二〇一五年冬季训练

出埃及记结晶读经（三）

第十一篇

复合之灵的膏油涂抹

AY 诗歌：447， s108

读经：约壹二 18 ～ 27，腓一 19，出三十 22 ～ 25

纲　目

周　一

壹 膏油涂抹就是内住复合之灵的运行并工作，将经过过程之三一神的一切成分和祂的活动应用到我们里面，使我们完全与祂调和，使祂得着团体的彰显—约壹二 18 ～ 27，出三十 22 ～ 25，参弗四 4 ～ 6：

一 三一神经过成为肉体、人性生活、钉十字架、复活、并升天的种种过程之后，成了包罗万有、赐生命的复合之灵—约一 14，林前十五 45 下，腓一 19。

二 祂在我们的灵里，用三一神的元素膏我们，“漆”我们；这膏抹，这漆越多，三一神连同祂的人位和所经过的过程，就越灌输到我们里面。

2015 Winter Training

Crystallization-Study of Exodus (3)

Message Eleven

The Anointing of the Compound Spirit

AY Hymns: 608, 1113

Scripture Reading: 1 John 2:18-27; Phil. 1:19; Exo. 30:22-25

Outline

Day 1

I. The anointing is the moving and working of the indwelling compound Spirit to apply all the ingredients of the processed Triune God and His activities into our inner being so that we may be fully mingled with Him for His corporate expression—1 John 2:18-27; Exo. 30:22-25; cf. Eph. 4:4-6:

A. The Triune God, after passing through the processes of incarnation, human living, crucifixion, resurrection, and ascension, has become the all-inclusive, life-giving compound Spirit—John 1:14; 1 Cor. 15:45b; Phil. 1:19.

B. He is within our spirit to anoint us, to “paint” us, with the elements of the Triune God; the more this anointing, this painting, goes on, the more the Triune God with His person and processes is transfused into our being.

三 我们必须是涂上漆的人，就是被膏油涂抹浸透的人；我们该是油漆未干的人，总是有包罗万有的灵这神圣油漆的新鲜涂抹，使我们可以用包罗万有的灵去漆别人—诗九二 10，亚四 14，林后三 3，6，8。

四 基督徒的生活完全是由复合之灵涂抹的生活。

周 二

贰 我们若仔细读约翰一书二章十八至二十七节，就会看见膏油涂抹的教导主要是教导我们关于神圣三一的事：

一 我们借着包罗万有、复合之灵（神圣三一之组成）的涂抹，就能认识并享受父、子、灵作我们的生命和生命的供应—20，27 节。

二 复合的灵乃是将祂自己当作油漆涂抹在我们身上，借此教导我们关于三一神和祂活动的事；我们也可以说，复合之灵的元素，教导我们各样关于三一神和祂活动的事：

1 不是外面用言语的教导，乃是里面膏油涂抹，借着内里属灵知觉的教导；这种膏油涂抹的教导，将神圣三一的神圣元素，就是涂抹的复合之灵的元素，加到我们里面。

2 这就如将油漆重复涂在一件物品上；油漆不但指明某种颜色，更因着一层一层的涂抹，油漆的元素就加到所涂的物品上。

3 三一神就是这样灌输、注入并加到我们里面的各部分里，使我们里面的人因着神圣的元素在神圣的生命里长大。

C. We need to be painted persons, those who are saturated with the anointing; we should be those on whom the paint is wet, always having a fresh application of the all-inclusive Spirit as the divine paint so that we may paint others with the all-inclusive Spirit—Psa. 92:10; Zech. 4:14; 2 Cor. 3:3, 6, 8.

D. The Christian life is altogether a life of being anointed by the compound Spirit.

Day 2

II. If we read 1 John 2:18-27 carefully, we will see that the teaching of the anointing is mainly a matter of teaching us concerning the Divine Trinity:

A. By the anointing of the all-inclusive, compound Spirit, who is the composition of the Divine Trinity, we know and enjoy the Father, the Son, and the Spirit as our life and life supply—vv. 20, 27.

B. It is by applying Himself to us as the paint that the compound Spirit teaches us concerning the Triune God and His activities; we also may say that the elements of the compound Spirit teach us the various matters concerning the Triune God and His activities:

1. It is not an outward teaching by words but an inward teaching by anointing, through our inner spiritual consciousness; this teaching by anointing adds the divine elements of the Divine Trinity, which are the elements of the anointing compound Spirit, into our inner being.

2. It is like the repeated painting of some article: the paint not only indicates the color, but also by coat upon coat being added, the elements of the paint are added to the thing painted.

3. It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being that our inner man may grow in the divine life with the divine elements.

4 膏油涂抹教导我们住在子里面，并住在父里面；（24；）这就是停留并居住在主里面，（约十五4～5，）也就是住在神圣生命的交通里。（约壹一2～3，6～7。）

5 我们该照着包罗万有之膏油涂抹的教导，实行这种居住，使我们与神的交通得以维持。

周　三

三 现今在生机上与我们是一的三一神，正教导我们关于祂自己的事，这教导是主观的，且是在经历上的；膏油涂抹乃是三一神的运行，成了我们里面的享受和经历。

四 一天过一天，我们在与三一神生机的联结里，我们就享受祂，经历祂，在祂里面、同着祂并凭着祂生活；这生活乃是一种对于三一神的事持续不断的教导。

五 约壹二章二十节说，我们有膏油涂抹，二十一节说，我们晓得真理；膏油涂抹实际上就是真理的运行并工作，这真理乃是神圣三一的实际，尤其是基督身位的实际。（22～25。）

六 根据二十二节，否认耶稣是基督，就是否认父与子；这有力地指明耶稣、基督、父与子乃是一，都是包罗万有、复合、内住之灵的元素、成分；这灵现今一直在涂抹信徒里面的人。

七 约翰在二十三节接着说，“凡否认子的就没有父，承认子的连父也有了；”子与父既是一，且不可分，（赛九6，约十30，十四7～11，）否认子的就没有父，承认子的连父也有了。

4. The anointing teaches us to abide in the Son and in the Father (v. 24); this is to remain and dwell in the Lord (John 15:4-5) and to abide in the fellowship of the divine life (1 John 1:2-3, 6-7).

5. We should practice this abiding according to the teaching of the all-inclusive anointing so that our fellowship with God may be maintained.

Day 3

C. The Triune God, who is now organically one with us, is teaching us concerning Himself subjectively and experientially; the anointing is the moving of the Triune God becoming our inward enjoyment and experience.

D. Day by day as we are in the organic union with the Triune God, we enjoy Him, we experience Him, and we live in Him, with Him, and by Him; this living is a constant teaching of the things concerning the Triune God.

E. First John 2:20 says that we have an anointing, and verse 21 says that we know the truth; actually, the anointing is the moving and working of the truth, which is the reality of the Divine Trinity, especially of the person of Christ (vv. 22-25).

F. According to verse 22, to deny that Jesus is the Christ is to deny the Father and the Son; this indicates strongly that Jesus, Christ, the Father, and the Son are one, all of whom are the elements, the ingredients, of the all-inclusive compound indwelling Spirit, who is now anointing the inner being of the believers all the time.

G. In verse 23 John continues, “Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also”; since the Son and the Father are one and inseparable (Isa. 9:6; John 10:30; 14:7-11), to deny the Son is to be without the Father, and to confess the Son is to have the Father.

周　四

八 约翰在约壹二章二十四节说，我们若让那从起初所听见的，就是生命的话，（一1～2，）住在我们里面，我们也就住在子里面，并住在父里面：

1 按照约翰十五章四节，当我们住在主里面，主就住在我们里面；在约壹二章二十四节这里说，当生命的话住在我们里面，我们也就住在子里面，并住在父里面。

2 约翰再次将父与子放在一起成了一位，因为父与子乃是一—约五43，四34，五30，六38，七18，十30。

九 约壹二章二十五说，“祂所应许我们的，就是那永远的生命”：

1 这单数代名词祂，是指前节的子与父，指明子与父乃是一。

2 按我们对神圣生命的经历，子、父、耶稣、基督都是一。

3 不是仅有子对我们是永远的生命，而父不是；乃是耶稣，就是那是子与父的基督，对我们是永远、神圣的生命，作我们的分。

4 照二十二至二十五节的上下文看，永远的生命就是耶稣、基督、子与父；这些都是永远生命的组成；因此，永远的生命也是那在我们里面运行，包罗万有、复合、内住之灵的元素。

十 在二十五节，那永远的生命就是生命的话，而生命的话就是耶稣、基督、父与子；这几项都是那复合成为复合之膏油的元素：

1 在耶稣有成为肉体、人性和钉十字架，在父有神性，在基督有受膏者和复活，在子有生命。

Day 4

H. In 1 John 2:24 John says that if we let that which was from the beginning, that is, the Word of life (1:1-2), abide in us, we shall abide both in the Son and in the Father:

1. According to John 15:4, when we abide in the Lord, the Lord abides in us; in 1 John 2:24 it says that when the Word of life abides in us, we abide in the Son and in the Father.

2. Once again, John puts the Father and the Son together as one, for the Father and the Son are one—John 5:43; 4:34; 5:30; 6:38; 7:18; 10:30.

I. First John 2:25 says, “This is the promise which He Himself promised us, the eternal life”:

1. The singular pronoun He, referring to both the Son and the Father in the preceding verse, indicates that the Son and the Father are one.

2. As far as our experience of the divine life is concerned, the Son, the Father, Jesus, and Christ are all one.

3. It is not that only the Son, and not the Father, is the eternal life to us; it is that Jesus, being the Christ as the Son and the Father, is the eternal, divine life to us for our portion.

4. According to the context of verses 22 through 25, the eternal life is just Jesus, Christ, the Son, and the Father; all these are a composition of the eternal life; hence, the eternal life also is an element of the all-inclusive, compound indwelling Spirit, who moves within us.

J. The eternal life in verse 25 is the Word of life, and the Word of life is Jesus, Christ, the Father, and the Son; all these items are elements that have been compounded into the compound anointing Spirit:

1. With Jesus we have the incarnation, humanity, and crucifixion; with the Father we have divinity; with Christ we have the anointed One and resurrection; and with the Son we have life.

2 因此，在这些元素有复合膏油一切的成分：神性、人性、成为肉体、钉十字架、复活和生命。

周　五

叁 我们需要蒙保守，免于在敌基督（18，22）的原则里过生活；敌基督的原则就是反对基督并顶替基督的原则，“反膏油涂抹”的原则，也就是敌挡三一神在我们里面的运行、工作和浸透（20～27，参利十四 14～17）：

一 否认耶稣是基督（约壹二 22）与否认膏油涂抹有关：

1 基督的原文是 Christos，基利司督，意思是受膏者；膏油涂抹的原文是 chrisma，基利司玛，这两个字都是源于同一字根。

2 至终，受膏者成为施膏者；事实上，祂甚至成为膏油涂抹。

3 否认耶稣是基督，就是否认祂是施膏者；这等于否认膏油涂抹，因为受膏者进到我们里面之后，就成了膏油涂抹—林后一 21。

4 敌基督的，反膏油涂抹的，就是否认父与子。

周　六

二 如果有人否认圣经里所启示基督的某一方面，虽然他可能是不知不觉、无意之中作的，他还是遵循了敌基督者的原则；同样的，如果有人用不是属于基督的事物顶替基督的某一方面，他就是实行敌基督者的原则。

2. Therefore, with these elements we have all the ingredients of the compound ointment: divinity, humanity, incarnation, crucifixion, resurrection, and life.

Day 5

III. We need to be kept from having a living that is in the principle of antichrist (vv. 18, 22), the principle of being against Christ and replacing Christ, the principle of being “anti-anointing,” which is to be “anti” the moving, working, and saturating of the Triune God within us (vv. 20-27; cf. Lev. 14:14-17):

A. To deny that Jesus is the Christ (1 John 2:22) is related to denying the anointing:

1. The Greek word for Christ is Christos, which means “the anointed One,” and the Greek word for anointing is chrisma; both words are derived from the same root.

2. Eventually, the anointed One becomes the anointing One; in fact, He even becomes the anointing.

3. To deny that Jesus is the Christ is to deny that He is the anointed One; this is equal to denying the anointing, for after the anointed One enters into us, He becomes the anointing—2 Cor. 1:21.

4. To be an anti-Christ, to be anti-anointing, is to deny the Father and the Son.

Day 6

B. If someone denies an aspect of Christ revealed in the Scriptures, that one is following the principle of antichrist, although what he is doing may be done unconsciously and unintentionally; likewise, if someone replaces an aspect of Christ with something that is not of Christ, he is practicing the principle of antichrist.

三 我们都需要将这话应用到自己身上，并且要儆醒，以免在任何一面遵循了敌基督者的原则：

1 我们若否认基督身位的某一方面，就是反对基督，敌挡基督；我们若在日常生活里有什么顶替了基督，也是反对基督，敌挡基督。

2 我们若以自己的好性格和行为顶替基督，就是在实行敌基督者的原则；实际上，我们乃是在反对膏油涂抹，敌挡三一神在我们里面的运行、工作和浸透。

3 我们不可敌挡膏油涂抹，乃必须照着膏油涂抹生活；否则我们就会反对基督，或以别的事物顶替基督；我们在日常生活里，可能以许多天然、宗教、文化、伦理的事物顶替基督。

4 我们需要为着以别的事物顶替基督而悔改；我们需要为着日常生活在敌基督者的原则里，让文化、宗教、伦理和天然观念顶替基督而悔改。

四 我们需要祷告：“主，拯救我们，搭救我们，释放我们脱离一切的顶替。主，带我们回到你的膏油涂抹。我们不要在任何一面敌挡基督，我们不要反对膏油涂抹。主，我们要凭着我们里面三一神的运行、工作、和浸透生活行动。”这是圣经的启示，这也是今天我们在主恢复里的负担。

C. We all need to apply this word to ourselves and be on the alert lest in any way we follow the principle of antichrist:

1. If we deny an aspect of Christ's person, we are against Him, anti Him; if we have something in our daily living that replaces Christ, we are also against Christ, anti Christ.

2. If we replace Christ with our own good character and behavior, we are practicing the principle of antichrist; in a practical way, we are against the anointing, anti the moving, working, and saturating of the Triune God within us.

3. Instead of being anti the anointing, we must live according to the anointing; otherwise, we shall be against Christ, or we shall replace Christ with something else; in our daily life we may replace Christ with many natural, religious, cultural, and ethical things.

4. We need to repent for replacing Christ with other things; we need to repent for having a daily living that is in the principle of antichrist, that allows culture, religion, ethics, and natural concepts to replace Christ.

D. We need to pray, "Lord, save us, rescue us, and deliver us from all replacements. Lord, bring us back to Your anointing. We don't want to be anti Christ in any way. We don't want to be anti the anointing. Lord, we want to live and walk by the moving, working, and saturating of the Triune God within us"; this is the revelation of the Bible, and this is also our burden in the Lord's recovery today.

第十一周 · 周一

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。”

膏油涂抹就是内住复合之灵的运行并工作，出埃及三十章二十三至二十五节涂抹的油、复合的膏，是这灵完全的预表。…我们重生时，这从那圣者来的包罗万有赐生命的灵就进到我们里面，并且永远住在我们里面（约壹二 27），凭着这灵，小孩子们认识了父（13），并且晓得真理（21）（圣经恢复本，约壹二 20 注 1）。

信息选读

圣经清楚地启示，三一神经过成为肉体、为人生活、钉十字架、复活、升天等过程以后，已经完成于包罗万有的灵，这灵已经来住在我们的灵里。阿利路亚，这奇妙、包罗万有的灵住在我们人的灵里！我们的灵是个小小的器官，然而这灵却住在里面。

人可以比作电晶体收音机。这样的收音机有个接收器，能接收无线电波。收音机只要调得正确，就会奏出音乐。我们可以说我们人就像电晶体收音机，接收器就是我们人的灵。只要我们的接收器调得正确，我们就享受属天的音乐。这个例子说明对三一神的享受，这三一神如今乃是赐生命的灵，住在我们重生之人的灵里。…我们乃是凭着我们的灵接触、享受并经历那包罗万有的灵。

‹‹ WEEK 11 — DAY 1 ››

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.

The anointing is the moving and working of the indwelling compound Spirit, who is fully typified by the anointing oil, the compound ointment, in Exodus 30:23-25....This all-inclusive life-giving Spirit from the Holy One entered into us at the time of our regeneration and abides in us forever (1 John 2:27); by Him the young children know the Father (v. 13) and know the truth (v. 21). (1 John 2:20, footnote 1)

Today’s Reading

The Bible reveals clearly that the Triune God, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, has consummated in the all-inclusive Spirit, who has come to dwell in our spirit. Hallelujah for the wonderful all-inclusive Spirit dwelling in our human spirit! Our spirit may be a small organ, but this Spirit nonetheless dwells in it.

A human being can be compared to a transistor radio. Such a radio has a receiving apparatus that enables it to receive radio waves. When the radio is tuned properly, it will play music. We may say that we human beings are like transistor radios, and that the receiving apparatus is our human spirit. When our receiver is properly tuned, we enjoy heavenly music. This is an illustration of the enjoyment of the Triune God, who is now the life-giving Spirit dwelling in our regenerated human spirit....It is by our spirit that we touch, enjoy, and experience the all-inclusive Spirit.

照着圣经，我们刚强的见证，我们的主今天不仅是三一神的一部分，祂乃是整个三一神的具体化身，是子同着父且成为灵。

神的心意是要将祂自己作到我们里面，作我们的生命和一切，使我们成为祂的配偶，以彰显祂自己。神要成就这事，就必须经过成为肉体、为人生活、钉十字架和复活的过程。祂进入复活，就成了复合、包罗万有、赐生命的灵。这灵实际上就是Christos，受膏者，成了赐生命者。我们相信主耶稣，就将祂接受到我们里面。我们接受的是受膏者，而祂借着死与复活已经成为施膏者。不仅如此，这施膏者就是包罗万有内住的灵。我们一相信祂，祂这灵就进到我们灵里。祂现今在我们灵里，用三一神的元素膏我们，“漆”我们。“漆”得越多，三一神的元素就越灌输到我们里面。这就是膏油涂抹，这膏油涂抹乃是整个新约的实际。

我盼望在要来的年日里，圣徒们会去传讲并教导今天许多信徒所不认识的那奇妙、神圣的奥秘。我们中间许多人将来能用复合的灵涂抹别人，将这神圣的“油漆”涂在他们身上。我们若要这么作，就必须是“涂上漆”的人，就是被膏油涂抹浸透的人。我们该是油漆“未干”的人，总是重新涂上神圣的油漆。因这涂抹一直在进行，我们身上的油漆绝不会干，然后我们这些涂上漆的人，就该用复合、包罗万有、赐生命的灵去漆别人（约翰一书生命读经，三四六至三四七、二五〇、二五四页）。

基督徒的生活完全是由复合之灵涂抹的生活；基督徒生活的每件事都与这膏油涂抹有关。在复合之灵的涂抹里，有圣别、得胜、生命、光、能力和真正的属灵。基督徒的生活，乃是在包罗万有赐生命之灵涂抹里的生活。哦，愿主开启我们的眼睛，让我们看见基督徒的生活不是教导、改良、调整或改正！基督徒的生活完全在于复合的膏油涂抹！（出埃及记生命读经，二〇二七页）

参读：出埃及记生命读经，第一百六十四至一百六十六篇；约翰一书生命读经，第二十四至二十五篇。

According to the Scriptures, we testify strongly that our Lord today is not merely part of the Triune God—He is the embodiment of the entire Triune God, the Son with the Father and as the Spirit.

God's intention is to work Himself into us as our life and our everything to make us His counterpart for the expression of Himself. In order to accomplish this, it was necessary for God to pass through the process of incarnation, human living, crucifixion, and resurrection. When He entered into resurrection, He became the compound, all-inclusive, life-giving Spirit. This Spirit is actually Christos, the anointed One, becoming the life-giving One. When we believed in the Lord Jesus, we received Him into us. The One we received is the anointed One, who through death and resurrection has become the anointing One. Furthermore, this anointing One is the all-inclusive indwelling Spirit. As soon as we believed in Him, He as the Spirit entered our spirit. Now He is within our spirit to anoint us, to "paint" us, with the element of the Triune God. The more this "painting" goes on, the more the element of the Triune God is transfused into our being.

I expect that in the years to come the saints will go forth to preach and teach the wonderful, divine mysteries that are unknown to so many believers today. Many of us will be able to anoint others with the compound Spirit, applying this divine "paint" to them. If we would do this, we need to be "painted" persons, those who are saturated with the anointing. We should be those on whom the paint is "wet," always having a fresh application of the divine paint. Because this painting is taking place all the time, the paint on us should never dry. Then as such painted persons, we should go forth to paint others with the compound, all-inclusive, life-giving Spirit. (Life-study of 1 John, pp. 286-287, 206-207, 209)

The Christian life is altogether a life of being anointed by the compound Spirit. Everything related to the Christian life is wrapped up with this anointing. Here in the anointing of the compound Spirit we have holiness, victory, life, light, power, and real spirituality. The Christian life is a life in the anointing of the all-inclusive life-giving Spirit. Oh, may the Lord open our eyes to see that the Christian life is not a matter of teaching, improvement, adjustment, or correction! The Christian life is absolutely a matter of the compound anointing! (Life-study of Exodus, p. 1766)

Further Reading: Life-study of Exodus, msgs. 164-166; Life-study of 1 John, msgs. 24-25

第十一周 · 周二

晨兴喂养

约壹二 24 “至于你们，务要让那从起初所听见的住在你们里面；那从起初所听见的若住在你们里面，你们也就住在子里面，并住在父里面。”

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。”

照约壹二章二十四节看，我们若以子为达到父的道路〔约十四 6〕，至终我们会达到子也达到父。…约翰在这里指明，我们不仅要住在目的地里，也要住在道路里，也就是说要住在子里面，并要住在父里面。这证明子与父都是目的地。不但父是住处，子也是住处。这意思就是，子是道路和目的地，是进入居所的道路，也是居所本身（约翰一书生命读经，二四一至二四二页）。

信息选读

约壹二章二十七节的代名词“祂”和“祂的”…是指子与父。这单数代名词的使用，有力地证明子与父乃是一。…关于父与子并没有用代名词“祂们”，这是很有意义的。…然而，“在子里面，…在父里面”（24）这话指出子与父的区别。…虽有区别，却不能分开，因为父与子乃是一。因此，父与子有区别，但不能分开。

约翰在二十七节说，“不需要人教导你们。”关于神圣三一的内住（约十四 17、23），并不需要人教导

‹‹ WEEK 11 — DAY 2 ››

Morning Nourishment

1 John 2:24 As for you, that which you heard from the beginning, let it abide in you. If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father.

27 ...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.

According to 1 John 2:24, if we take the Son as the way to reach the Father [John 14:6], eventually we reach both the Son and the Father. In 1 John 2:24 John speaks of abiding both in the Son and in the Father....Here John indicates that we shall abide not only in the destination but also in the way, that is, both in the Son and in the Father. This proves that both the Son and the Father are the destination. Not only is the Father the abiding place, but the Son is also. This means that the Son is both the way and the destination, both the way to enter into the dwelling place and the dwelling place itself. (Life-study of 1 John, p. 199)

Today’s Reading

[In 1 John 2:27] the pronouns “Him” (used twice) and “His”...refer to both the Son and the Father. This use of singular pronouns proves strongly that the Son and the Father are one. It is significant that in these verses the pronoun “they” is not used with respect to the Father and the Son....Nevertheless, the expression “in the Son and in the Father” (v. 24) points to a distinction between the Son and the Father....[However], there is no separation, because the Father and the Son are one. Therefore the Father and the Son are distinct but inseparable.

In verse 27 John says, “You have no need that anyone teach you.” Concerning the indwelling of the Divine Trinity (John 14:17, 23), we do not need anyone

我们；我们借着包罗万有、复合之灵（神圣三一之组成）的涂抹，就能认识并享受父、子、灵作我们的生命和生命的供应。

照约壹二章二十七节看，那包罗万有、复合、赐生命之灵的膏油涂抹，是在凡事上教导我们。这不是外面用言语的教导，乃是里面膏油涂抹，借着内里属灵知觉的教导。这种膏油涂抹的教导，将神圣三一的神圣元素，就是涂抹的复合之灵的元素，加到我们里面，作我们的元素。这就如将油漆重复涂在一件物品上，油漆不但指明某种颜色，更因着一层一层的涂抹，油漆的元素就加到所涂的物品上。三一神就是这样的灌输、注入并加到我们里面的各部分里，使我们里面的人因着神圣的元素在神圣的生命里长大。

照上下文看，“凡事”是指一切与神圣三一有关之基督身位的事。在这些事上，膏油涂抹的教导保守我们，使我们能住在祂（神圣的三一）里面，就是住在子里面，并住在父里面（24）。

约翰在二十七节也说，这膏油涂抹是真实的。复合之灵乃是三一神的组成，这三一神是真实的（五 20），所以这灵在我们里面的涂抹乃是实际，不是虚谎。这可由我们基督徒生活中真实、实际的经历得着证明。

约翰在二章二十七节结束的话，是劝勉人住在三一神里面。住的原文意思是停留（在某种地方、情形、关系或盼望中），因此是住、留、居住。住在祂里面就是住在子里面，并住在父里面。这就是停留并居住在主里面（约十五 4～5）。这也是住在神圣生命的交通里，并且行在神圣的光中（约壹一 2～3、6～7），就是住在神圣的光中（二 10）。我们该照着包罗万有之膏油涂抹的教导，实行这种居住，使我们与神的交通（一 3、6）得以维持（约翰一书生命读经，二四三至二四五页）。

参读：约翰一书生命读经，第二十三、二十六篇。

to teach us. By the anointing of the all-inclusive compound Spirit, who is the composition of the Divine Trinity, we know and enjoy the Father, the Son, and the Spirit as our life and life supply.

According to 1 John 2:27, the anointing of the all-inclusive compound life-giving Spirit teaches us concerning all things. This is not an outward teaching by words, but an inward teaching by the anointing through our inner spiritual consciousness. This teaching by the anointing adds the divine elements of the Trinity, which are the elements of the anointing compound Spirit, into our inner being. It is like the repeated painting of some article: the paint not only gives color; its elements are also added to the thing painted, coat upon coat. It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being so that our inner man may grow in the divine life with the divine elements.

According to the context, “all things” refers to all things concerning the Person of Christ related to the Divine Trinity. The teaching of the anointing concerning these things keeps us that we may abide in Him (the Divine Trinity), that is, in the Son and in the Father (v. 24).

In verse 27 John also says that the anointing is true. The anointing within us of the compound Spirit as the composition of the Triune God who is true (1 John 5:20), is a reality, not a falsehood. This can be proved by our actual and practical experience in our Christian life.

John concludes 2:27 with an exhortation to abide in the Triune God. The Greek word translated “abide” is meno, a word that means to stay (in a given place, state, relation, or expectancy); hence, abide, remain, and dwell. To abide in Him is to abide in the Son and in the Father. This is to remain and dwell in the Lord (John 15:4-5). It is also to abide in the fellowship of the divine life and to walk in the divine light (1 John 1:2-3, 6-7), that is, to abide in the divine light (1:10). We should practice this abiding according to the teaching of the all-inclusive anointing so that our fellowship with God (1:3, 6) may be maintained. (Life-study of 1 John, pp. 200-201)

Further Reading: Life-study of 1 John, msgs. 23, 26

第十一周 · 周三

晨兴喂养

约壹二 20 ～ 23 “你们有从那圣者来的膏油涂抹，…我刚写信给你们，不是因你们不晓得真理，正是因为你们晓得，又因为没有虚谎是出于真理的。谁是说谎的？不是那否认耶稣是基督的么？否认父与子的，这就是敌基督的。凡否认子的就没有父，承认子的连父也有了。”

约翰在约壹二章二十一节说，“我刚写信给你们，不是因你们不晓得真理，正是因为你们晓得，又因为没有虚谎是出于真理的。”“真理”一辞在这节里用了两次。我们若将二十、二十一节放在一起来看，就会明白膏油涂抹必定与真理有关。二十节说，我们有膏油涂抹，二十一节说，我们晓得真理。这节的真理与膏油涂抹极有关系。膏油涂抹实际上就是真理的运行并工作，这真理乃是神圣三一的实际，尤其是基督身位的实际（22 ～ 25）（约翰一书生命读经，二二五至二二六页）。

信息选读

在约壹二章二十至二十二节里，有四件极重要的事：膏油涂抹、真理、耶稣是基督、父与子。膏油涂抹教导我们真理，真理就是耶稣是基督，耶稣是基督乃是一件包括父与子的事。根据二十二节，否认耶稣是基督，就是否认父与子，我们若否认耶稣是基督，意思就是否认父与子。这有力地指明耶稣、基督、父与子乃是一。

否认耶稣是基督就等于否认父与子，这事实含示，耶稣、基督、父与子都是一，都是包罗万有、复合、

‹‹ WEEK 11 — DAY 3 ››

Morning Nourishment

1 John 2:20-23 And you have an anointing from the Holy One....I have not written to you because you do not know the truth, but because you know it and because no lie is of the truth. Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son. Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.

In 1 John 2:21 John says, “I have not written to you because you do not know the truth, but because you know it and because no lie is of the truth.” In this verse the word truth is used twice. If we consider verses 20 and 21 together, we shall realize that the anointing surely must have something to do with the truth. Verse 20 says that we have an anointing, and verse 21 says that we know the truth. In this verse the truth is closely related to the anointing. Actually the anointing is the moving and working of the truth, which is the reality of the Divine Trinity, especially of the Person of Christ (vv. 22-25). (Life-study of 1 John, p. 185)

Today’s Reading

In [1 John 2:20-22] we have four crucial matters: the anointing, the truth, Jesus being the Christ, and the Father and the Son. The anointing teaches us the truth, the truth is that Jesus is the Christ, and Jesus being the Christ is a matter that includes the Father and the Son. According to verse 22, to deny that Jesus is the Christ is to deny the Father and the Son. If we deny that Jesus is the Christ, this means that we deny the Father and the Son. This indicates strongly that Jesus, Christ, the Father, and the Son are one.

The fact that to deny Jesus being the Christ equals denying the Father and the Son implies the thought that Jesus, Christ, the Father, and the Son are all

内住之灵的元素、成分。这灵现今一直在涂抹信徒。在这膏油涂抹里，耶稣、基督、父与子都涂抹到我们里面的人里。

约翰在二十二节指明，否认耶稣是基督，就等于否认父与子，在这里约翰认为，耶稣、基督、父与子乃是一。耶稣和基督实在就是一，但我们若否认耶稣是基督，我们就是否认父与子。这有力地指出，父与子同耶稣与基督乃是一。既然父与子同基督是一，耶稣与基督又是一，耶稣、基督、父与子就都是一了。

约翰在二十三节接着说，“凡否认子的就没有父，承认子的连父也有了。”子与父既是一（约十30，赛九6），否认子的就没有父，承认子的连父也有了。否认子，在这里是指否认基督的神格，否认耶稣这人就是神。这是极大的异端。

约翰在约壹二章二十三节首先说，凡否认子的就没有父。子与父若不是一，否认子的怎么会连父也没有？约翰在这节接着说，承认子的连父也有了。凡否认子的，就没有子，也没有父。但承认子的，有子也有父。这节的正反两面都指出子与父是不可分的。因为父与子是一，所以我们不能将子与父分开，也不能将父与子分开。

我要请你们注意二章二十三节的“就”与“也”二字。约翰说，凡否认子的“就”没有父。然后说，凡承认子的连父“也”有了。这两个字指明父与子是一，不可分开。因此，否认子就是否认子与父，承认子也就是承认子与父（约翰一书生命读经，二二六至二二七、二三〇至二三一页）。

参读：约翰一书生命读经，第二十二篇。

one, all of whom are the elements, the ingredients, of the all-inclusive compound indwelling Spirit, who is now anointing the believers all the time. In this anointing, Jesus, Christ, the Father, and the Son are all anointed into our inner being.

In verse 22 John indicates that to deny that Jesus is the Christ is equal to denying the Father and the Son. Here John regards Jesus, Christ, the Father, and the Son as one. Surely Jesus and Christ are one. But if we deny that Jesus is the Christ, we deny the Father and the Son. This indicates strongly that the Father and the Son are one with Jesus and Christ. Since the Father and the Son are one with Christ and since Jesus and Christ are one, Jesus, Christ, the Father, and the Son are all one.

In verse 23 John continues, “Everyone who denies the Son does not have the Father either; he who confesses the Son has the Father also.” Since the Son and the Father are one (John 10:30; Isa. 9:6), to deny the Son is to be without the Father, and to confess the Son is to have the Father. To deny the Son here refers to the heresy that denies the deity of Christ, not confessing that the man Jesus is God.

In 1 John 2:23 John first says that anyone who denies the Son does not have the Father either. If the Son and the Father were not one, how could those who deny the Son not have the Father? In this verse John goes on to say that he who confesses the Son has the Father also. Whoever denies the Son has neither the Son nor the Father. But whoever confesses the Son has both the Son and the Father. Both the negative side and the positive side of this verse indicate that the Son and the Father are inseparable. Because the Father and the Son are one, we cannot separate the Son from the Father nor the Father from the Son.

I would call your attention to the words “either” and “also” in verse 23. John says that whoever denies the Son does not have the Father either. Then he says that whoever confesses the Son has the Father also. These words indicate that the Father and the Son are one and inseparable. Therefore, to deny the Son is to deny both the Son and the Father, and to confess the Son is to confess both the Son and the Father. (Life-study of 1 John, pp. 186, 188-190)

Further Reading: Life-study of 1 John, msg. 22

第十一周 · 周四

晨兴喂养

约壹二 24 ～ 25 “…那从起初所听见的若住在你们里面，你们也就住在子里面，并住在父里面。祂所应许我们的，就是那永远的生命。”

约翰在约壹二章二十四节说，我们若让那从起初所听见的，就是生命的话〔一 1 ～ 2〕，住在里面，我们也就住在子里面，并住在父里面。这指明生命的话实际上就是子与父。

请注意约翰在这里说到我们住在子里面，也住在父里面。主耶稣在约翰十五章四节说，“你们要住在我里面，我也住在你们里面。”这节是说到互相的居住：我们住在主里面，主也住在我们里面。但约翰在约壹二章二十四节，是说到生命的话住在我们里面。他说，生命的话若住在我们里面，我们也就住在子里面，并住在父里面。借此我们看见，生命的话实际上就是主自己。约翰十五章四节说，当我们住在主里面，主就住在我们里面。这里说，当生命的话住在我们里面，我们也就住在子里面，并住在父里面。约翰再次将父与子放在一起成了一位，因为父与子乃是一（约翰一书生命读经，二三二页）。

信息选读

新约没有将父与子分开。特别在约翰福音里，我们看见子与父总是一。子在父的名里来（约五 43）。不仅如此，子不作祂自己的工，不行祂自己的旨意，不说祂自己的话，不求祂自己的荣耀，也不彰显祂自己（四 34，五 30，六 38，七 18）。反之，主总是作父的工，行父的旨意，说父的话，寻

‹‹ WEEK 11 — DAY 4 ››

Morning Nourishment

1 John 2:24-25 ...If that which you heard from the beginning abides in you, you also will abide in the Son and in the Father. And this is the promise which He Himself promised us, the eternal life.

In 1 John 2:24 John says that if we let that which was from the beginning, that is, the Word of life [1:1-2], abide in us, we shall abide both in the Son and in the Father. This indicates that the Word of life is actually the Son and the Father.

Notice that here John speaks of our abiding in the Son and in the Father. In John 15:4 the Lord Jesus says, “Abide in Me and I in you.” This verse speaks of a mutual abiding: we abide in the Lord, and the Lord abides in us. But in 1 John 2:24 John refers to the Word of life abiding in us, and says that if the Word of life abides in us, we abide in the Son and in the Father. By this we see that the Word of life is actually the Lord Himself. According to John 15:4, when we abide in the Lord, the Lord abides in us. Here it says that when the Word of life abides in us, we abide in the Son and in the Father. Once again, John puts the Father and the Son together as one, for the Father and the Son are one. (Life-study of 1 John, pp. 190-191)

Today’s Reading

The New Testament does not separate the Father and the Son. Especially in the Gospel of John we see that the Son is always one with the Father. The Son came in the name of the Father (John 5:43). Furthermore, the Son did not do His own work and will, He did not speak His own word, He did not seek His own glory, and He did not express Himself (John 4:34; 5:30; 6:38; 7:18). Rather, He always did the Father’s work and will, spoke the Father’s word, sought the Father’s glory, and

求父的荣耀，并且彰显父。子与父乃是一，子不能与父分开，父也不能与子分开。因此，约翰在这封书信里有力地强调我们若有子，连父也有了的事实。但我们若没有子，也就没有父。这指明父与子实在就是一（十 30）。

约翰在约壹二章二十五节接着说，“祂所应许我们的，就是那永远的生命。”这个单数代名词“祂”，是指前节的子与父，指明子与父乃是一。按我们对神圣生命的经历，子、父、耶稣、基督都是一。不是仅有子对我们是永远的生命，而父不是；乃是耶稣，就是那是子与父的基督，对我们是永远、神圣的生命，作我们的分。

照二章二十二至二十五节的上下文看，永远的生命就是耶稣、基督、子与父；这些都是永远生命的组成。因此，永远的生命也是那在我们里面运行，包罗万有、复合、内住之灵的元素。

在二十五节，那永远的生命就是生命的话，而生命的话就是耶稣、基督、父与子。这里有六项：耶稣、基督、父、子、生命的话、永远的生命。我们从圣经，特别从约翰一书，知道耶稣是基督，基督等于父与子，并且这一位也是生命的话和永远的生命。

耶稣、基督、父、子、生命的话、永远的生命，这些摆在一起乃是一个神圣的复合物。这六项都是那复合为单一之膏油的元素。在耶稣有人性，在父有神性，在基督有受膏者。在耶稣有成为肉体，在基督有复活，在子有生命。因此，在这些元素有复合膏油一切的成分：神性、人性、成为肉体、钉十字架、复活和生命（约翰一书生命读经，二三三至二三四页）。

参读：约翰一书生命读经，第二十二篇。

expressed the Father. The Son was one with the Father and could not be separated from the Father; neither could the Father be separated from the Son. Hence, in this Epistle John emphasizes strongly the fact that if we have the Son, we have the Father. But if we do not have the Son, we do not have the Father. This indicates that the Father and the Son truly are one (John 10:30).

In 1 John 2:25 John continues, “And this is the promise which He Himself promised us, the eternal life.” The singular pronoun “He,” referring to both the Son and the Father in the preceding verse, indicates that the Son and the Father are one. As far as our experience of the divine life is concerned, the Son, the Father, Jesus, and Christ are all one. It is not that only the Son and not the Father is the eternal life to us. It is that Jesus being the Christ as the Son and the Father is the eternal life to us for our portion.

According to the context of verses 22 through 25, the eternal life is just Jesus, Christ, the Son, and the Father. All these are a composition of the eternal life. Hence, the eternal life is also an element of the all-inclusive, compound, indwelling Spirit who moves within us.

The eternal life in verse 25 is the Word of life, and the Word of life is Jesus, Christ, the Father, and the Son. Here we have six matters: Jesus, Christ, the Father, the Son, the Word of life, and eternal life. From the Bible, especially from 1 John, we know that Jesus is the Christ, that Christ equals the Father and the Son, and that this One is also the Word of life and the eternal life.

Together Jesus, Christ, the Father, the Son, the Word of life, and eternal life are a divine compound. All these six are elements that have been compounded into a single ointment. In Jesus we have humanity, with the Father we have divinity, and with Christ we have the anointed One. With Jesus we have the incarnation, with Christ we have the resurrection, and with the Son we have life. Therefore, with these elements we have all the ingredients of the compound ointment: divinity, humanity, incarnation, crucifixion, resurrection, and life. (Life-study of 1 John, pp. 191-192)

Further Reading: Life-study of 1 John, msg. 26

第十一周 · 周五

晨兴喂养

约壹二 18 “小孩子们，如今是末时了；你们曾听见，那敌基督的要来，现在已经有好些敌基督的出来了，从此我们就知道如今是末时了。”

22 “谁是说谎的？不是那否认耶稣是基督的么？否认父与子的，这就是敌基督的。”

希腊文的字首 anti，安替，有两个主要的意义，第一是反对，第二是顶替或代替。这指明敌基督者反对基督，并且以别的顶替基督。敌基督者一面是反对基督，另一面也是以一些事物代替基督，顶替基督。我们借此看见，敌基督者的原则与否认基督的所是有关。这就是敌基督，反对基督。当然，每当人否认基督的所是，这人自然会以别的顶替基督。因此，敌基督者是反对基督的，也是顶替基督的一位。…我们必须谨慎，绝不要否认基督所是的任何一点。我们绝不该否认基督身位的任何部分、任何方面或任何项目。否认基督身位的任何一面，就是实行敌基督者的原则（约翰一书生命读经，三三一至三三二页）。

信息选读

每当人否认耶稣是受膏者，因而否认祂是施膏者，这人也就否认膏油涂抹。我们现今需要看见，否认膏油涂抹，就是反膏油涂抹，这就是“敌基督的”这名称正确的意义。因此，敌基督的意思就是敌挡膏油涂抹。…根据约壹二章二十二节，敌基督的就是否认耶稣是基督的人。否认耶稣是基督，就是否认祂是施膏者。…敌基督的是什么？敌基督的就是反膏油涂抹的人。不仅如此，

‹‹ WEEK 11 — DAY 5 ››

Morning Nourishment

1 John 2:18 Young children, it is the last hour; and even as you heard that antichrist is coming, even now many antichrists have come; whereby we know that it is the last hour.

22 Who is the liar if not he who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.

The Greek prefix anti has two main meanings. First, it means against; second, it means in place of, or instead of. This indicates that an antichrist is against Christ and also replaces Christ with something else. To be an antichrist is, on the one hand, to be against Christ; on the other hand, it is also to have something instead of Christ, something that replaces Christ. By this we see that the principle of antichrist involves denying what Christ is. This is to be anti-Christ, against Christ. Of course, whenever someone denies what Christ is, automatically that person will replace Christ with something else. Hence, an antichrist is both against Christ and is one who replaces Christ. We must be careful never to deny anything of what Christ is. We should never deny any part, any aspect, or any item of Christ's Person. To deny any aspect of Christ's Person is to practice the principle of antichrist. (Life-study of 1 John, pp. 272-273)

Today's Reading

Whenever someone denies that Jesus is the anointed One and thereby denies that He is the anointing One, this person also denies the anointing. Now we need to see that to deny the anointing is to be anti-anointing, the accurate meaning of the title antichrist. Antichrist, therefore, means anti the anointing. According to 1 John 2:22, the antichrist is the one who denies that Jesus is the Christ. To deny that Jesus is the Christ is to deny that He is the anointing One....What is the antichrist? The antichrist is someone who is anti-anointing. Furthermore,

根据二十二节，敌基督的，反膏油涂抹的，就是否认父与子。我们可能不会这样敌挡膏油涂抹，但我们必须承认，我们时常不顺从这内里的膏油涂抹。

仇敌的一项狡计是否认基督的某些方面，因而限制了祂，使祂不再是包罗万有的。另一项狡计是否认三一神对我们是主观的，为着给我们经历并享受。他们把神圣的三一仅仅陈述为宗教的客观道理。…但圣经启示三一神不仅是我们信仰的对象；祂对我们乃是主观的，住在我们里面作我们的生命和生命的供应。我们每天，甚至每时每刻都需要这样经历祂并享受祂。这由林后十三章十四节论到享受三一神的话得着证实。…今天在我们的经历中，祂就是那灵，是子同着父的实际，作我们的生命，给我们享受。我们明白祂是这样奇妙的一位，就不在意死的道理、虚空的宗教或无意义的仪式。我们所关切的是每天对三一神有经历、有享受。

否认耶稣是基督，与否认膏油涂抹有关。然而，由于语言的问题，我们也许不能领会基督与膏油涂抹有关。基督的原文是 Christos，基利司督，意思是受膏者。膏油涂抹的原文是 chrisma，基利司玛，这两个字都是源于同一字根。现在我们必须继续来看，基督这受膏者成了膏油涂抹。因为祂是受膏者，祂有丰富的膏油，可以用来膏我们。至终，受膏者成为施膏者。事实上，祂甚至成为膏油涂抹。否认耶稣是基督，就是否认耶稣是受膏者。不仅如此，否认受膏者，意思就是否认膏油涂抹。因此，否认基督（Christos）就是否认膏油涂抹（chrisma）。当人否认耶稣是 Christos，他就是否认耶稣是受膏者。这等于否认膏油涂抹，因为受膏者进到我们里面之后，就成了膏油涂抹（约翰一书生命读经，二四九至二五〇、三四六至三四七、二四八页）。

参读：约翰一书生命读经，第三十一至三十二篇。

according to verse 22, to be an antichrist, to be anti-anointing, is to deny the Father and the Son. We may not be anti the anointing in this way, yet we have to admit that often we disobey this inner anointing.

One subtlety of the enemy is to deny certain aspects of Christ and thereby restrict Him and make Him no longer all-inclusive. Another subtlety is to deny that the Triune God is subjective to us for experience and enjoyment and to present the Divine Trinity merely as an objective doctrine for religion....But the Bible reveals that the Triune God is not merely the object of our faith; He is subjective to us, dwelling in us to be our life and life supply. Daily, even hourly, we need to experience Him and enjoy Him in this way. This is confirmed by the word concerning the enjoyment of the Triune God in 2 Corinthians 13:14. In our experience today, our Lord is the Spirit as the reality of the Son with the Father to be our life for our enjoyment. Realizing that He is such a wonderful One, we do not care for dead doctrines, vain religion, or meaningless rituals. Our concern is to have the daily experience and enjoyment of the Triune God.

To deny that Jesus is the Christ is related to denying the anointing. However, due to the problem of language, we may not realize that Christ is related to the anointing. The Greek word for Christ is Christos, which means the anointed one, and the Greek word for anointing is chrisma. Both words are derived from the same root. Now we must go on to see that Christ as the anointed One becomes the anointing. Because He is the anointed One, He has an abundance of ointment with which to anoint us. Eventually, the anointed One becomes the anointing One. In fact, He even becomes the anointing. To deny that Jesus is the Christ is to deny that Jesus is the anointed One. Moreover, to deny the anointed One means to deny the anointing. Therefore, to deny the Christos is to deny the chrisma. Whenever someone denies that Jesus is the Christos, that one denies that Jesus is the anointed One. This is equal to denying the anointing, for after the anointed One enters into us, He becomes the anointing. (Life-study of 1 John, pp. 206, 286-287, 205)

Further Reading: Life-study of 1 John, msgs. 31-32

第十一周 · 周六

晨兴喂养

林后一 21 “然而那把我们同你们，坚固地联于基督，并且膏了我们的，就是神。”

约贰 7 “因为有许多迷惑人的已经出来，进到世界里，他们不承认耶稣基督是在肉体里来的。这就是那迷惑人的和敌基督的。”

如果有人否认圣经里所启示基督的某一方面，虽然他可能是不知不觉、无意之中作的，他还是遵循了敌基督者的原则。同样的，如果有人用不是属于基督的事物顶替基督的某一方面，他也是实行敌基督者的原则（约翰一书生命读经，三五四页）。

信息选读

我们都需要将这话应用到自己身上，并且要儆醒，以免在任何一面遵循了敌基督者的原则。如果我们否认基督身位的某一方面，我们就是反对基督，敌挡基督。如果我们在日常生活里有什么顶替了基督，我们也是反对基督，敌挡基督。敌基督就是反对基督，也是以别的事物顶替基督。如果我们以我们自己的好性格和行为顶替基督，我们就是在实行敌基督者的原则。实际上，我们乃是在反对膏油涂抹，敌挡三一神在我们里面的运行、工作和浸透。我们不可敌挡膏油涂抹，我们必须照着膏油涂抹生活。否则我们就会反对基督，或以别的事物顶替基督。

你知道我们在日常生活中可能遵循敌基督者的原则么？我们可能以我们文化和天然生命的东西顶替基督。…这样顶替基督就是实行敌基督者的原则。

‹‹ WEEK 11 — DAY 6 ››

Morning Nourishment

2 Cor. 1:21 But the One who firmly attaches us with you unto Christ and has anointed us is God.

2 John 7 For many deceivers went out into the world, those who do not confess Jesus Christ coming in the flesh. This is the deceiver and the antichrist.

If someone denies an aspect of Christ revealed in the Scriptures, that one is following the principle of antichrist, although what he is doing may be done unconsciously and unintentionally. Likewise, if someone replaces an aspect of Christ with something that is not of Christ, he is also practicing the principle of antichrist. (Life-study of 1 John, p. 293)

Today’s Reading

We all need to apply this word to ourselves and be on the alert lest in any way we follow the principle of antichrist. If we deny an aspect of Christ’s Person, we are against Him, anti Him. If we have something in our daily living that replaces Christ, we also are against Christ, anti Christ. To be anti Christ is both to be against Christ and to replace Christ with something else. If we replace Christ with our own good character and behavior, we are practicing the principle of antichrist. In a practical way, we are against the anointing, anti the moving, working, and saturating of the Triune God within us. Instead of being anti the anointing, we must live according to the anointing. Otherwise, we shall be against Christ or we shall replace Christ with something else.

Do you realize that we may follow the principle of antichrist in our daily living? We may replace Christ with things of our culture and our natural life....To replace Christ in this way is to practice the principle of antichrist.

约翰一书是论到神圣生命的交通。这就是说，这封书信是说到对三一神的享受与经历。神圣的交通是享受神圣三一的事，因为神圣的生命实际上就是三一神自己。因此，当我们说到神圣生命的交通时，我们实际上是指对三一神的经历和享受。…这种交通，这种享受，是借着我们里面的膏油涂抹完成的（约壹二27）。膏油涂抹乃是三一神在我们里面的运行、工作，为要以祂自己浸透我们，使祂成为我们的一切。我信当使徒约翰写这卷书的时候，有这种思想在他的心里。

传统的神学一面可能否认基督所是的某些方面，一面又可能使三一神大体上成为与我们日常基督徒生活无关的道理。因此，这神学可能是照着敌基督者的原则，或是否认基督所是的一部分，或是以别的事物顶替基督。基督可能被宗教、文化、改良的性格或好行为所顶替。

但是我们的光景如何？在道理上，我们也许没有否认基督身位的任何一面，但在我们的日常生活里，我们可能以许多天然、宗教、文化、伦理的事物顶替基督。我们可能以我们的思想和习惯、文化标准、宗教传统、伦理观念等与膏油涂抹无关的事物顶替基督。就这面说，我们可能就是照着敌基督者的原则。虽然我们不反对基督，但是就着以别的事物，甚至以宗教、文化、伦理的美好事物顶替基督这个意义说，我们可能是敌对基督的。

我们需要为着以别的事物顶替基督而悔改。我们需要为着日常生活在敌基督者的原则里，让文化、宗教、伦理和天然观念顶替基督而悔改。我们需要祷告：“主，拯救我们，搭救我们，释放我们脱离一切的顶替。主，带我们回到你的膏油涂抹。我们不要在任何一面敌挡基督，我们不要反对膏油涂抹。主，我们要在膏油涂抹里面，同着、借着并凭着膏油涂抹生活行动。我们要凭着我们里面三一神的运行、工作和浸透生活行动。”这是圣经的启示，这也是今天我们在主恢复里的负担（约翰一书生命读经，三五六至三五九页）。

参读: 约翰一书生命读经，第三十三篇; 基督徒的生活，第八篇。

The Epistle of 1 John is on the fellowship of the divine life. This means that this Epistle is concerned with the enjoyment and experience of the Triune God. The divine fellowship is a matter of enjoying the Divine Trinity, for the divine life is actually the Triune God Himself. Hence, when we speak of the fellowship of the divine life, we actually mean the experience and enjoyment of the Triune God. We have seen that this fellowship, this enjoyment, is carried out by the anointing within us (2:27). The anointing is the moving, the working, of the Triune God in us to saturate us with Himself and make Him everything to us. I believe that this thought was in the heart of the apostle John as he was writing this book.

On the one hand, traditional theology may deny certain aspects of what Christ is. On the other hand, this theology may make the Triune God mostly a doctrine that is not related to our daily Christian life. Therefore, this theology may be according to the principle of antichrist in that it either denies something of what Christ is or replaces Christ with something else. Christ may be replaced with religion, culture, improved character, or good behavior.

But what is the situation with us? Perhaps doctrinally we do not deny anything of Christ's Person. But in our daily life we may replace Christ with many natural, religious, cultural, and ethical things. We may replace Christ with our thinking and habits, with our cultural standards, with our religious tradition, and with our ethical concepts, none of which has anything to do with the anointing. In this sense, we may be according to the principle of antichrist. Although we are not against Christ, we may be anti Christ in the sense of replacing Christ with other things, even the good things of religion, culture, and ethics.

We need to repent for replacing Christ with other things. We need to repent for having a daily living that is in the principle of antichrist, that allows culture, religion, ethics, and natural concepts to replace Christ. We need to pray, "Lord, save us, rescue us, and deliver us from all replacements. Lord, bring us back to Your anointing. We don't want to be anti Christ in any way. We don't want to be anti the anointing. Lord, we want to live and walk in, with, through, and by the anointing. We want to live and walk by the moving, working, and saturating of the Triune God within us." This is the revelation of the Bible, and this is also our burden in the Lord's recovery today. (Life-study of 1 John, pp. 295-297)

Further Reading: Life-study of 1 John, msg. 33; The Christian Life, ch. 8

第十一周诗歌

WEEK 11 — HYMN

215 圣灵的丰满 — 膏油

9 7 10 7 副（英 266,不同调）

降 A 大调 4/4



二 圣灵的运行在我里面, 柔细如同纯膏油;
这乃是根据主血的洗净, 并要存在到永久。

三 祂用神本质将我涂抹, 我得主观认识神;
使我能得着神所有成分, 浸透我的整个人。

四 凭着这里面生命涂抹, 我今行在交通中;
凭真理之光,活在神里面, 恩典之爱贯我衷。

Hymns, #266

1
Divine anointing in me dwelleth,
And it teaches me all things;
It ever leads me in the Lord to live
And to me His presence brings.
In my spirit the anointing dwells,
O the anointing dwells and teaches everything;
In my spirit the anointing dwells
And ever teaches everything.

2
It is the moving of the Spirit
Gracious as the ointment pure;
'Tis based upon the sprinkling of the blood,
And it ever shall endure.

3
With God's own essence it anoints me,
God to know subjectively,
That I may have His very element
Fully saturating me.

4
'Tis by this inner life-anointing
I in fellowship may move;
In God, the light of truth, I'm walking,
And the love of grace I prove.

第十一周申言

申言稿：

Composition for prophecy with main point and sub-points: