二〇一五年冬季训练

出埃及记结晶读经（三）

第九篇

圣膏油

EM 诗歌：400，196

读经：出三十 22 ～ 33

纲　目

周　一

壹 在出埃及三十章里复合膏油（圣膏油）之预表的意义，比创造宇宙的意义更大—22 ～ 25 节。

贰 圣膏油，就是橄榄油与四种香料复合成的膏油，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—22 ～ 25 节，林前十五 45，约七 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）：

2015 Winter Training

Crystallization-Study of Exodus (3)

Message Nine

The Holy Anointing Oil

EM Hymns: 539, 242

Scripture Reading: Exo. 30:22-33

Outline

Day 1

I. The significance of the type of the compound ointment as the holy anointing oil in Exodus 30 is greater than the creation of the universe—vv. 22-25.

II. The holy anointing oil, a compound ointment of olive oil and four spices, 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—vv. 22-25; 1 Cor. 15:45; John 7:39; 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 没药也用作止痛剂，以减轻死亡的痛苦；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—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 当我们在那灵里应用主的死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。

周　二

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。

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。

a. Myrrh was also used as a painkiller to reduce the suffering of death; 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.

Day 2

3. Fragrant calamus, from a reed that grew upward in a marsh or a 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.

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.

周　三

三 预备橄榄油和四种香料，都必须经过压榨或切割的过程，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。）

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，五是负责任的数字，（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

叁 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：

Day 3

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

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 15[2] 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

III. 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，并使他们与祂成为一—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

肆 “这油要世世代代归我为圣膏油。不可倒在一般人的身上（直译，肉体上），也不可按这些成分，调制与这相似的；这膏油是圣的，你们也要以为圣”—出三十 31 ～ 32：

一 人的肉体是指旧造里堕落的人；（创六 3，加二 16；）那些照着肉体，照着旧人生活行动的人，就与包罗万有的灵无分。

二 不可按膏油的成分，调制与这相似的，这意思是说，我们不该凭天然生命的努力，模仿任何属灵的美德，就是复合之灵的果子。（五 22 ～ 23。）

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

IV. "This shall be a holy anointing oil to Me throughout your generations. Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you"—Exo. 30:31-32:

A. The flesh of man denotes fallen man in the old creation (Gen. 6:3; Gal. 2:16); those who live and act according to the flesh, the old man, have no share in the all-inclusive Spirit.

B. To not make anything like the ointment according to its composition means that we should not imitate any spiritual virtue, the fruit of the compound Spirit (5:22-23), by the effort of our natural life.

伍 “凡调制与这相似的，或将这膏油膏在凡俗的人身上的，这人要从民中剪除”—出三十 33：

一 这里凡俗的人指不是祭司的人。

二 在神眼中，凡照着肉体，照着旧人而活的，都被视为凡俗的人—参弗四 17 ～ 21。

周　六

陆 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 如今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。

V. “Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people”—Exo. 30:33:

A. The stranger here refers to one who is not a priest.

B. In the sight of God those who live according to the flesh, the old man, are regarded as strangers—cf. Eph. 4:17-21.

Day 6

VI. 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, 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. Now 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.

柒 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这圣膏油，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！

VII. 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!

第九周 · 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，按调制香品者之法复合成香品，作成圣膏油。”

神永远的心意不是仅仅要赐给我们一位救赎主，或是以属天的吗哪和活水供应我们；神永远的心意乃是祂要作为包罗万有复合的灵，就是作为包含神性、人性、成为肉体、人性生活、钉十字架、复活和升天的那灵临到我们。这一切调和起来形成复合的膏油，而这膏油是为着膏抹蒙神拣选并救赎的人。

神涂抹我们所包含的，要比祂创造天地复杂得多。在创造里，神要什么，祂只要说话就行。譬如，神说，“使旱地露出来”〔创一 9〕，旱地就露出了。但神需要经过一段过程，好产生膏油，就是神圣的“油漆”。这膏油的成分包含神性和人性；其他的成分乃是基督的成为肉体和人性生活（出埃及记生命读经，一九二九页）。

信息选读

这圣膏油，就是橄榄油与四种香料复合成的膏油（出三十 23 ～ 24），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（林前十五 45，参约七 39 注 1，腓一 19 注 2）。这复合膏油的〔头两种〕成分意义如下：㈠流质的没药是埋葬时所用的香料（约

‹‹ WEEK 9 — 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 according to the work of a compounder; it shall be a holy anointing oil.

It is not God's eternal intention merely to give us a Redeemer, or to supply us with heavenly manna and living water. It is God's eternal intention that He would reach us as the all-inclusive compound Spirit, as the Spirit who includes divinity, humanity, incarnation, human living, crucifixion, resurrection, and ascension. All this is blended to form the compound ointment, and this ointment is for the anointing of God's chosen and redeemed people.

What is involved with God's anointing us is much more complicated than His creation of the heavens and the earth. In creation, when God wanted something, He only had to speak. For example, God said, "Let the dry land appear," and the dry land appeared. But God had to go through a process to produce the ointment, the divine "paint." The elements of this ointment include divinity and humanity. Other ingredients are Christ's incarnation and human living. (Life-study of Exodus, p. 1683)

Today's Reading

This holy anointing oil, a compound ointment of olive oil and four spices (Exo. 30:23-24), 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 (1 Cor. 15:45; cf. footnote 1 on John 7:39 and footnote 4 on Phil. 1:19). The significances of the [first two] ingredients of this compound anointing oil are as follows: (1) flowing myrrh, a spice used in burial (John 19:39),

十九 39），表征基督宝贵的死（罗六 3）；㈡香肉桂表征基督之死的甜美与功效（八 13）（圣经恢复本，出三十 25 注 2）。

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，这种汁液是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。没药能治好人体内的这种情况。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。

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。我能由经历见证这事。有时环境中消极的事物会使我下沉，但当我一应用主的死，我就得着改正、调整、鼓舞并激励（出埃及记生命读经，一九三三至一九三五页）。

参读：出埃及记生命读经，第一百五十七篇。

signifies the precious death of Christ (Rom. 6:3); (2) fragrant cinnamon signifies the sweetness and effectiveness of Christ's death (Rom. 8:13). (Exo. 30:25, footnote 1)

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. Myrrh can correct this condition in the human body. In our human life there are many wrong secretions, but the Lord's death on the cross corrects this problem.

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. Cinnamon may be prescribed to stimulate a weak 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. I can testify of this from my experience. There are times that negative things in my environment would cause me to be low. But when I apply the Lord's death, I am corrected, adjusted, stimulated, and stirred up. (Life-study of Exodus, pp. 1687-1688)

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

第九周 · 周二

晨兴喂养

弗二 6“祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

腓三 10“使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。”

〔复合膏油的五种成分，后三种是：〕㈢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；㈣桂皮，古时用以驱逐蛇虫，表征基督复活的大能（腓三 10）；㈤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）。…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（参利二 4 与注 2）（圣经恢复本，出三十 25 注 2）。

信息选读

出埃及三十章里的菖蒲是一种芦苇。…菖蒲的〔希伯来文〕字根意思是站立。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。桂皮和肉桂属于同一科。肉桂取自树皮的内部，而桂皮取自树皮的外部。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。

‹‹ WEEK 9 — DAY 2 ››

Morning Nourishment

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

[The final three of the five ingredients of the compound anointing oil are:] (3) fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifying the precious resurrection of Christ...; (4) cassia, used in ancient times to repel insects and snakes, signifying the power of Christ's resurrection (Phil. 3:10); and (5) the olive oil as the base of the compound ointment, signifying the Spirit of God as the base of the compound Spirit (Gen. 1:2)....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. (Exo. 30:25, footnote 1)

Today's Reading

The calamus in Exodus 30 is a reed. The Hebrew root of the word...for calamus means standing 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. Cassia and cinnamon belong to the same family. Cinnamon is from the inner part of the bark, and cassia, from the outer part of the bark. 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.

古时，桂皮是用来当作驱虫剂，以驱逐蛇虫；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。

没药、肉桂、菖蒲和桂皮都是同类的材料，属于香料类。现在我们来看橄榄油，这是第二类里唯一的项目。

在圣经里，橄榄油表征神的灵。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。

橄榄油是膏油的基础，是与香料复合的基本成分。四种香料调进橄榄油里，就成了膏油。这指明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。”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。

在圣经里，四这数字表征神的创造。圣经有四活物和地的四角。…四种香料本身也是神创造的元素，…表征主耶稣的人性。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。我们已经看见，四这数字表征受造之物。一这数字表征独一的创造者—神（出埃及记生命读经，一九三五至一九三七页）。

参读：出埃及记生命读经，第一百五十八篇。

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.

Myrrh, cinnamon, calamus, and cassia are all of one category of materials, the category of the spices. Now we come to the olive oil, the only item in the second category.

In the Bible olive oil signifies the Spirit of God. 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 olive oil is the base of the ointment; it is the basic element compounded with the spices. The four spices are compounded into the olive oil to make the ointment. This indicates that 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.

In the Bible the number four signifies God's creation. We have the four living creatures and the four corners of the earth....The four spices themselves are elements of God's creation...[and] signify the humanity of the Lord Jesus. 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. We have seen that the number four signifies the creatures. The number one signifies God, the unique Creator. (Life-study of Exodus, pp. 1688-1690)

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

第九周 · 周三

晨兴喂养

出三十 23 ～ 24 “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，都按着圣所的舍客勒，又取橄榄油一欣。”

预备橄榄油和四种香料，都必须经过压榨或切割的过程，表征神的灵借着基督的受苦（太二六 36 与注）成了基督的灵（罗八 9 与注 4）。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”。在圣经里，五是负责任的数字（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。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。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（圣经恢复本，出三十 25 注 2）。

信息选读

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。

‹‹ WEEK 9 — DAY 3 ››

Morning Nourishment

Exo. 30:23-24 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, according to the shekel of the sanctuary, and a hin of olive oil.

The olive oil and the four spices were all prepared through a process of either pressing or cutting, signifying that the Spirit of God became the Spirit of Christ (Rom. 8:9 and footnote 4) through Christ's sufferings (Matt. 26:36 and footnote). 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. Since in the Bible five is the number for responsibility (Matt. 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. Since the numbers three and five are related to God's building (see footnote 2 on Gen. 6:15), these numbers in the compound ointment signify that in the compound Spirit there is the element for God's building. 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. (Exo. 30:25, footnote 1)

Today's Reading

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.

香料与油的调和可比作在素祭里细面与油的调和（利二）。素祭的面团是由细面与油相调、调和产生的。这也表征在基督的一个身位里兼有神性与人性。

基督是包罗万有的一位。如果祂只是神而不是人，或只是人而不是神，祂就不是包罗万有的。赞美主，基督是神也是人，是人也是神！

复合的膏油…是包罗一切的。…在这包罗一切的复合品里，有橄榄油、没药、肉桂、菖蒲和桂皮。这指明在膏油所预表的复合之灵里，我们能看见神性、人性、基督包罗万有的死以及基督之死的功效。不仅如此，我们还能看见基督宝贵的复活和祂复活的大能。这些成分都包含在基督的灵里。

按新约的用法，基督的灵乃是包罗万有的说法。腓立比一章十九节说到耶稣基督之灵全备的供应；然而，没有经文说到神的灵全备的供应。在创世记一章，我们读到神的灵；但在保罗的书信里，有基督的灵和耶稣基督的灵。

愿我们都对这事有深刻印象：今天包罗万有的灵是复合的膏油，一点不差就是三一神经过过程，成为包罗万有的灵临到我们。有些基督徒认为这种对那灵的领会是异端。然而，今天所下的断案不是最终的。按照圣经，现今是人的日子，而人的日子不是最终的。让我们等候，直到主的日子，让祂来审判。我确信主会说，这样领会包罗万有的灵是正确的。

在旧约里，橄榄油表征神的灵。最终，帐幕建造起来，祭司也预备好了之后，就不仅有橄榄油，更有复合的膏油了。这指明我们不仅有神的灵，也有基督的灵（出埃及记生命读经，一九三七至一九三九页）。

参读：出埃及记生命读经，第一百五十八篇。

The mingling of the spices with the oil can be compared to the mingling of fine flour and oil in the meal offering (Lev. 2). For the meal offering, the dough is produced by blending, mingling, fine flour with oil. This also signifies that in the one person of Christ we have both divinity and humanity.

Christ is the all-inclusive One. If He were only God and not man, or were merely man and not God, He would not be all-inclusive. Praise the Lord that Christ is God as well as man, man as well as God!

The compound ointment...is all-inclusive....In this all-inclusive compound we have olive oil, myrrh, cinnamon, calamus, and cassia. This indicates that in the compound Spirit typified by the ointment we can see divinity, humanity, the all-inclusive death of Christ, and the effectiveness of Christ's death. Furthermore, we can see the precious resurrection of Christ and the power of His resurrection. All these elements are included in the Spirit of Christ.

As used in the New Testament, the Spirit of Christ is an all-inclusive expression. Philippians 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. However, there is no reference to the bountiful supply of the Spirit of God. In Genesis 1 we read about the Spirit of God. But in the Epistles of Paul we have the Spirit of Christ and the Spirit of Jesus Christ as well.

May we all be deeply impressed that today the all-inclusive Spirit, as the compound ointment, is nothing less than the Triune God processed to become the all-inclusive Spirit to reach us. Some Christians consider this understanding of the Spirit heretical. However, the judgment made today is not final. According to the Bible, this is the day of man, and man's day is not final. Let us wait until the day of the Lord, and let Him judge. I have the assurance that the Lord will say that this understanding of the all-inclusive Spirit is right.

In the Old Testament we have the olive oil signifying the Spirit of God. Eventually, after the tabernacle was built up and the priests were made ready, there was not only the olive oil, but the compound ointment. This indicates that we have not only the Spirit of God, but also the Spirit of Christ. (Life-study of Exodus, pp. 1690-1691)

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

第九周 · 周四

晨兴喂养

出三十 26 ～ 29 “要用这膏油抹会幕和见证的柜、桌子和桌子的一切器具、灯台和灯台的器具、并香坛、燔祭坛和坛的一切器具、洗濯盆和盆座。你要这样使这些分别为圣，好成为至圣；凡触着这些的都成为圣。”

复合的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 ～ 30，参彼前一 2，林前六 11，罗十五 16）。因此，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，并使他们与祂成为一（约二十 22，约壹二 20、27，林后一 21，林前六 17）。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。

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 与注 7）。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（圣经恢复本，出三十 26 注 1）。

信息选读

我们若看见这异象，就会祷告说，“主，我感谢你，如今那灵乃是复合的灵。这包罗万有赐生命的灵就是三一神自己临到我，涂抹我，使祂自己与我成为一，也使我与祂成为一。”

‹‹ WEEK 9 — DAY 4 ››

Morning Nourishment

Exo. 30:26-29 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the laver and its base. Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy.

The compound ointment 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; cf. 1 Pet. 1:2; 1 Cor. 6:11; Rom. 15:16). Thus, 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). 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.

The holy anointing oil is solely for the purpose of anointing God's dwelling place and the priesthood (cf. 1 Pet. 2:5 and footnote 7). Hence, only those who are for God's dwelling place and for the priesthood can have the enjoyment of the compound, all-inclusive Spirit. (Exo. 30:26, footnote 1)

Today's Reading

If we see this vision, we shall pray, "Lord, I thank You that the Spirit is now the compound Spirit. This all-inclusive life-giving Spirit is the Triune God Himself reaching me, anointing me, making Himself one with me, and making me one with Him."

在这宇宙中，许多天使背叛了神，人类也堕落了；如今这地是在背叛神的光景中。神在地上似乎不可能寻得居所；但祂的确有一些选民成了祂的居所。因此，祂要临到他们，使祂自己与他们成为一，并使他们与祂成为一。祂甚至借着进到他们里面，住在他们中间，而使他们成为祂的居所。不仅如此，他们也能事奉祂、与祂来往、与祂成为一并与祂同住。这是真正的圣别；这就是使一班人分别为圣，成为神在地上的居所。这些人乃是祭司，他们事奉神，接触神，与神来往，甚至与神成为一。

在埃及或在通往西乃山的旷野里，神无法得着这样一个居所。反之，祂需要把百姓带到西乃山，在祂的面光中，给他们看见属天的启示；这启示是关于帐幕及其器物、器具、祭司的分别为圣以及膏油。用以膏抹帐幕和祭司的膏油，乃是三一神自己的表征；祂经过过程之后，成了复合的膏油，临到蒙祂所拣选并救赎的人。

为什么有这么多基督徒没有经历到复合的膏油？原因乃是：这灵是为着建造属灵的殿，并为着圣别的祭司体系。彼前二章里有属灵的殿，也有圣别的祭司体系。照样，出埃及记有帐幕和祭司体系。二十五至二十七章启示帐幕，这与彼前二章里属灵的殿相符。然后在出埃及二十八至二十九章有祭司体系。因此，在西乃山，帐幕和祭司体系这两样都预备好了。在帐幕和祭司体系的启示之后，就有复合膏油的描述。这指明膏油是为着神的居所，也是为着祭司体系（出埃及记生命读经，一九三一至一九三二、一九五一页）。

参读：出埃及记生命读经，第一百五十九篇。

In this universe many of the angels rebelled against God, and mankind became fallen. Now the earth is in a state of rebellion against God. It seems that it is not possible for God to find a dwelling place anywhere on earth. But He does have a number of His chosen people to become His dwelling place. Therefore, He would come to them, He would make Himself one with them, and make them one with Him. He would even make them His dwelling place by entering into them and dwelling among them. Furthermore, they can serve Him, commune with Him, be one with Him, and abide with Him. This is real sanctification. This is to sanctify a people to be God's dwelling place on earth. These people are priests serving God, contacting God, communing with God, and even being one with God.

God could not have such a dwelling place in Egypt or in the wilderness on the way to Mount Sinai. Rather, He had to bring the people into His presence at Mount Sinai and show them the heavenly revelation concerning the tabernacle with its furniture and utensils, the sanctification of the priests, and the anointing oil. The ointment used to anoint the tabernacle and the priests was a symbol of the Triune God Himself who, after being processed, has become the compound ointment to reach His chosen and redeemed people.

Why have so many Christians failed to experience the compound ointment? The reason is that this Spirit is for the building up of a spiritual house and for the holy priesthood. In 1 Peter 2 we have the spiritual house and also the holy priesthood. Likewise, in the book of Exodus, we have the tabernacle and the priesthood. In chapters 25 through 27 the tabernacle is revealed. This corresponds to the spiritual house in 1 Peter 2. Then in Exodus 28 and 29 we have the priesthood. Therefore, at Mount Sinai two things were made ready—the tabernacle and the priesthood. After the revelation of the tabernacle and the priesthood, we have the description of the compound ointment. This indicates that the ointment is for God's dwelling place and for the priesthood. (Life-study of Exodus, pp. 1684-1685, 1702)

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

第九周 · 周五

晨兴喂养

出三十 31 ～ 32 “…这油要世世代代归我为圣膏油。不可倒在一般人的身上，也不可按这些成分，调制与这相似的；这膏油是圣的，你们也要以为圣。”

出埃及三十章三十二节说，圣膏油“不可倒在一般人的身上”（身，直译，肉体）。在圣经里，人的肉体是指旧造里堕落的人。我们这些在基督里的信徒都已重生，因着重生已成了新造。一面，我们有重生的灵；另一面，我们仍有老旧、堕落的肉体。不可把膏油倒在人的肉体上，这嘱咐指明膏油涂抹不可应用在旧造的人身上。每当我们照着肉体生活行动时，我们就与基督的灵无分无关。我们若要有分于这灵，并享受包罗万有的灵，就必须留在我们的灵里（出埃及记生命读经，一九四四页）。

信息选读

基督的灵不能倒在我们的旧性情、旧人身上。我们的肉体没有地位有分于这复合的膏油。每当你发脾气时，你就在肉体里，无法享受基督的灵。但每当你转到灵里，就立刻在灵里感觉到膏油的涂抹。你晓得你正在被基督的灵涂抹，因为你是在新造里，不是在老旧的性情里。

出埃及三十章三十三节指明，膏油不可倒在凡俗的人身上。“凡俗的人”这辞含示祭司与非祭司之间的比较。在神面前服事的祭司不可照着老旧的性情行事；反之，他们要照着新的性情生活，因而享受膏油的涂抹。然而，在神眼中，所有其他的人都是凡俗的人。

‹‹ WEEK 9 — DAY 5 ››

Morning Nourishment

Exo. 30:31-32 ...This shall be a holy anointing oil to Me throughout your generations. Upon the flesh of man it shall not be poured, nor shall you make any like it, according to its composition; it is holy, and it shall be holy to you.

Exodus 30:32 says that the holy anointing oil was not to be poured upon the flesh of man. In the Bible the flesh of man denotes fallen man in the old creation. As believers in Christ, we have all been regenerated, and in regeneration we have become a new creation. On the one hand, we have a regenerated spirit; on the other hand, we still have the old, fallen flesh. The command not to pour the anointing oil upon the flesh of man indicates that the anointing is not to be applied to men of the old creation. Whenever we live and walk according to the flesh, we are through with the Spirit of Christ. If we would partake of this Spirit and enjoy the all-inclusive Spirit, we must remain in our spirit. (Life-study of Exodus, p. 1695)

Today's Reading

The Spirit of Christ cannot be poured upon our old nature, our old man. Our flesh does not have the position to participate in this compound ointment. Whenever you lose your temper, you are in the flesh and cannot enjoy the Spirit of Christ. But whenever you turn to your spirit, immediately in your spirit you sense the anointing. You realize that you are being painted with the Spirit of Christ, for you are in the new creation, not in your old nature.

Exodus 30:33 indicates that the ointment was not to be put upon a stranger. The word stranger implies a comparison between those who are priests and those who are not. The priests serving in the presence of God do not act according to the old nature. Instead, they live according to their new nature and thereby enjoy the anointing. However, in the sight of God all other people are strangers. We may say

我们可以说，肉体，旧人，就是凡俗的人。…我们照着肉体行事为人时，就是在旧造里；在神眼中，就被视为凡俗的人。当我们是这样的凡俗的人，我们就无法享受基督的灵。我们必须留在我们的灵里，并且必须在灵里生活、行事、说话并接触人。然后我们就会在新造里作祭司事奉神，并且有分于基督的灵。

我们若要享受基督的灵，就必须在新造里作祭司。不要在肉体里，免得在神眼中成为凡俗的人。我们若是凡俗的人，就与包罗万有的灵完全无分了。

在三十二节的中间，说，“也不可按这些成分，调制与这相似的。”不仅如此，三十三节继续说，“凡调制与这相似的，或将这膏油膏在凡俗的人身上的，这人要从民中剪除。”不可按这些成分，调制与膏油相似的东西。这嘱咐的意思是，我们不该模仿膏油。…因此，我们需要分辨，什么是真出于那灵的，什么是模仿的。譬如，人的谦卑就可能不是出于那灵。…因着一些教训的影响，许多基督徒想要表现谦卑。然而，这种谦卑不是出于基督的灵，乃是一种模仿。

不要凭自己的努力，模仿任何属灵的美德；这么作就是调制与膏油相似的东西。在神眼中，这是可憎之事。

因着基督教历史悠久，许多人，包括不信者在内，都受到圣经教训的影响。在这些教训的影响之下，许多人尽力要诚实、爱人并且忠信。这一切都是模仿那灵。想要这样行事为人就是模仿真正的膏油。我们的诚实必须出自基督的灵。照样，我们的爱、谦卑、忍耐、恩慈—一切的美德—也都必须是内住之灵的产品。否则，我们就是模仿膏油，以同样的方法制造虚假的东西。因此，我们不该在老旧的性情里行动，也不该模仿任何出自基督之灵的东西（出埃及记生命读经，一九四四至一九四六页）。

参读：出埃及记生命读经，第一百五十九篇。

that the flesh, the old man, is a stranger....When we act and behave according to our flesh, we are in the old creation and are regarded as strangers in the sight of God. When we are such strangers, we cannot enjoy the Spirit of Christ. We must remain in our spirit, and we must live, act, speak, and contact others in the spirit. Then we shall be in the new creation as priests serving God and participating in the Spirit of Christ.

If we would enjoy the Spirit of Christ, we must be priests in the new creation. Do not be in the flesh, lest you be a stranger in the sight of God. If we are a stranger, then we shall not have any share in the all-inclusive Spirit.

The middle part of verse 32 says, “Nor shall you make any like it, according to its composition.” Furthermore, verse 33 goes on to say, “Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people.” The command not to make anything like the anointing oil in its proportions means that we should not imitate it....Therefore, we need to discern what is truly of the Spirit and what is an imitation. For example, a person’s humility may not be of the Spirit....Because of the influence of certain teachings, many Christians try to act humble. This humility, however, is not of the Spirit of Christ. Rather, it is an imitation.

Do not imitate any spiritual virtue by your own effort. To do this is to make something like the ointment. In the sight of God this is an abomination.

Because Christianity has been in existence for centuries, a great many people, including unbelievers, have been influenced by Bible teachings. Under the influence of these teachings, many try to be honest, loving, and faithful. All this is an imitation of the Spirit. To try to behave in this way is to make an imitation of the genuine ointment. Our honesty must come out of the Spirit of Christ. Likewise, our love, humility, patience, and kindness—indeed, every virtue—must be a product of the indwelling Spirit. Otherwise, we are imitating the ointment; we are making something false in the same way. Therefore, we should not act in our old nature, and we should not imitate anything that is of the Spirit of Christ. (Life-study of Exodus, pp. 1695-1697)

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

第九周 · 周六

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。”

诗一三三 1 ～ 2 “看哪，弟兄和睦同居，…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。”

主得着荣耀之前，还没有复合的灵。神的灵出现在创世记一章，而圣灵与基督的出生有关。基督是由圣灵成孕的；但就如慕安得烈（Andrew Murray）在《基督的灵》一书第五章里清楚指明的，“圣灵”这辞在旧约里没有用过。到了新约起头基督成孕时，圣灵才第一次被提起。基督由圣灵成孕，意思是祂的人性作为神创造的一部分，乃是圣的。孕育的灵在希腊文里称为“那灵，那圣”。虽然在主耶稣成孕时，就有了圣灵，但还没有那灵；直到基督复活，得着荣耀，那时那灵的复合才得以完成。

在约翰的著作里，很少用到“圣灵”这辞。然而，约翰常提起那灵，尤其是在启示录里。“那灵向众召会所说的话，凡有耳的，就应当听。”（二 7）二章和三章里都重复这句话。然后十四章十三节说，“那灵说，是的…。”二十二章十七节说，“那灵和新妇说，来！”（出埃及记生命读经，一九五〇页）

信息选读

在创世记一章二节，我们读到神的灵；在腓立比一章十九节，我们读到耶稣基督的灵；在启示录二十二

‹‹ WEEK 9 — DAY 6 ››

Morning Nourishment

John 7:39 ...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.

Psa. 133:1-2 ...For brothers to dwell in unity...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.

Before the Lord's glorification the compound Spirit was not yet. The Spirit of God was present in Genesis 1, and the Holy Spirit was involved with the birth of Christ. Christ was conceived by the Holy Spirit. But, as Andrew Murray makes clear in the fifth chapter of The Spirit of Christ, the term the Holy Spirit is not used in the Old Testament. The Holy Spirit is first mentioned at the beginning of the New Testament when Christ was conceived. For Christ to be conceived of the Holy Spirit means that His humanity, as part of God's creation, is holy. The conceiving Spirit in Greek is called “the Spirit, the Holy.” But although the Holy Spirit was present at the conception of the Lord Jesus, the Spirit was not yet until Christ was resurrected, glorified. It was then that the compounding of the Spirit was completed.

In the writings of John, the term the Holy Spirit is seldom used. However, especially in the book of Revelation, John often speaks of the Spirit. “He who has an ear, let him hear what the Spirit says to the churches” (Rev. 2:7). This statement is repeated throughout chapters 2 and 3. Then Revelation 14:13 says, “Yes, says the Spirit...” and Revelation 22:17 says, “And the Spirit and the bride say, Come!” (Life-study of Exodus, pp. 1701-1702)

Today's Reading

In Genesis 1:2 we read of the Spirit of God; in Philippians 1:19, of the Spirit of Jesus Christ; and in Revelation 22:17, simply of the Spirit. The Spirit of God

章十七节，我们单单读到那灵。神的灵在创造里是活跃的。但关于成为肉体，神的灵称为圣灵（太一20）。圣灵使人性的元素圣别归神，因此说到成为肉体时，就使用圣灵这辞。在基督钉十字架并复活之后，这灵称为耶稣基督的灵，就是那成了人、死于十字架、现今在复活里的一位的灵。耶稣基督的灵不是为着创造或成为肉体，乃是为着给我们经历基督的钉十字架与复活。照着腓立比一章十九节，耶稣基督的灵是全备供应的灵。

请注意保罗在十九节所说的：“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。”…〔关于〕“你们的祈求”这辞，…说保罗在这里是指圣徒们为着他的祷告，固然没有错；然而，保罗的话所含示的，比这个多得多。要领会这辞完全的意义，我们需要在七节的光中思想这辞，那里保罗告诉圣徒们，在辩护、证实福音上，他们都与他同享恩典。我们若将七节联于十九节，就会看见“你们的祈求”指明身体的供应。表面看来保罗在监牢里；实际上他在身体里。监禁没有使他与身体隔离，或使他与身体的供应隔绝。保罗里面有清楚的感觉，他是在身体里，身体的众肢体在供应他，扶持他，并与他站在一起。

保罗说到那灵全备的供应以前，先说到身体的供应，原因是那灵在身体上。诗篇一百三十三篇说明这点：浇在亚伦头上的油流到他的身体。这描绘出一个事实：那油，复合之灵全备的供应，乃是在身体上。保罗领悟他不是整个身体，而只是身体上的一个肢体。他是肢体，需要身体的供应。身体若起来供应他，那灵全备的供应就会借着身体临到他（腓立比书生命读经，三四二、三三九至三四〇页）。

参读：一的真正立场，第六至七章；腓立比书生命读经，第三十三篇。

was active in creation. But with respect to the incarnation, the Spirit of God is called the Holy Spirit (Matt. 1:20). The Holy Spirit made the element of humanity holy unto God. This was the reason the term Holy Spirit is used concerning the incarnation. After the crucifixion and resurrection of Christ, this Spirit is called the Spirit of Jesus Christ, the Spirit of the One who had become a man, who had died on the cross, and who is now in resurrection. The Spirit of Jesus Christ is not for creation or incarnation, but for our experience of the crucifixion and resurrection of Christ. According to Philippians 1:19, the Spirit of Jesus Christ is the bountiful Spirit.

Notice what Paul says in Philippians 1:19: “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.”...[In] the expression your petition...Paul is referring to the prayers of the saints on his behalf. Paul’s word, however, implies much more than this. To understand the full significance of this phrase, we need to consider it in the light of verse 7, where Paul tells the saints that in the defense and confirmation of the gospel they are partakers of his grace. If we join verses 7 and 19 we shall see that the phrase your petition indicates the supply of the Body. Apparently Paul was in prison; actually he was in the Body. Imprisonment did not isolate him from the Body or cut him off from the supply of the Body. Paul had the clear sense within that he was in the Body and that the members of the Body were supplying him, supporting him, and standing with him.

The reason Paul speaks of the supply of the Body before the bountiful supply of the Spirit is that the Spirit is upon the Body. Psalm 133 illustrates this: the ointment poured upon Aaron’s head flowed down to the body. This portrays the fact that the ointment, the bountiful supply of the compound Spirit, is upon the Body. Paul realized that he was not the whole Body, but just a member of the Body. As a member, he needed the Body’s supply. If the Body would be exercised to supply him, the bountiful supply of the Spirit would come to him through the Body. (Life-study of Philippians, pp. 287-288, 286)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 6-7; Life-study of Philippians, msg. 33

第九周诗歌

膏油与馨香　　补 139

（英1116）

F 大调　　3/4

3 3·2 | 2·1 1— | 4 4·3 | 3·2 2— | 5 5·4 |
一 没药 与 香 肉桂， 香菖 蒲 与 桂皮 — 你成 分

4·3 3— | 3 2 3 | 2— — | 3 3·2 | 2·1 1— |
何 包 罗， 耶 稣 我 主! 橄榄 油 中 相 调，

4 4·3 | 3·2 2— | 5 5·4 | 4·3 3— | 4 3 2 |
分量 完 整、奇妙 — 宝贵 膏 油 涂抹， 供应丰

1— — | 2 2 3 | 4 2— | 3 3 4 | 5 3— | ♯4 4 4 |
富! 香料加 上油， “四”调 和 于“一”， 终成复

5—6 | 5— — | 4— — | 3 3·2 | 2·1 1— | 4 4·3 |
合 之 灵； 基 督 之 死 甜美， 基 督 复

3·2 2— | 5 5·4 | 4·3 3— | 4 3 2 | 1— — ‖
活 馨香， 复 合 成 为 膏 油， 流 进 我 灵!

二 苏合香与香螺,白松香与乳香—你成分何包罗,耶稣我主!
生命产生众子,救赎使罪脱落,驱逐死亡、鬼魔,功效全足!
分量各相等,复活里调和,加盐制成香物;
捣细、置于柜前,供神圣火焚烧,至纯至圣之香,耶稣我主!

三 膏油是为我们,馨香完全为神,人、神同享基督,荣耀、丰富!
膏油流及我们,带来福分全备;馨香升达宝座,使神满足!
先涂抹膏油,后焚烧馨香,如此经历基督;
祷告、赞美、高举,出自我们经历,珍贵蒙神悦纳—全是基督!

注:参出埃及三十章二十二至二十五、三十四至三十六节。

WEEK 9 — HYMN

Hymns, #1116

1 Pure myrrh and cinnamon,
Calamus and cassia—
These are Thy elements,
Jesus my Lord!
In olive oil they're blent
In wondrous measurement—
O what an ointment this,
Anointing us!
Four-in-one mingled,
Compounded Spirit,
Sweet with Christ's suffering death,
Full of the fragrance
Of resurrection—
O what an ointment flows
In spirit, Lord!
2 Stacte and onycha,
Galbanum and frankincense—
These are Thy elements,
Jesus my Lord!
Stacte doth sons produce,
Onycha from sin doth loose,
Galbanum all death repels,
In spirit, Lord.
Equal proportion,
In resurrection;
Seasoned with salt are they.
Ground into powder fine,
Consumed with fire divine—
O what an incense this,
Jesus my Lord!
3 Ointment is Christ for us,
Exceeding glorious!
Incense is Christ for God,
Wholly for Him.
Ointment flows down to us,
Christ is our portion thus;
Incense ascends to God,
Fragrant to Him.
'Tis by th' anointing
Christ we experience
And then the incense burn.
Christ in our prayer and praise—
O what a Christ we raise
From our experience,
Precious to God.

申言稿：

Composition for prophecy with main point and sub-points: