我们之间的关系，使神能在平安中向我们施恩。

周 五

2 希拉斯模斯 (hilasmos)，指平息物，就是平息的祭物—约壹二 2，四 10：

a 基督自己为我们的罪成就了平息，在神面前为我们成了平息的祭物。

b 基督为我们的罪将自己当作祭物献给神，不仅为着我们的救赎，也是为着满足神的要求—来九 28。

3 希拉斯特利昂 (hilasterion)，是指成就平息的地方—罗三 25，来九 5：

a 平息盖表征基督是神在恩典中向祂的子民说话的地方。

b 平息盖等于施恩的宝座，是我们受怜悯，得恩典的地方—四 16。

c 神和我们二者都需要平息盖，好使见证的柜成为我们的经历和享受—出二五 22。

周 六

四 借着钉十字架、复活并升天的整个过程，神摆出基督作平息处—罗三 24～25，徒二 24、32～36，来九 5：

1 基督作为平息处的实际，乃是公开地摆在所有人面前—罗三 24～25。

b. The Lord Jesus made propitiation for our sins, thereby satisfying the demand of God's righteousness and appeasing the relationship between God and us, so that God may be peacefully gracious to us.

Day 5

2. Hilasmos means "that which propitiates," that is, a propitiatory sacrifice—1 John 2:2; 4:10:

a. Christ Himself is the propitiation for our sins, the sacrifice for our propitiation before God.

b. Christ offered Himself to God as a sacrifice for our sins, not only for our redemption but also for satisfying God's demands—Heb. 9:28.

3. Hilasterion denotes the place where propitiation is made—Rom. 3:25; Heb. 9:5:

a. The propitiatory cover signifies Christ as the place where God speaks to His people in grace.

b. The propitiatory cover equals the throne of grace, where we may receive mercy and find grace—4:16.

c. The propitiatory cover is needed by both God and us for the Ark of the Testimony to become our experience and enjoyment—Exo. 25:22.

Day 6

D. Through the entire process of crucifixion, resurrection, and ascension, God has set forth Christ as the propitiation place—Rom. 3:24-25; Acts 2:24, 32-36; Heb. 9:5:

1. Christ as the reality of the propitiation place is openly set forth before all men—Rom. 3:24-25.

2 因着救赎的血，现今我们能在基督的荣耀里，与公义的神有交通—利十六 14 ~ 15，来十 19，后二二 14：

a 经历基督作平息处的路，是凭着祂的血，借着人的信—罗三 25。

b 因着血已经洒在平息盖上，并且因着神的立场是在血上，神就能在祂照耀的荣耀中与我们相会—出二五 22。

c 每当我们在荣耀里与神相会，我们灵里深处就觉得，我们是被血所洗净的；这就是在我们经历中的平息处—约壹一 7，后一 5，七 13 ~ 14。

3 在升天里，基督就是平息盖，是神与我们相会的地方—罗三 24 ~ 25：

a 在希伯来四章十六节，这地方称为施恩的宝座；施恩的宝座就是约柜的盖，基督将祂为着救赎我们在十字架上为我们所流的血洒在其上。

b 因着洒上祂救赎的血，约柜的盖就成了平息盖，就是神能接触我们，我们能完满享受祂施恩的地方—16 节。

2. Because of the blood of redemption, we can now have fellowship with the righteous God in the glory of Christ—Lev. 16:14-15; Heb. 10:19; Rev. 22:14:

a. The way to experience Christ as the propitiation place is through faith in His blood—Rom. 3:25.

b. Because the blood has been sprinkled on the propitiatory cover and because God's standing is on the blood, He can meet with us in the midst of His shining glory—Exo. 25:22.

c. Whenever we meet with God in glory, we have the sense deep within our spirit that we are washed by the blood; this is the propitiation place in our experience—1 John 1:7; Rev. 1:5; 7:13-14.

3. In His ascension Christ is the place, the propitiation cover, for God to meet with us—Rom. 3:24-25:

a. In Hebrews 4:16 this place is called the throne of grace; the throne of grace is the cover of the Ark on which Christ sprinkled the blood He shed on the cross for our redemption.

b. Because of the sprinkling of His redeeming blood, the cover of the Ark has become a propitiation cover, a place where God may contact us and where we may enjoy His grace in full—v. 16.

第六周●周一

晨兴喂养

来九 11～12 “但基督已经来到，作了那已经实现之美事的大祭司，经过那更大、更全备的帐幕，不是人手所造的，就是不属这受造世界的；并且不是借着山羊和牛犊的血，乃是借着祂自己的血，一次永远地进入至圣所，便得到了永远的救赎。”

因着利未记十一至十五章所描述神子民消极的光景，按照神的观念，在祂神圣的经纶中，乃有救赎的需要。因为旧约时期不是成功救赎的时候，所以需要有要来之救赎的预表和影儿。这个影儿就是十六章中的遮罪。旧约中借着动物祭牲所完成的遮罪乃是预表，指向新约中基督所完成的救赎（圣经恢复本，利十六 1 注 1）。

信息选读

遮罪，希伯来文字根意，遮盖。这字的名词，在利未记十六章二节和出埃及二十五章十七节译为遮罪盖。在七十士希腊文译本和新约里，所用这希腊文的字根，在罗马三章二十五节，希伯来二章十七节，约壹二章二节，四章十节译为平息，意思是使（两方之间的光景）得以平息。在遮罪日，赎罪祭的血被带进至圣所，弹在遮罪盖，就是约柜的盖上（利十六 14～15），约柜的盖遮盖了约柜里的十诫（出二五 16）；这表征前来接触神的人，其罪已经被遮盖，但还未被除去。…如此，堕落的人与神之间的光景，就得以平息，但还未完全解决。直到基督来，献上自己作平息的祭物，除去人的罪，才成功了救赎（来九 12，二 17，约壹二 2，四 10，约一 29）（圣经恢复本，利十六 1 注 1）。

<< WEEK 6 — DAY 1 >>

Morning Nourishment

Heb. 9:11-12 But Christ, having come as a High Priest of the good things that have come into being, through the greater and more perfect tabernacle not made by hands, that is, not of this creation, and 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.

Because of the negative situation of God's people, as portrayed in Leviticus 11 through 15, according to God's concept and in His divine economy there is the need of redemption. Because the Old Testament time was not the time for redemption to take place, a type, a shadow, of the coming redemption was needed. This shadow is the expiation in chapter 16. The expiation accomplished through the animal sacrifices in the Old Testament is a type pointing to the redemption accomplished by Christ in the New Testament. (Lev. 16:1, footnote 1)

Today's Reading

The root of the Hebrew word translated “expiation” means “to cover.” The noun form of this word is rendered “expiation cover” in Leviticus 16:2 and in Exodus 25:17. The root of the Greek word used in the Septuagint and in the New Testament, translated “propitiation” in Romans 3:25; Hebrews 2:17; and 1 John 2:2 and 4:10, means “to appease” (the situation between two parties). On the Day of Expiation the blood of the sin offering was brought into the Holy of Holies and sprinkled on the expiation cover, the lid of the Ark (Lev. 16:14-15), which covered the Ten Commandments within the Ark (Exo. 25:16), signifying that the sin of the ones coming to contact God had been covered but not yet removed...In this way the situation of fallen man in relation to God was appeased but was not fully settled, until Christ came to accomplish redemption by offering Himself as the propitiatory sacrifice to take away man's sin (Heb. 9:12; 2:17; 1 John 2:2; 4:10; John 1:29). (Lev. 16:1, footnote 1)

按照希伯来十章四节，旧约的遮罪是不能除罪的。倘若遮罪能以除罪，人就无须每年不断地献上赎罪祭了。重复的献祭，指明成功救赎而有的除罪尚未发生。因此，主耶稣必须来到，为着救赎我们，在十字架上受死。

利未记十六章十五至十九节摆出了一幅遮罪之完成的图画；借着这旧约时代遮罪的预表，我们能知道基督如何在新约时代为罪人完成了除罪的事。现在我们就来看十六章这段圣经所论到遮罪之完成的细节，及其预表。

遮罪的完成，第一步是宰杀那为百姓作赎罪祭的山羊（15上）；这山羊表征罪人（参太二五 32、33、41）。我们生来就是个罪人，里面有罪性，外面有罪行；而罪的工价乃是死（罗六 23）。所以按着定命，我们都有一死（来九 27）。为此，在遮罪的完成里，就要人以山羊为赎罪祭，作罪人的代替。

这被宰的山羊作赎罪祭，乃是预表那成为罪之肉体样式的基督，作我们罪人的赎罪祭。这就是罗马八章三节所指明的：神在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在十字架上，在肉体里被钉死，而在肉体中定罪了罪。基督成为肉体（约一 14），在肉体里与我们成为一。祂是那不知罪的，却替我们成为罪，受了神的审判，神就借此在肉体中定罪了罪（林后五 21，约三 14）。我们也在基督里，就是在祂的复活里与祂是一，而成为神的义。借着这义，我们这些神的仇敌就能与神和好了（罗五 10）（真理课程三级卷二，七九至八二页）。

参读：利未记生命读经，第四十六篇；生命课程，第三十九课。

According to Hebrews 10:4, expiation in the Old Testament could not take away sins. If expiation had been able to take away sins, there would have been no need for the people to continually offer the sin offering year after year. The repetition of the offering was an indication that the taking away of sins for the accomplishment of redemption had not yet taken place. Therefore, it was necessary for the Lord Jesus to come to die on the cross for our redemption.

Leviticus 16:15-19 presents a picture of the accomplishing of expiation, the covering of sins. With the type of the expiation in the Old Testament age, we know how Christ accomplished the taking away of sins in the New Testament age. Let us consider the details in Leviticus 16 and their significance concerning the accomplishing of expiation.

The first step for the accomplishing of expiation was to slaughter the goat of the sin offering for the people (v. 15a). Goats signify sinners (cf. Matt. 25:32-33, 41). We were born sinners, having a sinful nature inwardly and sinful deeds outwardly, and the wages of sin is death (Rom. 6:23). Therefore, it is reserved for us to die once (Heb. 9:27). For this reason, in the accomplishing of expiation, man was required to take the goat of the sin offering as his substitute.

The slaughtered goat of the sin offering is a type of Christ, who was made in the likeness of the flesh of sin, being the sin offering for us, the sinners. "God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh" when Christ was crucified in the flesh on the cross (Rom. 8:3). When Christ was incarnated (John 1:14), He became one with us in the flesh. He did not know sin, but He was made sin on our behalf to be judged by God, and thereby God condemned sin in the flesh (2 Cor. 5:21; John 3:14). In Him, that is, in becoming one with Him in His resurrection, we have become the righteousness of God. By this righteousness we, the enemies of God, have been reconciled to God (Rom. 5:10). (Truth Lessons—Level Three, vol. 2, pp. 72-74)

Further Reading: Life-study of Leviticus, msg. 46; Life Lessons, vol. 4, lsn. 39

第六周●周二

晨兴喂养

利十六 14 ~ 15 “也要取些公牛的血，用指头弹在遮罪盖上朝东的一面，又在遮罪盖的前面用指头弹血七次。随后他要宰那为百姓作赎罪祭的公山羊，把羊的血带入幔内，弹在遮罪盖的上面和前面，好象弹公牛的血一样。”

遮罪的完成，第二步是把山羊的血带入幔内，弹在遮罪盖上面和前面。按着神的律法，没有流血，就没有赦罪（来九 22）；所以，在利未记十六章十五节山羊的血弹在遮罪盖（就是约柜的盖）上面和前面，乃为满足神的要求，使神能与进前来的人相交。借着约柜的盖，连同弹在其上赎罪的血，罪人的整个光景就完全得着遮盖。因此神能在这盖上，与干犯祂公义律法的百姓相会。人与神之间的难处既得平息，就使神能宽恕、怜悯人，而向人施恩（真理课程三级卷二，八二页）。

信息选读

祭司要把羊血带进幔内，弹血在遮罪盖上面和前面，这是预表基督的血被带进天上的至圣所，为我们罪人在神面前完成永远的救赎（来九 12）。…基督作神的羔羊〔约一 29〕，在十字架上一次永远地为罪献上自己作祭物（来九 14，十 12）除去了世人的罪。祂洒在天上帐幕里的血，弹在神面前，为我们成就平息，就为我们成功了永远的救赎，甚至赎了人在第一（旧）约之下所犯，由祭牲之血所遮盖

<< WEEK 6 — DAY 2 >>

Morning Nourishment

Lev. 16:14-15 And he shall take some of the blood of the bull and sprinkle it with his finger upon the expiation cover toward the east, and before the expiation cover he shall sprinkle some of the blood with his finger seven times. Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil...and sprinkle it upon the expiation cover and before the expiation cover.

The second step for the accomplishing of expiation was to bring the blood of the goat inside the veil and sprinkle it on and before the expiation cover. According to God's law, without the shedding of blood there is no forgiveness of sins (Heb. 9:22). Therefore, the sprinkling of the blood of the goat on and before the expiation cover, which was the lid of the Ark, was for the fulfillment of God's requirement so that God might have fellowship with the approaching one. By the lid of the Ark, with the expiating blood sprinkled on it, the entire situation of the sinner was fully covered. Therefore, upon this lid God could meet with the people who had broken His righteous law. Since the problem between man and God was appeased, God could forgive and show mercy to man and thereby give grace to man. (Truth Lessons—Level Three, vol. 2, pp. 74-75)

Today's Reading

The priest was to bring the blood of the goat inside the veil and sprinkle it on and before the expiation cover. This signifies that the blood of Christ was brought into the Holy of Holies in the heavens to accomplish eternal redemption for sinners before God (Heb. 9:12)...Christ as the Lamb of God took away the sin of the world (John 1:29) by offering Himself once for all on the cross as the sacrifice for sins (Heb. 9:14; 10:12). His blood, which He sprinkled in the heavenly tabernacle before God for our expiation, has accomplished an eternal redemption for us, even redemption for transgressions under the old covenant, transgressions

的过犯（来九 15）。因此，我们得赎乃是用基督的宝血（彼前一 18 ~ 19）。

“他〔亚伦〕出来，要到耶和华面前的坛那里，为坛遮罪；他要取些公牛的血和公山羊的血，抹在坛周围的四角上。”（利十六 18）取血抹在燔祭坛周围的四角上，预表基督的血救赎的功效，乃是向着地的四方。公牛的血是为着亚伦和他家人，山羊的血是为着全体以色列人，而坛的四角是向着地的四个方向，所以将公牛和山羊的血抹在坛周围的四角上，预表基督的血救赎的功效，乃是向着地的四方，为着地上各方的人；正如约壹二章二节使徒所说，“祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有世人的罪。”这表明基督之血救赎的功效所达到的范围，包罗而广大。

公牛和山羊的血不仅抹在坛周围的四角上，并且弹在坛上七次（利十六 19 上）。这是预表基督在十字架上所流的血，有完全的功效，使罪人看见，心中平安。我们这些罪人看见弹在坛上的血，就知道我们的罪性与罪行已经受了对付。既知道我们在神面前罪的难处已经解决，我们心里就平安了。

弹在坛上的血是为着罪人的平安，而弹在遮罪盖上的血是为着神的满足。血先弹在幔内的遮罪盖上，这是给神看的，为着祂的满足；然后弹在外院子里献祭的坛上，这是给罪人看的，为着人的满足。借着基督救赎的血，神与人都得着满足（真理课程三级卷二，八二至八四页）。

参读：真理课程三级卷二，第二十七课；利未记生命读经，第四十七篇。

that were only covered by animal blood (9:15). Thus, we have been redeemed with the precious blood of Christ (1 Pet. 1:18-19).

“He shall take some of the blood of the bull and some of the blood of the goat, and put it on and around the horns of the altar” (Lev. 16:18). Putting the blood on and around the four horns of the burnt offering altar signifies that the efficacy of the redemption of the blood of Christ is for the four corners of the earth. The blood of the bull was for Aaron and his household, the blood of the goat was for the entire people of Israel, and the four horns of the altar point toward the four directions of the earth. Therefore, putting the blood of the bull and the goat on and around the horns of the altar signifies that the efficacy of the redemption of the blood of Christ is toward the four corners of the earth for the people in every direction of the earth, as the apostle says in 1 John 2:2: “He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.” This shows that the sphere reached by the efficacy of the redemption by the blood of Christ is inclusive and extensive.

The blood of the bull and the goat was not only put on and around the horns of the altar but also sprinkled on the altar seven times (Lev. 16:19a). This signifies that the full efficacy of the blood shed on the cross by Christ is so that the sinner may look at it and be at peace in his heart. When we, as sinners, look at the blood sprinkled on the altar, we know that our sin and sins have been dealt with. Knowing that the problem of sin has been solved, we have peace in our heart.

The blood sprinkled on the altar was for the peace of the sinner, but the blood sprinkled on the expiation cover was for God’s satisfaction. The blood was sprinkled first on the expiation cover within the veil. This was for God to see. It was for His satisfaction. Then the blood was sprinkled on the offering altar in the outer court. This was for the sinner to see. It was for his satisfaction. Both God and man are satisfied through the redeeming blood of Christ. (Truth Lessons—Level Three, vol. 2, pp. 75-76)

Further Reading: Truth Lessons—Level Three, vol. 2, Isn. 27; Life-study of Leviticus, msg. 47

第六周●周三

晨兴喂养

启二十 10 “那迷惑他们的魔鬼，被扔在硫磺火湖里，也就是兽和假申言者所在的地方；他们必昼夜受痛苦，直到永永远远。”

约壹二 2 “祂为我们的罪，作了平息的祭物，不是单为我们的罪，也是为所有世人的罪。”

阿撒泻勒表征魔鬼撒但，那罪恶者，就是罪的源头，起源（约八 44）。归与耶和华的公山羊要被杀（利十六 9），但归与阿撒泻勒的公山羊要送到旷野去，担当以色列人一切的罪孽（10、20～22）。这表征基督作为神子民的赎罪祭，一面在神面前对付了我们的罪；另一面借着十字架的功效，把罪送回给撒但。罪原是从撒但进到人里面的。借着十字架，主耶稣有地位和资格，也有能力、力量和权柄，除去蒙救赎者的罪（约一 29，来九 26），并把罪送回给罪的源头撒但，撒但要永远在火湖里担罪（启二十 10）（圣经恢复本，利十六 8 注 1）。

信息选读

在旧约里的赎罪是遮罪（利二五 9，民五 8）。那是用祭牲的血遮盖人的罪，平息人与神之间的难处，借着满足神义的要求，使人与神和好。

在旧约里的遮罪预表在新约里的平息。…新约里有五次提到平息的事，与基督有关：两次指基督自己是平息的祭物，两次指成就平息的地方，一次指平息的行动。…新约里除了这五处说到平息以外，我们看见税吏在殿里祷告时，也用了同样的字根（路

<< WEEK 6 — DAY 3 >>

Morning Nourishment

Rev. 20:10 And the devil, who deceived them, was cast into the lake of fire and brimstone, where also the beast and the false prophet were; and they will be tormented day and night forever and ever.

1 John 2:2 And He Himself is the propitiation for our sins, and not for ours only but also for those of the whole world.

Azazel signifies Satan, the devil, the sinful one, the one who is the source, the origin, of sin (John 8:44). The goat that was for Jehovah was to be killed (Lev. 16:9), but the goat that was for Azazel was to be sent away into the wilderness to bear away all the iniquities of the children of Israel on itself (vv. 10, 20-22). This signifies that Christ as the sin offering for God's people, on the one hand, deals with our sin before God and, on the other hand, sends sin, through the efficacy of the cross, back to Satan, from whom sin came into man. Through the cross the Lord Jesus has the position and qualification with the power, strength, and authority to take sin away from the redeemed ones (John 1:29; Heb. 9:26) and send it back to its source, Satan, who will bear it in the lake of fire forever (Rev. 20:10). (Lev. 16:8, footnote 1)

Today's Reading

The atonement in the Old Testament was an expiation (Lev. 25:9; Num. 5:8). Expiation means to appease God for us, to conciliate God by satisfying His righteous requirements. The expiation in Old Testament was a type of the propitiation in the New Testament.

The matter of propitiation is mentioned five times in the New Testament in relation to Christ: twice it refers to Christ Himself as the propitiatory sacrifice [1 John 2:2; 4:10], twice it refers to the place where propitiation was accomplished [Rom. 3:25; Heb. 9:5], and once it refers to the action of propitiation [Heb. 2:17]. In addition to these five references to propitiation in the New Testament, we find

十八 13) 。

平息是什么意思？我们要如何…区别平息与和好？…和好包括平息。然而，其间是有不同的。平息的意思是你与另一人有问题；你不是得罪了他，就是欠他东西。比如，我若亏负你或者欠你债，问题就存在于我们中间。因着这问题或债务，你对我就有所要求；除非你的要求得满足，我们之间的问题就无法得解决。因此，这就需要平息。

希腊文希拉斯模斯含示我亏负了你，现今我欠你债。我们之间有问题，妨碍了我们的关系。所以，平息与双方有关，一方亏负了另一方，欠了另一方的债，并且必须采取行动，以满足另一方的要求。得罪人的一方若要平息被得罪的一方，就必须履行对方的要求。七十士希腊文译本用希拉斯模斯这辞，翻译利未记二十五章九节和民数记五章八节的遮罪一辞，因为这希腊字的意思是使双方和好，并使二者成为一。这就是遮罪。

[英译钦订本将“遮罪”(expiation)译为“赎罪”。] 英文的赎罪(atone) 这字是由 at 和 one 组成的。赎罪(atonement) 一辞可写成: at-one-ment, 意思是使其合一。赎罪的意思就是使双方成为一。当双方已经分开, 而要寻求合一时, 就需要平息。这是赎罪。平息的行动就是赎罪(罗马书生命读经, 六一、六三至六五页)。

在希伯来二章十七节, 主耶稣借着满足神对我们公义的要求, 为我们的罪成就平息, 使我们与神和好。基督借着祂在十字架上的工作, 为我们的罪成就平息。这就是说, 祂为我们使神平息。基督借着平息神的公义以及神在我们身上一切的要求, 解决了我们与神之间一切的问题(新约总论第三册, 二七〇页)。

参读: 罗马书生命读经, 第五篇; 约翰一书生命读经, 第十四篇。

the same root used by the tax collector in his prayer in the temple (Luke 18:13).

What is the meaning of propitiation? How shall we distinguish it from redemption on the one hand and reconciliation on the other?...Reconciliation includes propitiation. Nevertheless, there is a difference between them. Propitiation means that you have a problem with another person. You have either offended him or else you owe him something. For instance, if I wrong you or I am otherwise in debt to you, a problem exists between us. Because of this problem or debt, you have a demand upon me, and unless your demand is satisfied, the problem between us cannot be resolved. Thus, there is the need for propitiation.

The Greek word hilasmos implies that I have wronged you and that now I am indebted to you. There is a problem between us that hinders our relationship. Propitiation, therefore, involves two parties, one of which has wronged the other, has become indebted to the other, and must act to satisfy the demands of the other. If the offending party is to appease the offended party, he must fulfill his demands. The Septuagint uses the word hilasmos for the word [translated] "atonement" [by the King James Version] in Leviticus 25:9 and Numbers 5:8, because this Greek word means to conciliate two parties and make them one. This is a matter of atonement.

The word atone is composed of two words, "at" and "one"...Atonement is "at-one-ment." The meaning of atonement is to bring two parties into one. When two parties have been separated and seek to be in oneness, there is the need for propitiation....The action of propitiation is atonement. (Life-study of Romans, pp. 52-55)

In Hebrews 2:17 the Lord Jesus makes propitiation for our sins to reconcile us to God by satisfying God's righteous demands on 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 has settled every problem between us and God. (The Conclusion of the New Testament, p. 763)

Further Reading: Life-study of Romans, msg. 5; Life-study of 1 John, msg. 14

第六周●周四

晨兴喂养

约壹四 10 “不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了平息的祭物，在此就是爱了。”

来二 17 “所以祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司，好为百姓的罪成就平息。”

在路加十八章十三节，我们看见那被藐视、受控告、被定罪的税吏，降卑自己到极点的祷告：“那税吏却远远的站着，连举目望天也不敢，只捶着胸说，神啊，宽恕我这个罪人！”这话含示他需要救赎主，也需要平息。税吏晓得自己犯罪，何等得罪神，因此向神求平息，借着遮罪的祭物得神宽恕，使神能怜悯并恩待他。

主耶稣基督为我们的罪，将自己当作祭物献给神（来九 18），不仅为救赎我们，更为着满足神的要求，平息我们与神之间的关系。因此，祂是我们在神面前平息的祭物（路加福音生命读经，四〇六至四〇七页）。

信息选读

基督…是平息的祭物，也是神与祂所救赎之人相会的平息处。平息处是由出埃及二十五章十七节约柜上的遮罪盖所预表的。约柜是神与人相会的地方，约柜的盖下放有十条诫命的律法，暴露人的罪并定罪人。约柜的盖上有两个基路伯，代表神的荣耀并注视人的每一行动。暴露并定罪人的律法，表征照着律法而有之神的神圣与公义的要求；注视人的基路伯，表征照着神的彰显而有之神荣耀的要求。除

<< WEEK 6 — DAY 4 >>

Morning Nourishment

1 John 4:10 Herein is love, not that we have loved God but that He loved us and sent His Son as a propitiation for our sins.

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

In Luke 18:13 we see that the despised, accused, and condemned tax collector prayed in the way of humbling himself to the uttermost: “But the tax collector, standing at a distance, would not even lift up his eyes to heaven, but beat his breast, saying, God, be propitiated to me, the sinner!” This word implies the need of a Redeemer and also the need of propitiation. The tax collector realized how his sinfulness offended God. Hence, he asked God to be propitiated, to be appeased toward him by a propitiation, so that God may be merciful and gracious to him.

The Lord offered Himself to God as a sacrifice for our sins (Heb. 9:28), not only for our redemption but also for God’s satisfaction. In Him as our Substitute, through His vicarious death, God is satisfied and appeased. Hence, He is the propitiation between God and us. (Life-study of Luke, p. 354)

Today’s Reading

Christ is the propitiatory sacrifice, and He is also the propitiation place where God can meet with His redeemed people. The propitiation place is typified in Exodus 25:17 by the sin-covering lid on the Ark. The Ark was the place where God met with people. Underneath the lid of the Ark was the law of the Ten Commandments exposing the sinfulness of the people and condemning them; above the lid of the Ark were the two cherubim representing God’s glory and observing every action of the people. The exposing and condemning law signifies the requirements of God’s holiness and His righteousness according to the law,

非这些要求得以履行，神得着满足，否则罪人就无法接触神，神也无法与人来往。然而，借着约柜的盖，连同遮罪日洒在其上遮罪的血，罪人的整个光景就完全得着遮盖（新约总论第十册，一六至一七页）。

在希伯来二章十七节保罗用 **hilaskomai**，希拉斯哥迈这字，意思是成就平息，满足一方的要求，而使双方和息相安，因此是指平息的事。按照十七节，主耶稣为我们的罪成就平息，满足神对我们公义的要求，而使我们与神和好。

有时候译者对希拉斯特利昂、希拉斯模斯、希拉斯哥迈这些字感到为难。希拉斯特利昂是指平息的地方；希拉斯模斯是指平息的祭物；而希拉斯哥迈的意思是成就平息。当一方欠了另一方的债，而无法满足该方的要求与条件时，就需要平息。假设第三方出现了，偿还了头一方所欠的，使第二方满意于这项偿付，他就可以在两造之间解决问题。这正是主耶稣所作的：把祂自己献上作为平息的祭物，以解决我们与神之间的难处（出埃及记生命读经，一一九七页）。

平息的意思是使我们与神成为一，因为我们与神之间有了间隔。使我们离开神，使我们不可能与神有直接交通的问题，乃是我们的罪。我们的罪使我们离开神的同在，并拦阻神临到我们。所以，我们需要平息，满足神的要求。基督为我们的罪在十字架上成就了平息，满足了神对我们公义的要求，为使我们与神和好（来二 17）。祂在十字架上为我们献上自己作平息的祭物，解决我们与神之间的难处（约壹二 2，四 10）。基督在祂的死里为我们成就了平息，并带我们归向神，使我们与神成为一（新约总论第十册，一六页）。

参读：出埃及记生命读经，第八十六至八十八篇。

and the observing cherubim signify the requirements of God's glory according to the expression of God. Unless these requirements were fulfilled and God was satisfied, there was no way for sinners to contact God and for God to communicate with them. However, by the lid of the Ark with the propitiating blood sprinkled on it on the Day of Expiation, the entire situation on the sinner's side was fully covered. (The Conclusion of the New Testament, p. 3026)

In Hebrews 2:17 Paul uses the Greek word **hilaskomai**, which means to appease, to reconcile one by satisfying the other's demand; hence, it means to propitiate. According to Hebrews 2:17, the Lord Jesus made propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us.

Translators sometimes have had difficulty with the words **hilasterion**, **hilasmos**, and **hilaskomai**. **Hilasterion** denotes the place of propitiation; **hilasmos** denotes a propitiatory sacrifice; and **hilaskomai** means to propitiate. Propitiation is needed when one party is indebted to another and unable to meet that party's demands and requirements. Should a third party appear on the scene, he may solve the problem between the first two parties by paying what the first party owes and causing the second party to be satisfied with this payment. This is precisely what the Lord Jesus did in offering Himself as the propitiatory sacrifice to solve our problems with God. (Life-study of Exodus, pp. 1034-1035)

Propitiation means to make us one with God because there had been a separation between us and God. The problem that kept us from God, that made it impossible for us to have direct fellowship with Him, was our sins. Our sins kept us away from God's presence and hindered God from coming to us. Therefore, we needed propitiation to appease God's demands. Christ accomplished this on the cross when He made propitiation for our sins in order to reconcile us to God by satisfying God's righteous demands on us (Heb. 2:17). On the cross He offered Himself as the propitiatory sacrifice for our sins to solve our problems with God (1 John 2:2; 4:10). In His death He propitiated for us and brought us back to God, making us one with God. (The Conclusion of the New Testament, pp. 3025-3026)

Further Reading: Life-study of Exodus, msgs. 86-87

第六周●周五

晨兴喂养

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

九 28 “基督也是这样，既一次被献，担当了多人的罪，将来还要向那热切等待祂的人第二次显现，并与罪无关，乃为拯救他们。”

约壹二章二节和四章十节都是用 hilasmos，希拉斯模斯这字，指平息物，就是平息的祭物。在二章二节和四章十节，主耶稣为我们的罪作了平息的祭物（出埃及记生命读经，一一九七页）。

耶稣为我们的罪成就了平息，满足了神公义的要求，平息了我们与神之间的关系，使神能和顺地恩待我们（圣经恢复本，来二 17 注 5）。

信息选读

我们赞美主，基督不仅是成就平息者和平息的祭物，甚至也是平息处，就是遮罪盖；在这里神满足了，我们也喜乐了。在遮罪盖上，神能与我们相会并对我们说话。因此，有基督作为约柜的遮罪盖，神和人就能相会，并在彼此满足的光景下有交通。

两个荣耀的基路伯脸朝着遮罪盖，表征基督所作的已经满足了神的荣耀。平息的血弹在遮罪盖上（利十六 14～15），满足了遮罪盖下神律法的要求，以及遮罪盖上神的荣耀，因此人的良心就能有平安。

遮罪盖下的约柜里面，乃是律法及律法的要求，它暴露我们并定罪我们。不仅如此，遮罪盖上面乃

<< WEEK 6 — DAY 5 >>

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

9:28 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.

Both in 1 John 2:2 and 4:10 the Greek word hilasmos is used. This word denotes something which propitiates, that is, a propitiatory sacrifice. In 1 John 2:2 and 4:10 the Lord Jesus is the propitiatory sacrifice for our sins. (Life-study of Exodus, p. 1034)

Jesus made propitiation for our sins, thereby satisfying the demand of God's righteousness and appeasing the relationship between God and us, that God may be peacefully gracious to us. (Heb. 2:17, footnote 4)

Today's Reading

We praise the Lord that Christ is not only the One who propitiates and the propitiatory sacrifice, but even the place of propitiation, the propitiatory cover. Here God is satisfied, and we are happy. Here on the propitiatory cover God can meet with us and speak with us. Therefore, with Christ as the propitiatory cover of the Ark, God and man can meet and have fellowship under a mutually satisfying situation.

The two cherubim of glory with their faces toward the propitiatory cover signify that God's glory has been satisfied with what Christ has done. The propitiatory blood sprinkled upon the propitiatory cover (Lev. 16:14-15) satisfies the requirements of God's law under the cover and God's glory above the cover and thus gives peace to man's conscience.

Inside the Ark, under the propitiatory cover, is the law with its demands, which exposed us and condemned us. Furthermore, above the propitiatory cover is God's

是神的荣耀，注视并观看所发生的每一件事。然而神律法的要求以及神荣耀的要求，借着基督都已经满足了。如今我们可以在弹了血的遮罪盖上，在荣耀里与神相会。借着约柜的盖，连同洒在其上救赎的血，罪人的整个光景就完全顾到了。因此神能在这遮罪盖上，与干犯祂公义律法的百姓相会，即使在那载着神的荣耀，并遮掩柜盖之基路伯的注视下，在行政上也丝毫不抵触祂的公义。因着律法及律法的要求被遮盖了，神的荣耀满足了，神就能与罪人说话，这些罪人也能与神相和，并且从祂接受恩典。因此，这遮罪盖就等于施恩的宝座（来四16）。

当我们注视遮罪盖上救赎的血，我们的良心就平安。我们知道基督为我们而死，血是祂死的表记，已经为我们弹在遮罪盖上，满足了神公义的要求。这时候神也许会问：“孩子，你喜乐么？”我们会回答说，“父啊，是的，我真喜乐。”然后父会说，“我比你还要喜乐。我们拥抱拥抱，享受亲密的交通吧！”这就是经历并享受基督作见证柜上的遮罪盖。

基督是约柜连同遮罪盖，这个异象实在是奇妙、没有穷尽。我盼望你听过这样一位基督之后，会比从前更加宝贵这位住在你里面的基督。

没有遮罪盖，我们就无法享受约柜。因着遮掩约柜的盖，约柜才能成为我们的享受。如果约柜没有遮罪盖，我们就无法来到神面前，神也无法临到我们。约柜仍然存在，但我们无法接触它。神和我们都需遮罪盖，使约柜成为我们的享受。如今我们因着遮罪盖，就有路与神相会，并与祂说话（出埃及记生命读经，一一九八至一一九九、一一七七至一一七八页）。

参读：出埃及记生命读经，第八十八至八十九篇。

glory watching and observing everything that takes place. But through Christ both the demands of God's law and the requirements of God's glory have been satisfied. Now we can meet with God in glory on the propitiatory cover sprinkled with the blood. By the lid of the Ark with the redeeming blood sprinkled on it the whole situation on the sinner's side is fully taken care of. Therefore, upon this lid as the propitiatory cover, God can meet with the people who broke His righteous law without any governmental contradiction of His righteousness, even under the observing of the cherubim, which bear His glory overshadowing the lid of the Ark. Because the law with its demands is covered and God's glory is satisfied, God can speak with sinners, and these sinners can be at peace with God and receive grace from Him. Therefore, this propitiatory cover equals the throne of grace (Heb. 4:16).

When we look at the redeeming blood on the propitiatory cover, our conscience is at peace. We know that Christ died for us and that the blood, the emblem of His death, has been sprinkled for us on the propitiatory cover to satisfy the requirements of God's righteousness. At such a time God may ask, "Child, are you happy?" and we may respond, "...Yes, I am very happy, Father." Then the Father may say, "I am much happier than you are. Let us embrace and enjoy intimate fellowship." This is the experience and enjoyment of Christ as the propitiatory cover on the Ark of the Testimony.

This vision of Christ as the Ark with the propitiatory cover is wonderful and inexhaustible. I hope that after hearing of such a Christ, the Christ who lives in you will become much more precious to you than ever before.

Without the propitiatory cover, there is no way for us to enjoy the Ark. The Ark can become our enjoyment only because of the lid which covers it. If the Ark did not have the propitiatory cover as a lid, we could not come to God, and God could not come to us. The Ark would still exist, but there would be no way for us to have contact with it. The propitiatory cover is needed by both God and us for the Ark to become our enjoyment. Now because of the propitiatory cover, we have a way to meet with God and speak with Him. (Life-study of Exodus, pp. 1035-1036, 1016-1017)

Further Reading: Life-study of Exodus, msgs. 88-89

第六周●周六

晨兴喂养

罗三 24 ~ 25 “但因神的恩典，借着在基督耶稣里的救赎，就白白地得称义。神摆出基督耶稣作平息处，是凭着祂的血，借着人的信，为要在神以宽容越过人先时所犯的罪上，显示祂的义。”

神开始摆出基督作平息处，是在主钉十字架遍地都黑暗的时候；那时祂为罪献上自己为独一的祭物，就是赎罪祭的实际（路二三 44，来九 26）。到了第三天，神叫祂复活，这复活也是神摆出基督之过程的一部分。主复活以后，神将基督接到诸天之上，将祂安置在自己的右边。这接纳与安置也是摆出的一部分。神摆出基督是借着完整的过程，包括祂的钉十字架、复活以及升天坐在神的右边。…神陈列基督，摆出基督作平息处，是从祂流血的时候开始，直到祂升天坐在神的右边（新约总论第十册，一九页）。

信息选读

在旧约，约柜上的盖所预表的平息处是隐藏的，藏在至圣所里；在新约，基督这实际的平息处是公开的，向一切的人摆出（圣经恢复本，罗三 25 注 1）。

把血弹在〔约柜的〕盖上七次，乃是表征完全。金盖弹上血就成了红色。因着血弹在遮罪盖上，罪人就能与公义的神有交通，所以，因着救赎的血，今天我们能在基督的荣耀里，与公义的神有交通（出埃及记生命读经，一一七五页）。

<< WEEK 6 — DAY 6 >>

Morning Nourishment

Rom. 3:24-25 Being justified freely by His grace through the redemption which is in Christ Jesus; whom God set forth as a propitiation place through faith in His blood, for the demonstrating of His righteousness, in that in His forbearance God passed over the sins that had previously occurred.

God began to set forth Christ as the propitiation place at the time that darkness came over the whole land during His crucifixion, when He offered Himself as the unique sacrifice for sin, the reality of the sin offering (Luke 23:44; Heb. 9:26). Then on the third day God resurrected Him; this resurrection was also a part of the process of God's setting forth of Christ. After the Lord's resurrection, God received Christ into the heavens and placed Him at His right hand. This receiving and placing are also a part of the setting forth of Christ. God set forth Christ through the entire process of His crucifixion, resurrection, and ascension, in which He sat down at the right hand of God....God placed Christ, set forth Christ, as the propitiation place from the time that Christ shed His blood to the time that He ascended to sit at the right hand of God. (The Conclusion of the New Testament, p. 3028)

Today's Reading

In the Old Testament, the expiation cover, the lid of the Ark, as a type, was hidden in the Holy of Holies; in the New Testament, Christ as the propitiation place, the reality of the expiation cover, is openly set forth before all men. (Rom. 3:25, footnote 1)

The blood was sprinkled on the lid [of the Ark] seven times, signifying completeness. Through the sprinkling of the blood, the golden lid became red in color. Because of the blood sprinkled on the propitiatory cover, sinners could have fellowship with the righteous God. Therefore, because of the blood of redemption, we today can have fellowship with the righteous God in the glory of Christ. (Life-study of Exodus, p. 1015)

罗马三章二十五节…告诉我们，神摆出基督耶稣作平息处，是凭着基督的血，借着人的信。经历基督作平息处的路乃是借着信。我们借着基督耶稣的救赎而得称义，意即我们借着相信，凭着祂的血而得称义（新约总论第十册，二〇页）。

救赎或平息完成以后，这血就被带进至圣所里，并且弹在约柜的盖上，这样就使神能与祂相会，并从两个基路伯中间与祂说话。神来与祂相会，祂的立场乃是救赎的血。因着血已经洒在遮罪盖上，并且因着神的立场是在血上，神就能在祂照耀的荣耀中与我们相会。这一切都与住在祂里面的基督有关。…现今我们有这样一位奇妙的基督住在我们的灵里，但因着我们的盲目无知，很少人对祂有充分的领会。大多数基督徒从来没有完全领悟，住在祂里面的基督，乃是约柜同遮罪盖所描绘的那一位。

我们许多人能见证，在遮罪盖上的血这事，不仅是道理而已；这事在祂对我们的经历上，是非常真实的。我们悔改时，神就遇见我们，并且对我们说话。那时我们深深觉得，我们已被耶稣基督的血所洗净。如今每当我们与神相会，里面深处就觉得，我们是被血所洗净的。这就是在祂经历中的遮罪盖（出埃及记生命读经，一一八六至一一八七、一一七六页）。

在升天里，基督是神与祂相会的平息处，遮罪盖。在希伯来四章十六节，这地方称为施恩的宝座。施恩的宝座就是约柜的盖，基督将祂为着救赎我们在十字架上所流的血洒在其上。因着洒上祂救赎的血，约柜的盖就成了平息处，就是神能接触我们，我们能完满享受祂恩典的地方（新约总论第十册，一九至二〇页）。

参读：新约总论，第二百九十六篇。

[Romans 3:25] tells us that it is through faith in His blood that God set forth Christ as a propitiation place. The way to experience Christ as the propitiation place is by faith. We are justified through the redemption of Christ Jesus, that is, through faith in His blood. (The Conclusion of the New Testament, p. 3029)

After redemption, or propitiation, had been accomplished, this blood was brought into the Holy of Holies and sprinkled on the cover of the Ark. This made it possible for God to meet with man and speak with him from between the cherubim. When God comes to meet with us, His standing is the redeeming blood. Because the blood has been sprinkled on the propitiatory cover and because God's standing is on the blood, He can meet with us in the midst of His shining glory. All this is related to the Christ who lives in us. We now have such a wonderful Christ dwelling in our spirit. But because of our blindness and ignorance, not many of us have an adequate realization concerning Him. Most Christians have never realized in a full way that the Christ who lives in us is the very One portrayed by the Ark with the propitiatory cover.

Many of us can testify that this matter of the blood on the propitiatory cover is not a mere doctrine. It is very real in our experience with the Lord. When we repented, God met us and spoke to us. At that time we had the deep sense that we were washed by the blood of Jesus Christ. Now whenever we meet with God in glory, we have the sense deep within that we are washed by the blood. This is the propitiatory cover in our experience. (Life-study of Exodus, pp. 1025, 1015)

In His ascension Christ is the propitiation place, the propitiation cover, for God to meet with us. In Hebrews 4:16 this place is called the throne of grace. The throne of grace is the cover of the Ark on which Christ sprinkled the blood He shed on the cross for our redemption. Because of the sprinkling of His redeeming blood, the cover of the Ark has become a propitiation cover, a place where God may contact us and where we may enjoy His grace in full. (The Conclusion of the New Testament, pp. 3028-3029)

Further Reading: The Conclusion of the New Testament, msg. 296

第六周诗歌

进入幔内，摸施恩座

(英 1208)

C 大调

4/4

5 · 5̣ 5̣ · 4̣ 3̣ · 4̣ | 5 6 5 - | 7 · 7̣ 7̣ · 6̣
 一 多 年 忧 悒， 绕 十 架 徘 徊， 屡 屡 悔 改，
 5̣ · 4̣ | 3 6 5 - | 5 · 5̣ 5̣ · 4̣ 3̣ · 4̣ | 5 6 5
 罪 担 却 还 在； 今 听 呼 召 坦 然 “过 河” 来—
 i | 2̣ - 7 - | i - - 0 | i · 7̣ i · 7̣ i · 6̣ | 6 5 5 - |
 摸 施 恩 座。 (副) 恩 典、 怜 悯 涌 流 如 江 河，
 7 · 6̣ 7 · 6̣ 7 · 6̣ | 5 i i - | i · 7̣ i · 7̣
 幔 内 见 主 荣 面 无 阻 隔， 属 天 赛 程
 i · 6̣ | 6 5 5 i | 2̣ - 7 - | i - - 0 ||
 全 备 供 应 在 此 尽 可 得。

二 从前失败频仍，时懊悔， 外院坛前流连，已心灰；
 今见新路已开，入幔内— 摸施恩座。

三 幔子已裂，救恩何广阔！ 故当昂首进入至圣所；
 奔跑赛程，罪缠全脱落； 阿利路亚！

四 神圣丰富见证柜内藏： 金罐吗哪、复活发芽杖、
 生命之律—幔内全得享！ 阿利路亚！

WEEK 6 — HYMN

Years I spent in sorrow 'round the cross Encouragement—For Entering the Holy of Holies

K834 R279

1208

C F/C C C/E G G/B C C/G
 1. Years I spent in sor - row 'round the cross, Still re - pent - ing o - ver sins and dross.
 C G/B Am C/G Dm G⁷ C C⁷/E
 5 Then at last the riv - er I did cross, To touch the throne.
 F Chorus C G G⁷ C C⁷/E
 9 (C) Mer - cy now is flow - ing, oh, the grace— That I find of Him to run the race!
 F Dm C/E Am F G⁷ C F/C C
 13 Bold - ly now I come a - gain to taste My glo - rious Lord.

2. In my Christian life I'd daily fall,
 So I answered every altar-call,
 Till I left the altar, left it all,
 To touch the throne.
3. Brothers, to the Holiest forward come;
 Leave your sins behind, the race now run.
 Hallelujah! All the work is done—
 The veil is gone!
4. Now within the veil, enjoying God,
 Manna, law of life, and budding rod;
 Christ Himself, the ark, is our abode—
 Hallelujah!

