

洗净（壹）

Cleansing (I)

我们再来看第七题，洗净。圣经给我们看见，神救恩里的福分，紧随着赦免的，就是洗净。神不只赦免我们，也洗净我们。赦免是免去罪的刑罚，洗净是消灭罪的痕迹。神赦免我们，是使我们免去对罪的一切责任。神洗净我们，是使我们像从未犯罪一样。这好像你欠一人的债，有你的朋友替你还清了，你虽然再没有欠债的责任了，但在那人的账簿上，还有你欠债的痕迹。现在再进一步将那欠债的痕迹也销掉，使你像从未欠过债一样。神的救恩对于我们就是这样，在赦免我们之后，就来洗净我们，使我们在神面前如同从来没有犯过罪的人一样。

In this chapter we will consider the matter of **cleansing**. The Bible reveals that cleansing is a blessing in God's salvation that immediately follows forgiveness. **God not only forgives us but also cleanses us. Forgiveness cancels the punishment of sin, and cleansing erases the trace of sin. When God forgives us, He spares us from the accountability that is related to sin. Then He cleanses us as if we had never sinned.** This is similar to a friend paying all our debts. Although we are now exempt from the responsibility of the debts, the trace of the debts may still be in our record. If the trace of the debts is obliterated, it will be as if we were never in debt. This is God's salvation to us. After He forgives us, He cleanses us, and it is as if we never sinned before Him.

壹 洗净的需要

I. The Need of Cleansing

人的罪不只叫人在神面前成为罪人，有了罪案，并且叫人在自己身上受了玷污，有了污秽。所以人不仅需要赦免，也需要洗净。

Man's sin has not only made him **a sinner with a record of sin** before God, but it has also **defiled and dirtied** him. Thus, man needs not only forgiveness but also cleansing.

（一）“谁能说，我洁净了我的心？脱净了我的罪？”箴言二十章九节，三十章十二节。

1. “Who can say, I have made my heart clean; / I am pure from my sin?” (Prov. 20:9).

世人的心都是污秽，充满罪恶的！有谁是心清无罪的？不要说没有人是原来心清无罪的，就是连心中受了玷污，有了罪恶，再洁净自己的心，脱净自己的罪的，也没有。

The heart of man is filthy, full of sin and evil. Who has a pure and sinless heart? **There is no one whose heart is pure and sinless.** Furthermore, **there is no one who cleanses his own heart and purifies himself from his sin** after his heart has been defiled by sin.

（二）“妇人所生的”——“如虫”、“如蛆”，在“污秽之中”，“污秽可憎，喝罪孽如水的世人”——“怎能洁净？”约伯记二十五章四至六节，十五章十四至十六节，十四章四节。

2. “How then can a man...be pure?...How much less a man, a maggot...a worm!”; “How much less a man who drinks wrong like water!” (Job 25:4-6; 15:16; see also 14:4).

世人都是从情欲生的，所以是污秽可憎，喜爱犯罪，喝罪孽如水，如虫，如蛆，活在污秽之中。这样的人，在神面前怎能算为洁净，怎能不需要洗净？

All the people in the world are born of the flesh and are therefore filthy and abominable. They love sin, they drink wrong like water, and they are like worms existing in filthiness. How can such people be counted as clean before God without facing the requirement to be cleansed?

（三）“从前…将肢体献给不洁…作奴仆。”罗马六章十九节。

3. “Just as you presented your members as slaves to uncleanness” (Rom. 6:19).

人全身的肢体，都已经给不洁作了奴仆，受了玷污。人可以把自己全身的肢体细细查验过，有那一个，有那一部分，没作不洁的奴仆，没受罪恶的玷污？

All the members of a man's body have become slaves to uncleanness and are defiled. If a man were to thoroughly inspect all the members of his body, would any part not be a slave to uncleanness or not be defiled by sin?

（四）“我是嘴唇不洁的人，又住在嘴唇不洁的民中。”以赛亚六章五节。

4. “I am a man of unclean lips, / And in the midst of a people of unclean lips I dwell” (Isa. 6:5).

人最污秽的一部分，就是嘴唇。有谁的嘴唇是洁净的？咒骂、毁谤、论断、说谎、淫辞、妄语，有谁的嘴唇没有沾染过？有谁的嘴唇有一天是洁净的，而丝毫没有沾染这些不洁净的话语？

The filthiest part of man is his lips. Whose lips are clean? Whose lips have not been contaminated by cursing, slander, criticism, lies, obscenity, or babblings? Who has kept his lips clean for even one day without being polluted by unclean words?

（五）“一切的恶都是从里面出来，且能污秽人。”马可七章二十至二十三节。

5. “All these wicked things proceed from within and defile the man” (Mark 7:23).

人的口所以那样污秽，乃是因为人的心里是污秽的。人“心里所充满的，口里就说出来”。（太十二34。）人的心里，充满各种各样的污秽，所以人的口就发出来。这是最污秽的，且能污秽人。

Man's mouth is defiled because **his heart is defiled**. “Out of the abundance of the heart the mouth speaks” (Matt. 12:34). Since man's heart is full of all kinds of defilement, filthy and defiling things proceed from his mouth.

（六）“逞着心里的情欲，行污秽的事。”罗马一章二十四节。

6. “In the lusts of their hearts to uncleanness” (Rom. 1:24).

人不只心里充满污秽，口里发出污秽，并且也行出污秽。人的心和口是污秽的，人的行为也是污秽的。有谁的手是清洁的？有谁脚不是污秽的？你的手所作的那些不洁的事，你的脚所行的那些污秽的路，你自己都知道。

Man not only has a heart that is full of defilement and a mouth that speaks filthiness; **he also works uncleanness**. Just as the heart and mouth of man are filthy, **so is his behavior**. Who has clean hands? Whose feet are not dirty? We know the unclean things that our hands have done and the filthy ways that our feet have walked!

（七）“我们都像不洁净的人，所有的义都像污秽的衣服。”以赛亚六十四章六节。

7. “All of us became like him who is unclean, / And all our righteousnesses are like a soiled garment” (Isa. 64:6).

在神面前，人都是不洁净的，凡出于人的也都是污秽的。不要说人所看为败坏邪恶的事，在神看是不洁净的，就是人所看为良善公义的事，在神看也是污秽的。人所有的义，在神面前都像污秽的衣服。

All are unclean before God, and all that comes from man is defiled. In God's eyes not only the things that man deems evil and corrupt are unclean, but even matters that man considers good and righteous are filthy before God. **All of man's righteousnesses are like a soiled garment before God.**

（八）“他们（世人）都偏离正路，一同变为污秽。”诗篇十四篇三节。

8. “They have all turned aside; / They are together perverse” (Psa. 14:3).

人都是偏离了神的正路，而变为污秽。

All men have **turned aside from God's way** and have **become perverse**.

（九）“在污秽不信的人，什么都不洁净。”提多书一章十五节。

9. “Yet to those who are defiled and unbelieving nothing is pure” (Titus 1:15).

人已经堕落到污秽中。在人没有信主之前，或说在不信的人，什么都是不洁净的。人既在污秽中，就有什么能洁净呢？“谁能使洁净之物出于污秽之中呢？”（伯十四4。）

Man has fallen into filthiness. **Before he believes in the Lord, nothing is pure.** What can be pure when man himself is defiled? “Who can bring a clean thing out from the unclean?” (Job 14:4).

(十) “长大麻疯…的，…喊叫说，不洁净了！不洁净了！”利未记十三章四十五节。

10. “The leper...shall...cry, Unclean, unclean!” (Lev. 13:45).

人在神面前那污秽不洁的情形，就像长大麻疯的人一样。人全然是污秽的，真是需要洗净。

Man’s filthy and unclean condition before God is like that of **a leper**. Man is totally filthy and desperately needs cleansing.

贰 在救赎时的洗净

II. Cleansing at the Time of Redemption.

神的洗净，就我们而论，是分作几个时候的。有的是在主耶稣成功救赎的时候，有的是在我们得救的时候，有的是在我们得救以后。

God’s cleansing can be divided into **several stages**. One stage of cleansing occurred **when the Lord Jesus accomplished redemption**, another takes place **when we are saved**, and still another occurs **after our salvation**.

在主耶稣成功救赎的时候，是祂为我们作成了洗净的工作。主耶稣在十字架上，给我们作成了一个完全的洗净，摆在神面前，可以随时应用在我们身上。

When the Lord Jesus accomplished redemption, He completed the work of cleansing. **On the cross the Lord Jesus finished a perfect cleansing on our behalf and placed it before God. Such a cleansing can be applied to us at any time.**

(一) “用血洗净。”希伯来九章二十二节。

1. “Purified by blood” (Heb. 9:22).

宇宙和人类的污秽，都是来自罪恶的，所以必须用赎罪的血，才能洗净。必须有流血将罪赎尽，才能用这血洗净罪的污秽。主耶稣在十字架上流血，就是为赎尽人的罪，所以祂的血就洗净了人因罪而有的污秽。

Since the filthiness of the universe and man came from sin, **it can be cleansed only by the redeeming blood**. There must first be the shedding of blood for redemption and then the cleansing of the filthiness from sin. Since the Lord Jesus shed His blood on the cross to accomplish redemption, His blood cleanses away all man’s defilement that results from sin.

(二) “祂（基督）洗净了人的罪，就坐在高天…”希伯来一章三节，参看利未记十六章十五至十七节，三十节。

2. “Who...having made purification of sins, sat down...on high” (Heb. 1:3; see also Lev. 16:15-17, 30).

主耶稣在十字架上流血，成功了洗净人罪的事，所以就到天上往神的右边坐下了。祂那一次的流血，成功了永远的洗净。照利未记十六章的预表看，祂是把祂的血带到天上的至圣所，洒在神面前，（来十二 22，24，）为我们赎罪，使我们在神面前“得以洁净，脱尽一切的罪愆”。

After the Lord Jesus shed His blood on the cross to accomplish the cleansing of man’s sins, **He sat down at the right hand of God on high. He shed His blood once and accomplished an eternal cleansing**. According to the typology in Leviticus 16, He brought His own blood into the Holy of Holies in the heavenlies and sprinkled it before God (Heb. 12:22, 24) to make propitiation for our sins so that we might be cleansed and “from all...sins...be clean” before God (Lev. 16:30).

参读：圣经要道，第七题：洗净

Reference: Forgiveness, Vol. 1, Ch. 7