

第三周

作为圣膏油之复合膏油的
内在意义与启示—
经过过程之三一神的复合、
包罗万有之灵完满的预表

诗歌：196

读经：出三十 22～30，林前十五 45 下，约七
37～39，腓一 19

【周一】

壹 圣膏油，就是橄榄油与四种香料“按调制香品者之法”复合成的膏油，乃是耶稣基督之灵完满的预表，这灵就是基督借着死与复活成了那经过过程的三一神复合、包罗万有、赐生命的灵—出三十 22～25，林前十五 45 下，约七 37～39，腓一 19：

一 这复合膏油的成分意义如下：

- 1 流质的没药是埋葬时所用的香料，（约十九 39，）表征基督宝贵的死（罗六 3）：
 - a 没药也用作止痛剂，以减轻死亡的痛苦；主耶稣被

Week Three

**The Intrinsic Significance and Revelation
of the Compound Ointment
as the Holy Anointing Oil—
a Full Type of the Compound,
All-inclusive Spirit of the Processed Triune God**

Hymns: E242

Scripture Reading: Exo. 30:22-30; 1 Cor. 15:45b; John 7:37-39; Phil. 1:19

§ Day 1

I. The holy anointing oil, a compound ointment of olive oil and four spices, “compounded according to the work of a compounder,” is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection—Exo. 30:22-25; 1 Cor. 15:45b; John 7:37-39; Phil. 1:19:

A. The significances of the ingredients of this compound anointing oil are as follows:

1. Flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3):
 - a. Myrrh was also used as a painkiller to reduce the suffering of death;

钉十字架时，有人拿没药调和的酒给祂，要减轻祂的痛苦—可十五 23。

b 没药也能用来治好身体不当的分泌；在我们的人生中，有许多不当的分泌物，但主在十字架上的死治好了这个难处。

2 香肉桂表征基督之死的甜美与功效—罗八 13：

a 肉桂可以用为增强衰弱心脏的处方。

b 当我们将在那灵里之主的死，应用到我们内里的所是里，我们的心就会被增强，使我们在主里快乐欢喜—腓四 4，尼八 10。

3 香菖蒲，出自一种在沼泽或泥泞之处往上生长的芦苇，表征基督宝贵的复活—弗二 6，西三 1，彼前一 3。

4 桂皮，古时用以驱逐蛇虫，表征基督复活的驱逐大能；桂皮驱逐一切邪恶的“昆虫”，特别是古蛇魔鬼—腓三 10。

5 橄榄油作为复合膏油的基本成分，表征神的灵是复合之灵的基础—创一 2。

【周二】

二 四这数字表征以人为首（26）的受造之物，（结一 5，）一这数字表征独一的神，（申四 35，提前二 5，）所以，四种香料表征在神创造里基督的人性，一欣橄榄油表征独一的神带着祂的神性；因此，橄榄油与四种香料相调，表征在复合的灵里，神与人，神性与人性的复合、调和—利二 4 与注 2。

三 预备橄榄油和四种香料，都必须经过压榨或切

when the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain—Mark 15:23.

b. Myrrh can also be used for healing the body when it gives off the wrong kind of secretion; in our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem.

2. Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death—Rom. 8:13:

a. Cinnamon was prescribed to stimulate a weak heart.

b. When we apply the Lord's death in the Spirit to our inner being, our heart is stimulated to make us happy and joyful in the Lord—Phil. 4:4; Neh. 8:10.

3. Fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifies the precious resurrection of Christ—Eph. 2:6; Col. 3:1; 1 Pet. 1:3.

4. Cassia, used in ancient times to repel insects and snakes, signifies the repelling power of Christ's resurrection; cassia repels all the evil “insects” and especially the old serpent, the devil—Phil. 3:10.

5. Olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit—Gen. 1:2.

§ Day 2

B. Since the number four signifies the creatures (Ezek. 1:5), of which man is the head (Gen. 1:26), and the number one signifies the unique God (Deut. 4:35; 1 Tim. 2:5), the four spices signify the humanity of Christ in God's creation, and the one hin of olive oil signifies the unique God with His divinity; thus, the blending of olive oil with the four spices signifies the compounding, the mingling, of God and man, of divinity and humanity, in the compound Spirit—Lev. 2:4 and footnote 3.

C. The olive oil and the four spices were all prepared through a process of

割的过程，表征神的灵借着基督的受苦（太二六 36）成了基督的灵。（罗八 9。）

【周三】

- 四 不仅如此，四种香料的分量有三个完整的五百舍客勒单位，中间的五百舍客勒分开为两半，表征在复活里的三一神，第二者（子）借着在十字架上的死“分开了”。
- 五 在圣经里，五是负责的数字，（太二五 2 与注 1，）因此，复合膏油的五种元素以及四种香料的三个五百舍客勒单位，表征三一神在复活里作为大能、能力，为着担负责任。
- 六 三和五这两个数字与神的建造有关，（见创六 15 注 2，）所以复合膏油中这两个数字，表征复合的灵里有神建造的元素。
- 七 基于前述意义，四种香料与橄榄油复合成一种膏油，表征借着基督的成为肉体、人性生活、钉十字架、复活和升天等过程，上述元素就与神的灵调和，产生复合的灵，为着建造神永远的居所。

【周四】

贰 复合的膏油，就是圣膏油，用以膏抹帐幕及其一切器物、祭坛和坛的一切器具、洗濯盆和盆座、以及祭司，使这一切成为圣别，分别为圣归与神，为着祂神圣的定旨——出三十 26～30，彼前一 2，林前六 11，罗十五 16：

either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9) through Christ's sufferings (Matt. 26:36).

§ Day 3

- D. Furthermore, the measure of the four spices, being three complete units of five hundred shekels each, the middle five hundred shekels being split into two parts, signifies the Triune God in resurrection, the second, the Son, being “split” by His death on the cross.
- E. Since in the Bible five is the number for responsibility (25:2 and footnote 1), the five elements in the compound ointment and the three units of five hundred shekels of the four spices signify the Triune God in resurrection as the power, the capability, for bearing responsibility.
- F. Since the numbers three and five are related to God's building (see footnote 15² in Gen. 6), these numbers in the compound ointment signify that in the compound Spirit there is the element for God's building.
- G. Based on the above significances, the compounding of the four spices with the olive oil to make an anointing oil signifies the mingling of the above-mentioned elements with the Spirit of God through the process of Christ's incarnation, human living, crucifixion, resurrection, and ascension to produce the compound Spirit for the building of God's eternal dwelling place.

§ Day 4

II. **The compound ointment, the holy anointing oil, was used to anoint the tabernacle with all its furniture, the altar with all its utensils, the laver and its base, and the priests, to make all these things holy, separated, sanctified, to God for His divine purpose—Exo. 30:26-30; 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16:**

- 一 这膏油表征三一神借着基督的成为肉体、钉死与复活，经过过程并终极完成成为包罗万有复合的灵，临到蒙祂拣选并救赎的人，以祂自己膏抹他们，使祂自己与他们成为一，并使祂与他们成为一——约二十 22，约壹二 20，27，林后一 21，林前六 17。
- 二 这样的膏抹既是复合的灵在我们里面的运行，就实施在我们身上，且将经过过程并终极完成之三一神的一切成分，加到我们里面的所是里，使我们里面的人，凭神圣的元素在神圣的生命里得以长大，并使我们与神调和为一——西二 19。
- 三 圣膏油仅仅为着一个目的，就是膏抹神的居所和祭司体系；（参彼前二 5；）因此，唯有为着神的居所和祭司体系的人，才能享受复合、包罗万有的灵。

【周五】

叁 橄榄油所表征神的灵不再仅仅是油，如今它乃是复合着一些成分的油；关于这点，约翰七章三十九节说，“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀”：

- 一 这意思是，主得着荣耀（就是祂的复活——路二四 26）以前，还没有复合的灵；乃是基督复活以后，这灵的复合或调和，才得以完成。
- 二 当这灵还是神的灵，祂只有神圣的元素；当祂借着基督的成为肉体、钉十字架并复活，成了

- A. This ointment signifies the Triune God processed and consummated through Christ's incarnation, crucifixion, and resurrection to become the all-inclusive compound Spirit to reach His chosen and redeemed people and to anoint them with Himself, making Himself one with them and making them one with Him—John 20:22; 1 John 2:20, 27; 2 Cor. 1:21; 1 Cor. 6:17.
- B. Such an anointing, being the moving of the compound Spirit within us, applies to us and also adds all the elements of the processed and consummated Triune God into our inner being so that our inner man may grow in the divine life with the divine elements and we may be mingled with God as one—Col. 2:19.
- C. The holy anointing oil is solely for the purpose of anointing God's dwelling place and the priesthood (cf. 1 Pet. 2:5); hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit.

§ Day 5

III. The Spirit of God, signified by olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients; regarding this, John 7:39 says, “But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified”:

- A. This means that before the Lord's glorification, which was His resurrection (Luke 24:26), the compound Spirit was not yet; it was after Christ's resurrection that the compounding, or the blending, of such a Spirit was completed.
- B. When the Spirit was the Spirit of God, He had only the divine element; after He became the Spirit of Jesus Christ through Christ's incarnation,

耶稣基督的灵之后，祂就兼有神圣与属人的元素，连同基督成为肉体、钉十字架和复活的一切素质和实际。

三 这圣膏油所预表之包罗万有复合的灵，乃是耶稣基督之灵全备的供应，就是基督身体的供应，借此我们能在身体里、借着身体、并为着身体活基督，以显大基督——腓一 19～21 上。

【周六】

肆 我们这些信徒都已经被复合的膏油，就是包罗万有的灵所膏抹；诗篇一百三十三篇二节描述膏油如何从亚伦的头上流到胡须，又流到他的衣襟；这表征整个基督的身体都被那灵所膏抹：

一 一的立场就是经过过程的三一神作为圣膏油，复合的灵，应用到我们身上——1～3 节。

二 我们要被膏油所“油漆”，（约壹二 20, 27,）就必须与召会是一；这样，我们自然就享受到膏油和其中各种成分的涂抹；取用这膏油所产生的一，是何等的奇妙！

crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ.

C. This all-inclusive compound Spirit, typified by the holy anointing oil, is the bountiful supply of the Spirit of Jesus Christ, the supply of the Body of Christ, by which we can live Christ for His magnification in the Body, through the Body, and for the Body—Phil. 1:19-21a.

§ Day 6

IV. As believers, we have been anointed with the compound ointment, with the all-inclusive Spirit; Psalm 133:2 describes how the anointing oil flowed down from Aaron's head to his beard and then to the hem of his garments; this signifies that the whole Body is anointed with the Spirit:

A. The ground of oneness is simply the processed Triune God as the holy anointing oil, the compound Spirit, applied to our being—vv. 1-3.

B. In order to be “painted” by the ointment (1 John 2:20, 27), we must be one with the church; then we will spontaneously enjoy the application of the anointing oil with all its elements; how marvelous is the oneness produced by the application of this ointment!

第三周■周一

晨兴喂养

出三十 23 ~ 25 “你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒，桂皮五百舍客勒，…又取橄榄油一欣；你要把这些香料，…复合成香品，作成圣膏油。”

圣膏油的材料分为两类，共有五项。第一类包含四种香料：没药、肉桂、菖蒲和桂皮。第二类只含一个项目—橄榄油。

流质的没药闻起来是香的，尝起来却是苦的，表征基督宝贵的死。在圣经里，没药多半是埋葬时所用的香料。因此，没药与死有关。按照约翰十九章，尼哥底母和其他的人预备埋葬主耶稣的身体时，就用了没药。

没药来自一种芳香的树；这种树因着受到切割，或有某种天然的裂口或开口，就流出汁液。古时候，这种汁液用来减轻死亡的痛苦。主耶稣被钉十字架时，有人拿没药调和的酒给祂，要减轻祂的痛苦。然而，祂不肯接受。毫无疑问，出埃及三十章里的没药表征主的死。

没药芳香的液体不仅能减轻痛苦，也能用来治好身体不当的分泌。…在我们的人生中，有许多不当的分泌物，但主在十字架上的死治好了这个难处（出埃及记生命读经，一九三三至一九三四页）。

信息选读

WEEK 3—DAY 1

Morning Nourishment

Exo. 30:23-25 You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant cinnamon half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels..., and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded...

The materials of the holy anointing oil are of two categories and are five in number. The first category includes the four spices: myrrh, cinnamon, calamus, and cassia. The second category consists of one item—olive oil.

Flowing myrrh, smelling sweet but tasting bitter, signifies the precious death of Christ. In the Bible myrrh is used mostly for burial. Hence, myrrh is related to death. According to John 19, when Nicodemus and others were preparing to bury the body of the Lord Jesus, they used myrrh.

Myrrh comes from an aromatic tree. This tree drops its juice either as a result of being cut or through some kind of natural opening or incision. In ancient times, this juice was used to reduce the suffering of death. When the Lord Jesus was being crucified, He was offered wine mixed with myrrh to reduce His pain. However, He refused to take it. No doubt, the myrrh in Exodus 30 is a symbol of the Lord's death.

The aromatic liquid of myrrh not only reduces pain but also can be used for healing the body when it gives off the wrong kind of secretion...In our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem. (Life-study of Exodus, pp. 1687-1688)

Today's Reading

香肉桂表征基督之死的甜美与功效。肉桂不仅有特殊的香味，也能用来强心。肉桂可以用为增强衰弱心脏的处方。

没药表征基督宝贵的死，而肉桂表征基督之死的功效。我们若应用主的死到我们的情况里，就会减轻我们的痛苦，治好不当的分泌，最终激励我们，使我们快乐欢喜。…当我一应用主的死，我就得着改正、调整、鼓舞并激励。

菖蒲生长在沼泽或泥泞之处。但即使它长在沼泽之处，仍能向空中矗立。按照香料的次序，菖蒲表征主耶稣从死地复活。主被摆在沼泽之处，就是死亡之境，却在复活里起来且站立。所以，菖蒲表征基督宝贵的复活。

第四种香料—桂皮—表征基督复活的大能。…肉桂和桂皮都是甜美芳香的。不仅如此，出产肉桂和桂皮的植物，常是生长在其他植物无法生长的地方。…古时桂皮是用来当作驱虫剂，以驱逐虫蛇；因此桂皮表征基督复活的大能，功效。基督的复活经得起任何一种环境，祂的复活确实是驱虫剂，驱逐一切邪恶的“昆虫”，特别是那古蛇，就是魔鬼。

橄榄油是橄榄被压榨所产生的。橄榄油表征神的灵借着基督受死的压榨而流出。…橄榄油所表征的灵不再仅仅是油，如今它乃是复合着一些成分的油。关于这点，约翰七章三十九节说，“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”这意思是，主得着荣耀以前，还没有复合的灵；乃是基督复活以后，这灵的复合或调和，才得以完成（出埃及记生命读经，一九三四至一九三六页）。

参读：出埃及记生命读经，第一百五十七篇。

Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death. Cinnamon not only has a distinctive flavor, but it can also be used to stimulate the heart.

Myrrh signifies the precious death of Christ, and cinnamon signifies the effectiveness of His death. If we apply the Lord's death to our situation, it will reduce our pain, correct the wrong secretions, and eventually stimulate us and make us happy and joyful...When I apply the Lord's death, I am corrected, adjusted, stimulated, and stirred up.

Calamus grows in a marsh or muddy place. But even though it grows in a marsh, it is able to shoot up into the air. According to the sequence of the spices, this calamus signifies the rising up of the Lord Jesus from the place of death. The Lord was put into a marsh, into a death situation, but in resurrection He rose up and stood up. Calamus, therefore, signifies the precious resurrection of Christ.

The fourth spice, cassia, signifies the power of Christ's resurrection... Both cinnamon and cassia are sweet and fragrant. Furthermore, the plants from which they are derived often live and grow in places where other plants cannot grow. In ancient times cassia was used as a repellent to drive away insects and snakes. Cassia thus signifies the power, the effectiveness, of Christ's resurrection. Christ's resurrection can withstand any kind of environment, and His resurrection certainly is a repellent. It repels all evil "insects" and especially the old serpent, the devil.

Olive oil is produced by the pressing of olives. The olive oil signifies the Spirit of God, through the pressure of Christ's death, flowing out. The Spirit of God, signified by the olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients. Regarding this, John 7:39 says, "But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified." This means that before the Lord's glorification, the compound Spirit was not yet. It was after Christ's resurrection that the compounding, or the blending, of such a Spirit was completed. (Life-study of Exodus, pp. 1688-1689)

Further Reading: Life-study of Exodus, msg. 157

第三周■周二

晨兴喂养

约七 39 “耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

罗八 9 “但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。”

在圣经里，四这数字表征神的创造。…在成为肉体里，主耶稣是神又是人。四种香料表征在神创造里主耶稣的人性。当然，有些基督徒不喜欢听到“创造”这辞用在主耶稣身上。这是因着亚流（Arius）的异端教训；他教导人说，基督仅仅是受造者，而不是永远的神。

油表征在神格里的神性。…一这数字表征独一的创造者一神。

在这复合的膏油里，有四与一这两个数字，以及四与一调在一起。这表征人性与神性相调，调和起来。论到复合的膏油，我们无法避免使用“调和”这个辞。“复合”、“相调”这些辞实际上就是调和的意思。四种香料与油调和在一起（出埃及记生命读经，一九三六至一九三七页）。

信息选读

膏油的五种成分—四种香料和橄榄油—都必须经过过程，其中包含压榨或切割。譬如，橄榄若不放入油榨中，就无法流出橄榄油。照样，为要有没药和肉桂，也必须在树皮上有些切口。…一棵树流出没药树脂时，其形状就像眼泪。

WEEK 3—DAY 2

Morning Nourishment

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Rom. 8:9 But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him.

In the Bible the number four signifies God's creation...In His incarnation the Lord Jesus was both God and man. The four spices signify the humanity of the Lord Jesus in God's creation. Of course, some Christians do not like to hear the word creation used in the case of the Lord Jesus. This is due to the heretical teaching of Arius who taught that Christ was merely a created being and that He was not the eternal God.

The oil signifies divinity in the Godhead...The number one signifies God, the unique Creator.

In this compound ointment we have the numbers four and one, with the number four blended with the number one. This signifies humanity blended, mingled, with divinity. Concerning the compound ointment, we cannot avoid using the word mingled. The words compounded and blended actually mean “mingled.” The four spices were mingled with the oil. (Life-study of Exodus, pp. 1689-1690)

Today's Reading

The five elements of the anointing oil—the four spices and the olive oil—all had to pass through a process that involved either pressure or cutting. For instance, if olives are not put into the press, they cannot give forth olive oil. Likewise, in order to have myrrh and cinnamon, some kind of incision must be made on the bark of a tree...When a tree flows out the resin of myrrh, this resin has the appearance of tears.

肉桂来自树皮的内部，而桂皮来自树皮的外部。肉桂能用以强心，桂皮能用以驱逐虫蛇。

所有的香料都是借着受苦预备妥当的。这指明神的灵唯有借着基督的受苦，才能成为基督的灵这复合的膏油。…借着基督的受苦，香料与油相调，形成复合的灵。

主耶稣的一生都在受死的苦，不仅是十字架上的六个小时而已。祂一出生，就开始受苦。这苦难是由没药所表征。…钉十字架的生活就是受苦的生活。…祂天天都过钉十字架的生活；这就是经历没药从树上的切口像眼泪一样滴下来。

主耶稣出生以后，星象家献上黄金、乳香和没药，以表达他们对祂的珍赏。在祂死的时候，尼哥底母和亚利马太人约瑟埋葬祂，借着把没药放在祂的身体上，也表明他们对主的珍赏。因此，主在地上一生的开始与结束，出生与受死时，都有没药。这指明主的一生，由出生至受死，都是受苦的生活，眼泪的生活。祂过钉十字架的生活，没药的生活。

我们需要学习如何在我们的经历中应用没药。今天基督的死在哪里？…基督的死乃是在那灵里。在英文里，“灵”（spirit）这字可特别用来指从物质萃取出来的液态素质，尤其是借着蒸馏而来的素质。…主受死的精粹就是在基督之灵里的一种成分。

我们若要经历基督的死，就需要那灵。…罗马六章所启示，我们的旧人已经与基督同钉十字架的事实，唯有借着八章里的那灵才能经历。…离了那灵，我们就无法经历基督的死。我们在基督的死里与祂联合，其事实是在六章，但其经历是在八章（出埃及记生命读经，一九五二至一九五五页）。

参读：出埃及记生命读经，第一百五十八篇。

Cinnamon comes from the inner part of the bark of a tree, and cassia comes from the outer part of the bark. Cinnamon can be used to stimulate the heart, and cassia, to repel insects and snakes.

All the spices were prepared for use through suffering. This indicates that the Spirit of God could become the Spirit of Christ as the compound ointment only through Christ's sufferings...It was through the sufferings of Christ that the spices were blended with the oil to form the compound Spirit.

The Lord Jesus suffered death throughout His life, not only during the six hours He was on the cross. As soon as He was born, He began to suffer. This suffering is signified by myrrh...A crucified life is a life of suffering...Daily He lived a life of crucifixion. This is the experience of myrrh dropping as tears from cuts made in the tree.

After the Lord Jesus was born, the magi expressed their appreciation of Him by offering Him gold, frankincense, and myrrh. At the time of His death, Nicodemus and Joseph of Arimathea also showed their appreciation of the Lord by putting myrrh upon His body when they buried Him. Therefore, at the beginning of the Lord's life on earth and at the end, at His birth and at His death, there was myrrh. This indicates that the Lord's life from birth to death was a life of suffering, a life of tears. He lived a crucified life, a life of myrrh.

We need to learn how to apply the myrrh in our experience. Where is the death of Christ today...? The death of Christ is in the Spirit. In our language the word spirit in a particular usage can mean the essence of a substance as extracted in liquid form, especially by distillation...The extract of the Lord's death is an element in the Spirit of Christ.

If we would experience the death of Christ, we need the Spirit...The fact revealed in Romans 6 that our old man has been crucified with Christ can only be experienced through the Spirit in Romans 8...Apart from the Spirit we cannot experience the death of Christ. The fact of our identification with Christ in His death is in Romans 6, but the experience of this is in Romans 8. (Life-study of Exodus, pp. 1703-1705)

Further Reading: Life-study of Exodus, msg. 158

第三周■周三

晨兴喂养

约壹二 20 “你们有从那圣者来的膏油涂抹，并且你们众人都知道。”

27 “你们从祂所领受的膏油涂抹，住在你们里面，并不需要人教导你们，乃有祂的膏油涂抹，在凡事上教导你们；这膏油涂抹是真实的，不是虚谎的，你们要按这膏油涂抹所教导你们的，住在祂里面。”

基督…是神的受膏者，经过了出生、人性生活、钉十字架、复活和升天。…我们已经看见，一种物质的精粹就是从这物质提炼出来的东西。把这原则应用到基督的灵上，我们就可以说，基督的出生、生活、死、复活和升天的精粹，如今乃是基督之灵一切的元素。因此，在这一位灵里，有基督出生、生活、钉死、复活和升天的功效。

我们照着灵生活行动，就有基督的成为肉体和人性生活。我们不是仅仅模仿基督的生活方式。此外，我们还有祂的钉死、复活和升天（出埃及记生命读经，一九五五至一九五六页）。

信息选读

领受膏油涂抹就是领受神圣的油漆。…在我们对那灵的经历中，我们需要被“漆了再漆”。最终，我们也许上了几百层的漆。

今天神主要是借着膏油的涂抹默默地教导我们。譬如，你也许为着某件事求问主，祂就会借着膏油涂抹教导你这事。…按照约壹二章，我们里面的膏油涂抹，在凡事上教导我们。许多时候我们知道自

WEEK 3—DAY 3

Morning Nourishment

1 John 2:20 And you have an anointing from the Holy One, and all of you know.

27 And as for you, the anointing which you have received from Him abides in you, and you have no need that anyone teach you; but as His anointing teaches you concerning all things and is true and is not a lie, and even as it has taught you, abide in Him.

As God's anointed One, Christ passed through birth, human living, crucifixion, resurrection, and ascension...We have seen that the spirit of a substance is the extract of that substance. Applying this principle to the Spirit of Christ, we may say that the extracts of Christ's birth, living, death, resurrection, and ascension are now all elements of the Spirit of Christ. Therefore, in this one Spirit we have the effectiveness of Christ's birth, living, death, resurrection, and ascension.

When we walk according to spirit, we have Christ's incarnation and His human living. We do not have merely an imitation of the way Christ lived. Furthermore, we also have His death, resurrection, and ascension. (Life-study of Exodus, pp. 1705-1706)

Today's Reading

To receive the anointing is to receive the divine painting...In our experience of the Spirit, we need to be “painted” again and again. Eventually, we may receive hundreds of layers.

Today God mainly teaches us silently by the anointing. For example, you may ask the Lord about something, and He will teach you concerning it by anointing you. According to 1 John 2, the anointing within us teaches us in everything. Many times we know that we are wrong. No one needs to tell us

己错了，并不需要人告诉我们这事；我们里面膏油涂抹的运行教导我们说，我们错了。我相信我们对膏油涂抹这样的教导多少有些经历。

没药五百舍客勒表征完全负责的单位。在圣经里，五这数字象征负责任。我们可用人的手加以说明。我们的手有四个手指和一个大拇指。因此，手能作许多事情，也能负责任。…四这数字…表征受造之物，一这数字表征神。因此，五这数字表征神加上人，为要赐给我们负责任的能力。

五是负责的数字，这事实圣经里有清楚的例证。十条诫命是写在两块石版上，每块石版上有五条诫命。马太二十五章里的十个童女也分为两组，每组五人。在十诫和十个童女的事例中，五这数字都表征负责任。没药五百舍客勒是由一百乘五构成的，表征完全负责的单位。

按照出埃及三十章二十三节，香肉桂的分量是“一半，就是二百五十舍客勒，香菖蒲二百五十舍客勒”。二百五十舍客勒表征完全负责的半个单位。肉桂二百五十舍客勒和菖蒲二百五十舍客勒合在一起形成一个单位，表征神圣三一的第二者借着死裂开了。香料有三个完整的单位，而中间的单位分为两半，这不是偶然的。神记载这件事，为要表征神的儿子如何在十字架上受切割。

二十四节说，“桂皮五百舍客勒，都按着圣所的舍客勒，又取橄榄油一欣。”桂皮五百舍客勒也表征完全负责的单位。…四种香料里的三个五百舍客勒单位，表征三一神在复活里与人性调和，为要担负完全的责任。我能见证，在话语职事里，在复活里的三一神自己与说话者调和，为要负责将神的话服事给祂的子民（出埃及记生命读经，一九三九至一九四二页）。

参读：出埃及记生命读经，第一百五十九篇。

this. But the moving of the anointing within us teaches us that we are wrong. I believe that we all have had some amount of experience of this teaching of the anointing.

The five hundred shekels of myrrh signify one unit of full responsibility. The number five in the Bible symbolizes responsibility. We may use the human hand as an illustration. On our hand we have four fingers and a thumb. Because of this, the hand can do many things and bear responsibility. The number four signifies the creature, and the number one signifies God. Therefore, the number five signifies God added to man to give us the ability to bear responsibility.

In the Bible there are clear illustrations of the fact that five is the number of responsibility. The Ten Commandments were written on two tablets, five on each tablet. Also, the ten virgins in Matthew 25 are divided into two groups, five in each. In the cases both of the commandments and of the virgins, the number five signifies responsibility. The five hundred shekels of myrrh is composed of one hundred times five, signifying one unit of full responsibility.

According to Exodus 30:23, the measurement of the cinnamon was “half as much, two hundred fifty shekels, and of fragrant calamus two hundred fifty shekels.” Two hundred fifty shekels signify a half unit of full responsibility. The two hundred fifty shekels of cinnamon and the two hundred fifty shekels of calamus together form one unit and signify that the second of the Divine Trinity was split through death. It is no accident that with the spices there are three complete units and that the middle unit is divided in half. This was written by God with the view of signifying how the Son of God would be cut on the cross.

Verse 24 says, “And of cassia five hundred shekels, according to the shekel of the sanctuary, and a hin of olive oil.” The five hundred shekels of cassia also signify one unit of full responsibility. The three units of five hundred shekels each, in four spices, signify the Triune God in resurrection mingled with humanity to bear the full responsibility. I can testify that in the ministry of the Word the Triune God in resurrection mingles Himself with the speaker to bear the responsibility to minister the Word to His people. (Life-study of Exodus, pp. 1692-1693)

Further Reading: Life-study of Exodus, msg. 159

第三周■周四

晨兴喂养

出三十 26 “要用这膏油抹会幕和见证的柜。”

30 “要膏亚伦和他的儿子们，使他们分别为圣，可以作祭司事奉我。”

罗十五 16 “…作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。”

出埃及三十章里的复合膏油，是用以抹帐幕和帐幕所有的器具，并膏事奉的祭司，使这些物与人成为圣的、分别的、圣别的，归给神，为着神圣的定旨（26～30）。…由复合膏油所表征的复合之灵，乃是为着膏抹与敬拜并事奉神有关的事物，以及事奉神的人（约壹二 20、27）。当我们在那灵的涂抹之下，我们就能尽我们的本分，为着主的权益负起责任。

我们必须按着这膏油的涂抹行动、行事、工作并行事为人。这膏油的涂抹乃是那灵的作工和运行。因此，罗马八章四节说，我们应当照着灵而行。然后加拉太五章告诉我们，我们要凭着灵活着，并凭着灵而行（16、25）（李常受文集一九九一至一九九二年第二册，五七〇至五七一页）。

信息选读

新约清楚地启示，并且有力地强调，这样一位终极完成的灵就在我们的灵里。罗马八章十六节说，“那灵自己同我们的灵见证我们是神的儿女。”提后四章二十二节启示，主作为那灵乃是与我们的灵同在。我们若要通过基督徒的生活，就必须转向我们的灵，并留在那里。

WEEK 3—DAY 4

Morning Nourishment

Exo. 30:26 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony.

30 And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests.

Rom. 15:16 ...A minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

The compound ointment in Exodus 30 was used to anoint the tabernacle, all the utensils of the tabernacle, and the serving priests to make all these things holy, separated, sanctified, unto God for God's divine purpose (vv. 26-30)...The compound Spirit typified by the compound ointment is for the anointing of the things related to the worship and service of God and His serving ones (1 John 2:20, 27). When we are under the anointing of the Spirit, we can fulfill our duty to bear responsibility for the Lord's interest.

We have to walk, act, work, and have our being according to this anointing. This anointing is the working and the moving of the Spirit. Thus, Romans 8:4 says that we should walk according to the spirit. Then in Galatians 5 we are told to live and walk by the Spirit (vv. 16, 25). (CWWL, 1991-1992, vol. 2, "The Christian Life," p. 430)

Today's Reading

The New Testament reveals clearly and emphasizes very strongly that such a consummated Spirit is right in our spirit. Romans 8:16 says that the Spirit witnesses with our spirit that we are children of God. Second Timothy 4:22 reveals that the Lord as the Spirit is with our spirit. If we are going to live the Christian life, we must return to our spirit and remain there.

基督的死乃是借着这复合的灵应用在我们身上，基督的复活也是借着这灵应用在我们身上。我们越照着灵行动、生活、行事、活动并说话，我们就越在基督徒的生活中。

日复一日，这膏油时时刻刻都在我们里面作工、运行、行动并说话，这膏油的运行，就是膏油的涂抹，在凡事上教导我们。膏油的涂抹就是这膏油的作工、运行、行动并说话，而这膏油就是三一神的终极完成。我们现在能看见，出埃及三十章里这复合膏油的预表是多么奇妙。

基督徒的生活就是复合膏油所预表之终极完成的神的行动、运行、作工和说话。在这生命里，神和人都应用在我们身上。我们是可怜的人，低下的人，但在这膏油涂抹里有拔高的人，就是神圣标准的人。在这膏油涂抹里，也有基督的死以及祂的死非常甜美的功效。借着祂的死，我们已经得了赦免、称义并与神和好，使我们能重生成为神的儿子。肉桂所预表基督之死的功效，是何等的甜美！

在这膏油涂抹里，我们也有基督的复活应用在我们身上。基督的复活是非常有能力的，特别是在抵抗并驱除仇敌和一切消极事物这一面。这是由桂皮所预表的，桂皮在古时用来驱除昆虫和蛇。基督的复活抵抗一切从仇敌来的反对和攻击，并驱除一切邪恶的“昆虫”和“蛇”。基督的复活驱除了所有的鬼、邪灵，特别是它们的首领，那蛇，就是古蛇魔鬼。

基督徒的生活不是活出我们天然的人性美德。这些美好的事同邪恶的事，都属于善恶知识树。唯有圣经所启示的基督徒生活，就是内住、复合之灵的运行和工作，才属于生命树（李常受文集一九九一至一九九二年第二册，五七一至五七四页）。

参读：基督徒的生活，第八篇。

It is by this compound Spirit that the death of Christ is applied to us. It is... by this Spirit that the resurrection of Christ is applied to us. The more we walk, live, move, act, and speak according to the spirit, the more we are in the Christian life.

Day after day and moment after moment this ointment is working, moving, acting, and speaking within us. This moving of the ointment, this anointing, teaches us concerning all things. The anointing is the working, moving, acting, and speaking of the ointment, and the ointment is the consummation of our Triune God. We can see now that this type of the compound ointment in Exodus 30 is marvelous.

The Christian life is the acting, moving, working, and speaking of the consummated God who is typified by the compound ointment. In this life both God and man are applied to us. We are a poor man, a low man, but we have an uplifted man, a man of the divine standard, in this anointing. In this anointing we also have Christ's death and His death's effectiveness, which is so sweet. We have been forgiven, justified, and reconciled to God through His death so that we could be regenerated to be sons of God. How sweet is the effectiveness of His death as typified by the cinnamon!

Then in this anointing we have Christ's resurrection applied to us. Christ's resurrection is so powerful, especially in the sense of resisting and repelling the enemy and all the negative things. This is typified by cassia, which was used in ancient times to repel insects and snakes. Christ's resurrection resists all the opposition and attacks from the enemy, and it repels all the evil "insects" and "snakes." Christ's resurrection is repelling all the demons, evil spirits, and especially their leading one, the snake, the old serpent, the devil.

The Christian life is not the living out of our natural human virtues. These good things, along with the evil things, belong to the tree of the knowledge of good and evil. Only the Christian life that is revealed in the Scriptures as the moving and working of the indwelling compound Spirit belongs to the tree of life. (CWWL, 1991-1992, vol. 2, "The Christian Life," pp. 430-432)

Further Reading: CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 8

第三周■周五

晨兴喂养

腓一 19 ~ 20 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大。”

复合的膏油是用来涂抹帐幕（神的居所），以及用于帐幕事奉的一切器具和器皿。不但如此，祭司也是由这复合的膏油所膏。这表征复合的灵是为着身体，召会，神的居所，也是为着对神的事奉。…要享受那灵，我们需要成为帐幕和祭司体系的一部分，就是神居所和对祂之事奉的一部分。自然而然我们就会被膏油所涂抹，并享受那灵全备的供应（腓立比书生命读经，三四五页）。

信息选读

我们从经历知道，我们若对召会有难处，或拒绝有分于召会的事奉，就不会享受包罗万有的灵。虽然我们可能多多祷告，但我们的祷告没有功效。因着我们相信复合之灵的实际，我们也许就呼吁主怜悯我们，我们也告诉祂，我们何等需要祂。然而，我们仍没有经历那灵的供应。原因是我们使自己与身体隔绝，没有实际地成为帐幕的一部分。不但如此，我们无分于祭司的事奉。照着出埃及三十章，复合的膏油是为着涂抹帐幕和祭司的。我们要领悟，复合的灵，耶稣基督的灵，是为着身体，神的帐幕，并为着对神的事奉，祭司体系，这是非常重要的。因着今天许多基督徒与基督的身体和祭司的事奉隔绝，他们要有分于那灵全备的供应就极其困难。

WEEK 3—DAY 5

Morning Nourishment

Phil. 1:19-20 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ, according to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

The compound ointment was used to anoint the tabernacle, God's dwelling place, as well as all the furnishings and utensils used in the service of the tabernacle. Furthermore, the priests were anointed with this compound ointment. This signifies that the compound Spirit is for the Body, the church, God's house, and also for God's service...To enjoy the Spirit we need to be part of the tabernacle and of the priesthood, part of God's dwelling and of His service. Then spontaneously we will be anointed with the ointment and enjoy the bountiful supply of the Spirit. (Life-study of Philipians, 2nd ed., p. 284)

Today's Reading

From our experience we know that if we have a problem with the church or refuse to participate in the service of the church, we do not enjoy the all-inclusive Spirit. Although we may pray very much, our prayer is not effective. Believing in the reality of the compound Spirit, we may cry out to the Lord to have mercy on us, and we may tell Him how much we need Him. However, we still do not experience the supply of the Spirit. The reason is that we have severed ourselves from the Body and are not part of the tabernacle in a practical way...According to Exodus 30, the compound ointment was for the anointing of the tabernacle and the priests. It is very important to realize that the compound Spirit, the Spirit of Jesus Christ, is for the Body, God's tabernacle, and for God's service, the priesthood. Because so many Christians today are cut off from the Body and from the priestly service, it is extremely difficult for them to share the bountiful supply of the Spirit.

保罗活在身体里。他虽是个了不起的使徒，仍需要圣徒们的祷告和祈求。这清楚指明保罗与身体有正确的关系。不但如此，保罗也有分于祭司体系。因着他在身体（帐幕）里，因着他是祭司体系（对神的事奉）的一部分，他就在正确的地位上，接受身体上膏油的流淌。

我们许多人能见证，…我们进入主恢复的召会生活，并开始有分于召会的事奉以后，我们就觉得自己在那灵全备供应的流淌之下。

我们若与召会是一，并留在祭司的事奉里，我们就享受包罗万有之灵丰富的涂抹。甚至一点祷告或呼求主名，可能只说“阿们”，就使我们享受这涂抹。

假定一位弟兄对他妻子不悦。然而，在聚会中他转向主并开始说，“主耶稣，我爱你。”因着他被滋润，且被涂抹，不悦的感觉就消失了。散会后他回家时，他的脸发光。他的妻子看见，她的丈夫经历了那灵新鲜的涂抹。她先前看见他的时候，他的脸是悲伤的，他是不悦的；但现在他的脸发光，并且他在主里喜乐。这是经历那灵涂抹的结果。

耶稣基督的灵有全备的供应。这供应是包罗万有的饮料，包含许多的成分。我们所需要的一切都在这神圣的饮料里。…当我们有真实的祷告，并呼求主的名时，复合的膏油就在我们的处境里应用到我们身上，我们就享受那灵全备供应的丰富。…借着身体的祈求，并借着耶稣基督之灵全备的供应，我们的景况终必叫我们得救。这样，就没有一事叫我们羞愧，只叫基督在我们身上显大（腓立比书生命读经，三四六至三四八页）。

参读：腓立比书生命读经，第三十三篇。

Paul lived in the Body. Although he was a wonderful apostle, he still needed the prayers and petitions of the saints. This is a clear indication that Paul had a right relationship with the Body. Furthermore, Paul also shared in the priesthood. Because he was in the Body, the tabernacle, and because he was part of the priesthood, God's service, he was in a proper position to receive the flow of the ointment, which is upon the Body.

Many of us can testify that...after we came into the church life in the Lord's recovery and began to participate in the church service, we had the sense that we were under the flowing of the bountiful supply of the Spirit.

If we are one with the church and stay in the priestly service, we enjoy the rich anointing of the all-inclusive Spirit. Even a little praying or calling on the name of the Lord, perhaps simply saying Amen, causes us to enjoy this anointing.

Suppose a brother is unhappy with his wife. However, during a meeting he turns to the Lord and begins to say, "Lord Jesus, I love You." Because he is watered and anointed, his feeling of unhappiness disappears. When he comes home after the meeting, his face is shining. His wife realizes that her husband has experienced a fresh anointing of the Spirit. When she saw him last, his face was sad, and he was unhappy. But now his face is shining, and he is rejoicing in the Lord. This comes from experiencing the anointing of the Spirit.

With the Spirit of Jesus Christ there is a bountiful supply. This supply is an all-inclusive drink containing many ingredients. Everything we need is in this divine beverage...When we pray in a genuine way and when we call on the name of the Lord, the compound ointment is applied to us in our situation, and we enjoy the riches of the bountiful supply of the Spirit...By the petitions of the Body and by the bountiful supply of the Spirit of Jesus Christ, our circumstances turn out to be for our salvation. Then we are not put to shame in anything, but Christ is magnified in us. (Life-study of Philippians, 2nd ed., pp. 284-286)

Further Reading: Life-study of Philippians, msg. 33

第三周■周六

晨兴喂养

诗一三三 1～3 “看哪，弟兄和睦同居，是何等的善，何等的美！这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟；又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”

我们这些信徒都已经被复合的膏油，就是包罗万有的灵所膏抹。诗篇一百三十三篇二节描述膏油如何从亚伦的头上流到胡须，又流到他的衣襟。这象征整个基督的身体都被那灵所膏抹（出埃及记生命读经，一九三九页）。

真正的一是经过过程的神与信徒的调和。…实行这调和的路是在诗篇一百三十三篇里。二节的膏油，（那上好的油，）预表经过过程的三一神今天是包罗万有复合的灵（李常受文集一九七九年第二册，三八九页）。

信息选读

当复合的灵来膏我们的时候，祂也是来把我们“涂上油漆”，而这“油漆”就是三一神。在这“油漆”里有基督的人性、基督死的功效以及基督复活的大能。此外，也有基督的神性与人性生活。当膏油的这些成分应用到我们身上时，我们被涂上了经过过程的三一神，以及复合膏油中的所有元素。正当的召会生活是一种在一里的生活，而这一就是经过过程的三一神与信徒的调和。…我们越这样被涂上膏油，我们天然的构成、脾气和个性就越被销

WEEK 3—DAY 6

Morning Nourishment

Psa. 133:1-3 Behold, how good and how pleasant it is for brothers to dwell in unity! It is like the fine oil upon the head that ran down upon the beard, upon Aaron's beard, that ran down upon the hem of his garments; like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: Life forever.

As believers, we have been anointed with the compound ointment, with the all-inclusive Spirit. Psalm 133:2 describes how the anointing oil flowed down from Aaron's head to his beard and then to the skirts, the hem, of his garments. This signifies that the whole Body is anointed with the Spirit. (Life-study of Exodus, p. 1691)

Real oneness is the mingling of the processed God with the believers... The way to practice this mingling is in Psalm 133. The ointment, the fine oil, in verse 2 is a type of the processed Triune God who today is the all-inclusive compound Spirit. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 297)

Today's Reading

As the compound Spirit anoints us, He "paints" us, and the "paint" is the very Triune God. In this paint we have the humanity of Christ, the effectiveness of Christ's death, and the power of Christ's resurrection. We also have Christ's divinity and human living. As all these ingredients of the ointment are applied to us, we are painted with the processed Triune God and with all the elements in the compound ointment. The proper church life is a life in the oneness that is the mingling of the processed Triune God with the believers...The more we are painted in this way, the more our natural constitution, temperament, and disposition are eliminated. What remains is

减，所留下的就是经过过程的三一神与我们拔高人性的调和。这就是一。

在召会中，异议的元素与分裂的因素都被克服了。这是一的果效。我们越让经过过程的三一神“涂漆”在我们身上，我们就越难分裂。借着应用这属天的“油漆”，我们被带进真正的一里，这不是一种凭着天然观念、肤浅的一。我们是在一里，而这—就是经过过程的三一神“油漆”到我们全人里面。

一的立场乃是经过过程的三一神应用到我们身上。…我们所在的一不是把一班相信基督的人相加所产生的；那种一相加也容易，减去也容易。然而，我们一旦让经过过程的三一神应用到我们身上，因而被带进这个一里面，之后要再把这个一减去，就很困难了。这个一与今天基督教里面的合一全然不同。基督教里的合一，有时相加，有时相减。但在主恢复中召会的一，包含着三一神应用到我们里面。

膏油不是为着个人，而是为着身体。…根据诗篇一百三十三篇的图画，膏油是浇在亚伦的头上，然后扩散到胡须，再流淌到衣襟。这指明如果我们单独的，我们就无法经历膏油。有人会辩驳说，他们独自在家也能接触主。无疑的，他们能。然而，主要的问题在于我们与召会是否是一。如果与召会是一，那我们在家中就能适当地与主有接触。…因为膏油不是为着单独的肢体，而是为着头和身体，甚至是为着头同着身体。因此，我们若是想要被膏油所“油漆”，就必须在召会中。这样，我们自然就享受到膏油和其中各种成分的涂抹。取用这膏油所产生的一，是何等的奇妙！（李常受文集一九七九年第二册，三九〇至三九三页）。

参读：一的真正立场，第六章。

the mingling of the processed Triune God with our uplifted humanity. This is the oneness.

In the church the dissenting element and divisive factors are subdued. This is the effect of oneness. The more the paint of the processed Triune God is applied to our being, the more difficult it is for us to be divided. Through the application of the heavenly paint, we are brought into the genuine oneness, not the superficial oneness that is according to the natural concept. We are in the oneness that is the processed Triune God painted into our very being.

The ground of oneness is simply the processed Triune God applied to our being...We are not in a oneness produced by adding together those who believe in Christ. In that kind of oneness it is just as easy to have subtraction as it is to have addition. However, once we have been brought into the oneness produced by the application of the processed Triune God to our being, it is very difficult to have any subtraction...The oneness in Christianity involves addition and subtraction. But the oneness in the churches in the Lord's recovery involves the application of the Triune God to our inward being.

The ointment is not for individuals; it is for the Body...According to the picture in Psalm 133, the ointment is upon the head. Then it spreads to the beard and goes down to the hem of the garment. This indicates that if we are individualistic, we cannot experience the ointment. Some may argue that they can contact the Lord alone at home. No doubt they can. The crucial matter, however, is whether or not we are one with the church. If we are one with the church, then we can properly contact the Lord alone at home...The reason is that the anointing oil is not for individualistic members; it is for the Head and the Body, even for the Head with the Body. Hence, to be painted by the ointment, we must be in the church. Then we spontaneously enjoy the application of the anointing oil with all its elements. How marvelous is the oneness produced by the application of this ointment! (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 297-299)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 6

第三周诗歌

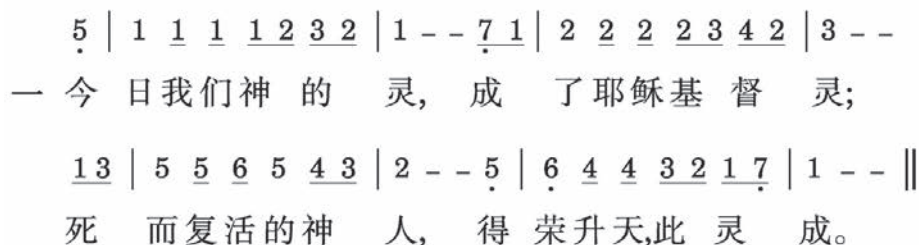
196

圣灵的丰满 — 耶稣基督的灵

7 7 7 7 (英 242)

A 大调

4/4



二 从那升天的耶稣, 这灵降到我灵里,
 使祂一切的实际, 都成我们的经历。

三 这个耶稣基督灵, 包含一切的成分;
 神、人二性其中存, 人生、神荣也藏隐。

四 死的功能及受苦、复活大能并升天、
 宝座、权柄和国度, 全都在这灵中含。

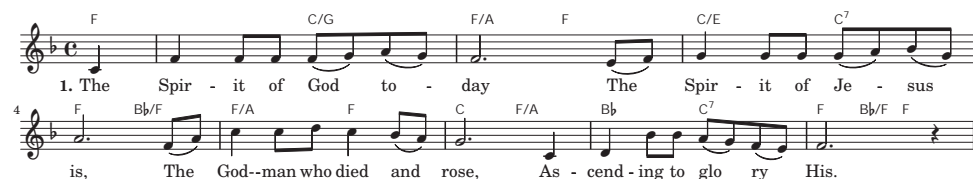
五 凭这一切的成分, 这灵运行在我灵;
 借祂膏油的涂抹, 我得享受主丰盛。

六 这个包罗万有灵, 是我一切的秘诀;
 多方作工在我里, 使神作我的一切。

WEEK 3 — HYMN

The Spirit of God today

Fulness of the Spirit — As the Spirit of Jesus 242



2. 'Tis from such a Jesus came
 The Spirit of Jesus to us,
 To make His reality
 Experience unto us.

3. The Spirit of Jesus has
 All elements human, divine,
 The living of man in Him
 And glory of God combine.

4. The suffering of human life,
 Effectiveness of His death,
 His rising and reigning too
 Are all in the Spirit's breath.

5. With all these components true
 His Spirit in us doth move,
 And by His anointing full
 The riches of Christ we prove.

6. This Spirit of Jesus doth
 Encompass both great and small;
 Inclusively He doth work
 In us, making God our all.

第三周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]