第四周

恢复约翰福音中的主观真理

诗歌：398

读经：约一14，16，十四16～20，6，二十22，四10，14，六35，57，十二23～24，三29～30

Week Four

The Recovery of the Subjective Truths in the Gospel of John

Hymn: E536

Scripture Reading: John 1:14, 16; 14:16-20, 6; 20:22; 4:10, 14; 6:35, 57; 12:23-24; 3:29-30

纲要

【周一】

壹 主渴望恢复圣经中的主观真理—约一14，十四16～20，提前三15～16上，提后四22，三15～16：

一 圣经中的真理都是两面的—客观的一面和主观的一面—罗八34，10，西三1，一27：

1 神的救恩有两面：上好的袍子所表征外面客观的一面，以及肥牛犊所表征里面主观的一面；基督作我们客观的义，是我们外面的救恩；基督作我们主观的生命给我们享受，是我们里面的救恩—路十五22～24，参罗五10。

2 一切客观的道理都是为着主观的经历；客观的基督是“上好的袍子”，就是那满足神的义，遮盖悔改的罪人；（耶二三6，林前一30；）而主观的基督是“肥牛犊”，就是丰富的基督，（弗三8，）在十字架上被杀，为在复活里作信徒的生命供应与享受。（约十10，六

Outline

§Day 1

I. The Lord desires to recover the subjective truths in the Holy Scriptures—John 1:14; 14:16-20; 1 Tim. 3:15-16a; 2 Tim. 4:22; 3:15-16:

A. The truths in the Holy Scriptures are always of two aspects—the objective aspect and the subjective aspect—Rom. 8:34, 10; Col. 3:1; 1:27:

1. God’s salvation has two aspects: the outward, objective aspect, signified by the best robe, and the inward, subjective aspect, signified by the fattened calf; Christ as our objective righteousness is our salvation outwardly, whereas Christ as our subjective life for our enjoyment is our salvation inwardly—Luke 15:22-24; cf. Rom. 5:10.

2. All the objective doctrines are for the subjective experience; the objective Christ is “the best robe” of the God-satisfying righteousness to cover the penitent sinner (Jer. 23:6; 1 Cor. 1:30), whereas the subjective Christ is “the fattened calf” as the rich Christ (Eph. 3:8), killed on the cross for the believer’s life supply and enjoyment in

63，十一 25，十二 24，四 10，14，二十 22。）

【周二】

3 基督作我们客观的义，使我们能满足公义之神的要求，而基督作我们主观的义，使我们能满足得胜之基督的要求—诗四五 13 ～ 14，腓三 9，启十九 7 ～ 9。

4 称义乃是使人“得生命”，因为生命是神救恩的目标；我们与主并在主里主观生机地联结，乃是我们客观称义的结果—罗五 10，17 ～ 18，十一 17，24，约十五 4 ～ 5，林前六 17。

二 主观的真理是联于那灵和生命，并且是用那灵和生命构成的—约六 63，林后三 6：

1 那灵和生命就是主观真理的本质；因此，我们若没有那灵和生命，就没有任何的主观真理。

2 当我们凭那灵和生命活着，我们就有主观真理的经历，这就产生召会生活—罗八 2，4，十六 1，4 ～ 5。

【周三】

贰 约翰福音—一卷讲主观真理的书—启示我们应当对基督有主观的经历—四 14，六 57，二十 22：

一 约翰福音是论到对基督作生命之主观经历的一卷书—一 4，三 15～16，十 10，十一 25，十四 6 上：

1 父是生命的源头，子是生命的具体化身，那灵是生命的赐与者—五 26，一 4，六 63。

2 基督身体的建造与扩增乃是生命的长大与涌流—七 37 ～ 38，十五 1 ～ 8。

resurrection (John 10:10; 6:63; 11:25; 12:24; 4:10, 14; 20:22).

§Day 2

3. Christ as our objective righteousness enables us to meet the requirement of the righteous God, whereas Christ as our subjective righteousness enables us to meet the requirement of the overcoming Christ—Psa. 45:13-14; Phil. 3:9; Rev. 19:7-9.

4. Justification is “of life” because life is the goal of God’s salvation; our organic union of life with and in the Lord subjectively is an issue of our justification objectively—Rom. 5:10, 17-18; 11:17, 24; John 15:4-5; 1 Cor. 6:17.

B. The subjective truths are linked to the Spirit and life and are constituted with the Spirit and life—John 6:63; 2 Cor. 3:6:

1. The Spirit and life are the substance of the subjective truths; thus, without the Spirit and life we do not have any subjective truths.

2. When we live by the Spirit and life, we have the experience of the subjective truths, and this issues in the church life—Rom. 8:2, 4; 16:1, 4-5.

§Day 3

II. The Gospel of John—a book on the subjective truths—reveals that we should have subjective experiences of Christ—4:14; 6:57; 20:22:

A. The Gospel of John is a book on the subjective experience of Christ as life—1:4; 3:15-16; 10:10; 11:25; 14:6a:

1. The Father is the source of life, the Son is the embodiment of life, and the Spirit is the Giver of life—5:26; 1:4; 6:63.

2. The building up and increase of the Body of Christ are the growth and overflow of life— 7:37-38; 15:1-8.

3 得胜者乃是基督这生命之青嫩草场的接受者、享受者与分赐者——12～13，16，十9～10，二一15～17。

4 父是源，作为生命的源头，子是泉，作为生命的涌出，那灵是河，作为生命的涌流；这涌流的三一神乃是“涌入永远的生命”，就是我们成为新耶路撒冷，作为永远生命的总和（有神作生命的荣耀，父作生命的光，子作生命树，那灵作生命河）—四14下，启二一9下～11，23，二二1～2，5。

【周四】

二 基督作为神永远的话，启示于约翰一章—1节：

1 基督作为神的话，借着祂的创造为神说话—3节。

2 基督作为神的话，借着成为肉体作神的帐幕，为神说话—14节。

3 基督作为神的话，在为着救赎成为神的羔羊的事上，为神说话—29节。

4 基督作为神的话，借着成为施膏的灵为神说话；祂成为施膏的灵，是为着新约在生机上使蒙神救赎的人变化成为石头，以建造神的家（伯特利）—32～42，51节，参创二八11～22。

三 话成为肉体，使神成为可接触、可摸着、可接受、可经历、可进入、并可享受的，好使祂将自己作到我们里面—约一14，十四16～17。

四 基督成了那灵作为气息，使我们可以呼吸祂；祂成了活水，使我们可以喝祂；祂成了生命的粮，使我们可以吃祂—四10，14，六32～33，35，51，54～57，七37～39，二十22。

【周五、周六】

3. The overcomers are the receivers, enjoyers, and dispensers of Christ as the green pasture of life—1:12-13, 16; 10:9-10; 21:15-17.

4. The Father is the fountain as the source of life, the Son is the spring as the gushing up of life, the Spirit is the river as the flowing out of life, and this flowing Triune God is “into eternal life,” which is our becoming the New Jerusalem as the totality of the eternal life (with God as the glory of life, the Father as the light of life, the Son as the tree of life, and the Spirit as the river of life)—4:14b; Rev. 21:9b-11, 23; 22:1-2, 5.

§Day 4

B. Christ as the eternal Word of God is revealed in chapter 1 of John—v. 1:

1. Christ as the Word of God speaks for God through His creation—v. 3.

2. Christ as the Word of God speaks for God through His incarnation as the tabernacle of God—v. 14.

3. Christ as the Word of God speaks for God in His becoming the Lamb of God for redemption—v. 29.

4. Christ as the Word of God speaks for God through His becoming the anointing Spirit for the transformation of God’s redeemed people into stones for the building of God’s house (Bethel) organically for the New Testament—vv. 32-42, 51; cf. Gen. 28:11-22.

C. The Word became flesh to make God contactable, touchable, receivable, experienceable, enterable, and enjoyable so that He might work Himself into us—John 1:14; 14:16-17.

D. Christ became the Spirit as the breath that we may breathe Him, the living water that we may drink Him, and the bread of life that we may eat Him—4:10, 14; 6:32-33, 35, 51, 54-57; 7:37-39; 20:22.

§Day 5 & Day 6

五 基督是真葡萄树，我们是祂的枝子—十五1～8：

1 葡萄树的生命、本质和性质，就是枝子的生命、本质和性质—约壹五11～12，彼后一4。

2 子是葡萄树，是神经纶的中心，也是父一切丰富的具体化身；父借着栽培子，将祂自己连同祂一切的丰富，都作到这葡萄树里面；至终，这葡萄树借着在基督里的信徒作为其枝子，团体地彰显父。

六 对基督主观的经历，实际上就是基督自己进到我们里面，作我们的生命和我们这人的构成成分—西三4，10～11。

叁 约翰福音启示关于召会的主观真理：

一 我们把主接受到里面，结果使我们成为召会的构成分子—十二24，二十17，十五4～5，三29～30。

二 主的恢复乃是恢复对基督主观的经历，为着实行召会生活—加一15～16，二20，四19，一2：

1 我们对基督主观的经历所产生的召会，乃是基督构成到祂的信徒里面—弗三16～19。

2 死而复活的基督已经作到我们里面，以产生召会，就是祂的身体—西一27，18，二19，三15。

3 基督在祂自己里面乃是元首，基督构成到我们里面乃是身体—弗一22～23，三17，四15～16，西一18，27，三4，二19，三15。

三 约翰福音里虽然没有特别用到“召会”这字眼，对于召会的存在以及召会的构成分子这事实却有清楚的说明；有七种说法提及召会：

E. Christ is the true vine, and we are His branches—15:1-8:

1. The life, the substance, and the nature of the vine are the life, the substance, and the nature of the branches—1 John 5:11-12; 2 Pet. 1:4.

2. The Son as the vine is the center of God's economy and the embodiment of all the riches of the Father; the Father, by cultivating the Son, works Himself with all His riches into the vine, and eventually, the vine expresses the Father in a corporate way through the believers in Christ as its branches.

F. The subjective experience of Christ is actually Christ Himself entering into us to be our life and the constituent of our being—Col. 3:4, 10-11.

III. The Gospel of John reveals the subjective truths concerning the church:

A. The issue of our receiving the Lord into us is that we become constituents of the church— 12:24; 20:17; 15:4-5; 3:29-30.

B. The Lord's recovery is to recover the subjective experience of Christ for the practice of the church life—Gal. 1:15-16; 2:20; 4:19; 1:2:

1. The church, which is the issue of our subjective experience of Christ, is Christ constituted into His believers—Eph. 3:16-19.

2. The Christ who died and resurrected has been wrought into us to produce the church, which is His Body—Col. 1:27, 18; 2:19; 3:15.

3. Christ in Himself is the Head, and Christ constituted into us is the Body—Eph. 1:22-23; 3:17; 4:15-16; Col. 1:18, 27; 3:4; 2:19; 3:15.

C. Although the word church is not specifically used in the Gospel of John, the fact of the existence of the church and the constituents of the church are clearly defined, and the church is referred to in seven ways:

1 召会是由许多子粒组成，这许多子粒乃是借着基督的死与复活所产生的许多信徒—十二 23 ～ 24。

2 召会是由主的许多弟兄组成的—二十 17。

3 召会是父的家—十四 2，23。

4 召会是子的葡萄树连同许多枝子—十五 5，7。

5 召会是由终极完成的那灵所生之那灵的新孩子，新人—十六 20 ～ 22。

6 召会是新妇，有基督作新郎—三 29 ～ 30。

7 召会是一个羊群，有基督作牧人—十 14 ～ 16。

四 实际的召会生活乃是出于我们对于主观真理的经历；我们经历主观的真理时，召会自然就产生出来—罗八 10～11，十二 4～5，十六 1，4～5，林前一 9，30，十五 45 下，六 17，一 2，十二 27。

五 我们主观地经历基督作生命，结果就是召会生活作为筵宴之家—约十二 1 ～ 11：

1 在召会生活中，我们都必须作召会的三角肢体—“马大—拉撒路—马利亚”。

2 在真实的召会生活中，有对主殷勤的服事，能看见主活的见证，并且有绝对的爱向主倾倒出来；这是主身体真正的彰显，这身体乃是盛装主并彰显主的器皿。

1. The church is composed of many grains, which are the many believers produced through Christ's death and resurrection—12:23-24.

2. The church is composed of the Lord's many brothers—20:17.

3. The church is the Father's house—14:2, 23.

4. The church is the Son's vine with many branches—15:5, 7.

5. The church is the Spirit's new child, the new man, born by the consummated Spirit— 16:20-22.

6. The church is the bride with Christ as the Bridegroom—3:29-30.

7. The church is the one flock with Christ as the Shepherd—10:14-16.

D. The practical church life is an issue of our experience of the subjective truths; when we experience the subjective truths, the church is spontaneously produced—Rom. 8:10-11; 12:4-5; 16:1, 4-5; 1 Cor. 1:9, 30; 15:45b; 6:17; 1:2; 12:27.

E. The issue of our subjective experience of Christ as life is the church life as a house of feasting—John 12:1-11:

1. In the church life we all must be a triangular member of the church—a “Martha-Lazarus-Mary.”

2. In the real church life the diligent service to the Lord is rendered, the living testimony of the Lord is seen, and the absolute love toward the Lord is poured out; this is the real expression of the Body of the Lord, which is a vessel to contain the Lord and express Him.

第四周■周一

晨兴喂养

路十五 22 ～ 23 “父亲却吩咐奴仆说，快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，把那肥牛犊牵来宰了，让我们吃喝快乐。”

神的救恩有两面：上好的袍子所表征外面客观的一面，以及肥牛犊所表征里面主观的一面。基督作我们的义，是我们外面的救恩；基督作我们的生命给我们享受，是我们里面的救恩。上好的袍子使浪子有资格符合他父亲的要求，使父亲心满意足；肥牛犊使他得着饱足，不再饥饿。因此，父和子能一同快乐（圣经恢复本，路十五 23 注 1）。

信息选读

路加十五章说到一个儿子离开父家，在外面流荡，变成浪子。有一天，浪子衣衫褴褛地回家了。…父亲远远地看见，就跑去抱着他亲嘴。亲了嘴之后，马上就吩咐奴仆说，“快把那上好的袍子拿出来给他穿。”〔22〕那一件袍子是他的家人都知道的，因为是他父亲早就预备好，要在他儿子回来时，给他穿上的。儿子成了浪子，虽然回到父家，还需要配上这件袍子，才在父面前像一个儿子。这是救赎的一面。父亲是有资格的，要作他的儿子是有要求的。儿子离家流浪，就失去儿子的身分，成了浪子；现在父亲再给他穿上这件袍子，他马上又成为儿子。这说出神救恩法理的一面。

然而，光是穿上袍子，成为儿子，还是不够。这时，儿子一面很欢喜，另一面…〔他〕里面没有吃

WEEK 4—DAY 1

Morning Nourishment

Luke 15:22-23 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fattened calf; slaughter it, and let us eat and be merry.

God’s salvation has…the outward, objective aspect, signified by the best robe, and the inward, subjective aspect, signified by the fattened calf. Christ as our righteousness is our salvation outwardly; Christ as our life for our enjoyment is our salvation inwardly. The best robe enabled the prodigal son to meet his father’s requirements and satisfy his father, and the fattened calf satisfied the son’s hunger. Hence, the father and the son could be merry together. (Luke 15:23, footnote 1)

Today’s Reading

Luke 15 speaks about a son who left home to wander abroad and became a prodigal son. One day the prodigal son clothed in rags returned home….When he was still a long way off, his father saw him and ran to embrace and kiss him. Afterward, his father immediately ordered the slaves, saying, “Bring out quickly the best robe and put it on him” (v. 22). That robe was known to all the household because it had been prepared earlier by the father to be put on his son upon his return…. Even though he came back to the father’s house, he still had to put on that robe so that he might look like a son before his father. This is the aspect of redemption. The father had certain qualifications, and to be his son there were certain requirements. When the son left home to wander abroad, he lost his status as a son and became a prodigal son. When the father put that robe upon him, he immediately became a son again. This refers to the judicial aspect of God’s salvation.

However, it is not sufficient merely to be clothed with the robe and become a son. At that time, on the one hand, the son was happy, but…[he had] an empty

饱。…父亲接着就说，“把那肥牛犊牵来宰了，让我们吃喝快乐。”〔23〕这时儿子必定高兴得跳舞了。吃过肥牛犊以后，儿子就得着饱足，不再饥饿了。因此，袍子是表征神救恩法理的一面，牛犊是表征神救恩生机的一面（神救恩生机的一面，一七至一八页）。

我们借着基督的血被圣别，是地位上的事。我们原是在亚当里的罪人，但基督的救赎把我们迁移了，甚至从亚当里迁移到基督里（林前一 30）。…蒙救赎的意思就是被迁移；就如一位姊妹去购买水果，把水果从市场迁移到她的厨房里。这是地位上的事。

当父亲把上好的袍子给他儿子穿上时，那是外面和地位上的事。但当他把肥牛犊给浪子吃时，那是里面和性质上的事。一个人…的衣着是地位的事，而他的吃是性质的事。衣着改变他的地位，使他够资格去工作。然后他的胃里需要有些东西从里面供应他。基督的血改变我们的地位，以圣别我们。这是神的圣别地位的一面。然后神重生我们，把我们作成新造，这是我们在性质上被那灵圣别的开始。我们被作成新造，是从重生开始，一直继续借着那灵性质上的圣别，经过我们整个基督徒的一生。

性质上的圣别，乃是继续在信徒身上正在进行之重生的工作。…我们的出生是我们的重生，我们的长大就是我们性质上的圣别。…神已经生了我们（约一 12～13），现今我们需要长大。我们虽然都是神的儿女，但在属灵的成长上，我们却是在不同的年龄和阶段。那灵借着圣别我们，而继续更新我们，好使我们在生命上长大（那灵同我们的灵，一三〇至一三一页）。

参读：圣经中的主观真理，第二篇；那灵同我们的灵，第九、十一章。

stomach….The father went on to say, “Bring the fattened calf; slaughter it, and let us eat and be merry” (v. 23). At that time the son must have been dancing with joy. After eating the fattened calf, the son was satisfied and no longer hungry. Hence, the robe signifies the judicial aspect of God’s salvation, and the calf signifies the organic aspect of God’s salvation. (CWWL, 1994-1997, vol. 3, “The Organic Aspect of God’s Salvation,” p. 387)

Our being sanctified through the blood of Christ was a positional matter. We were sinners in Adam, but Christ’s redemption moved us and even removed us out of Adam into Christ (1 Cor. 1:30)….To be redeemed means to be removed. When a sister goes shopping to buy some fruit, she removes the fruit from the market into her kitchen. This is a positional matter.

When the father clothed his son with the best robe, that was something outward and positional. But when he fed his prodigal son with the fattened calf, that was something inward and dispositional…. [A person’s] dressing is a positional matter, and his eating is a dispositional matter. The clothing changes his position and qualifies him to go to work. Then he needs something in his stomach to supply him from within. The blood of Christ changed our position to sanctify us. That is the positional aspect of God’s sanctification. Then God regenerates us to make us a new creation, and this is the beginning of our dispositional sanctification by the Spirit. Our being made a new creation continues from regeneration throughout our entire Christian life by the Spirit’s dispositional sanctification.

Dispositional sanctification is a continuation of the ongoing work of the believers’ regeneration….Our birth is our regeneration, and our growing is our dispositional sanctification…. God has begotten us (John 1:12-13), and now we need to grow. We all are children of God, but we are in different ages and stages in our spiritual growth. The Spirit continues to renew us by sanctifying us for our growth in life. (CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” pp. 212-213)

Further Reading: CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” ch. 2; CWWL, 1993, vol. 2, “The Spirit with Our Spirit,” chs. 9, 11

第四周■周二

晨兴喂养

诗四五 13～14“王女在君尊的住处，极其荣华；她的衣服是用金线交织成的。她要穿刺绣的衣服，被引到王前…。”

启十九 7～8“…羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

我们所接受，使我们得救的义是客观的，使我们满足公义之神的要求；〔启示录十九章八节〕得胜圣徒的义是主观的（腓三 9），使他们满足得胜基督的要求。诗篇四十五篇十三至十四节说到王后有两件衣服：一件相当于客观的义，使我们得救；另一件相当于主观的义，使我们得胜（圣经恢复本，启十九 8 注 2）。

所有属灵的经历，都是先相信基督所成功的，后顺服圣灵所指示的。基督所成功的，是叫我们得地位；圣灵所命令的，是叫我们有经历。

基督降临的时候，一方面〔有〕神的羔羊，这是客观的。一方面〔有〕羔羊的新妇“得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义”〔启十九 8〕，这是主观的（倪柝声文集，第一辑第十册，二一八至二一九页）。

信息选读

旧约中的逾越节给我们看见，神的救恩有救赎的一面，也有拯救的一面。救赎的一面，由羊羔的血

WEEK 4—DAY 2

Morning Nourishment

Psa. 45:13-14 The king's daughter is all glorious within the royal abode; her garment is a woven work in-wrought with gold. She will be led to the King in embroidered clothing...

Rev. 19:7-8 ...The marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

The righteousness we received for our salvation is objective and enables us to meet the requirement of the righteous God, whereas...the righteousnesses of the overcoming saints are subjective (Phil. 3:9) and enable them to meet the requirement of the overcoming Christ. In Psalm 45:13-14 the queen has two garments: one corresponds with the objective righteousness, which is for our salvation, and the other with the subjective righteousnesses, which are for our victory. (Rev. 19:8, footnote 2)

All spiritual experiences come first from believing what Christ has accomplished and then by obeying the Spirit's leading. Christ's accomplishments cause us to gain the position; the Spirit's leading causes us to gain the experiences.

At the time of Christ's second coming, there will be the Lamb of God on the objective side. There will also be the bride of the Lamb, "clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints" (Rev. 19:8). This is the subjective aspect. (CWWN, vol. 10, pp. 561-562)

Today's Reading

The passover in the Old Testament shows us that God's salvation has the redeeming aspect and the saving aspect. The redeeming aspect, signified

所表征，是照着神法理的要求；拯救的一面，由羊羔的肉所表征，是照着神在生机上生命的供给。

我们每周一次来擘饼，桌子上摆的有饼又有杯。杯表征主为我们的罪所流的血，是为着救赎的需要；因此杯是关乎神救恩法理的一面。饼表征主是生命的饼，是关乎神救恩生机的一面。…在旧约逾越节的预表里，以色列人是洒羊羔的血，吃羊羔的肉；但在新约逾越节的应验里，我们是喝主的血，吃主的肉。喝血是法理的，为着救赎；吃肉是生机的，为着蒙救赎之后的行动。主在受死以前设立祂的桌子时，乃是用饼和杯作表号（太二六 26 ～ 28）。我们吃饼喝杯，就是表征吃主的肉喝主的血。这二者总和的结果，乃是叫我们得着神作我们永远的生命。…（参约六 54）。照样，我们吃主喝主，目的是要叫我们得着祂作我们永远的生命。喝血是为着法理，吃肉是为着生机；二者加起来，才能达成神救恩的目的（神救恩生机的一面，一七至一九页）。

罗马书所启示神完满的救恩有两部分，…基督的死为我们所成就的救赎，…〔以及〕基督的生命所给我们的拯救。…救赎、称义与和好，乃是借着基督的死，在我们外面所成就的，是在客观方面救赎我们；圣别、变化与模成，乃是借着基督生命的运行，在我们里面所成功的，是在主观方面拯救我们。客观方面的救赎，是叫我们在地位上脱离定罪和永刑；主观方面的拯救，是叫我们在性质上脱离我们的旧人、自己和天然的生命（圣经恢复本，罗五 10 注 2）。

参读：神救恩生机的一面，第一至二篇。

by the blood of the lamb, is according to God's judicial requirement; the saving aspect, signified by the flesh of the lamb, is according to God's organic provision of life.

Once a week we come to the Lord's table, and on the table the bread and the cup are displayed. The cup, signifying the blood that the Lord shed for our sins, is for meeting the need of redemption; hence, it is related to the judicial aspect of God's salvation. The bread, signifying the Lord as the bread of life, is related to the organic aspect of God's salvation…. In the type of the passover in the Old Testament, the children of Israel sprinkled the blood of the lamb and ate the flesh of the lamb. However, in the fulfillment of the passover in the New Testament, we drink the Lord's blood and eat the Lord's flesh. To drink the blood is judicial for redemption; to eat the flesh is organic for the move after receiving redemption. When the Lord established His table before His death, He used the bread and the cup as symbols (Matt. 26:26-28). When we eat the bread and drink the cup, this signifies that we eat the Lord's flesh and drink the Lord's blood. The total result of these two items is that we receive God as our eternal life…(cf. John 6:54). Therefore, we eat and drink the Lord in order that we may have Him as our eternal life. Only by the drinking of the blood, which is judicial, and by the eating of the flesh, which is organic, can the goal of God's salvation be accomplished. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 387-388)

God's full salvation revealed in Romans consists of two sections:…the redemption accomplished for us by Christ's death, and…the saving afforded us by Christ's life…. Redemption, justification, and reconciliation, which are accomplished outside of us by the death of Christ, redeem us objectively; sanctification, transformation, and conformation, which are accomplished within us by the working of Christ's life, save us subjectively. Objective redemption redeems us positionally from condemnation and eternal punishment; subjective salvation saves us dispositionally from our old man, our self, and our natural life. (Rom. 5:10, footnote 2)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," chs. 1-2

第四周■周三

晨兴喂养

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

六 48 “我就是生命的粮。”

57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

在约翰福音里都是讲主观的真理。…吃东西、喝水，绝不是客观的，完全是主观的。我把食物吃进去，把水喝进去，就叫食物、水和我变成一体了。所吃进去的东西，经过数小时就被消化，成为我活的、有生机的组织成分。换句话说，我所吃的就变作我。…所以约翰福音乃是告诉我们主观的经历，不是客观的道理。我们要接受主，吃祂、喝祂（李常受文集一九七七年第三册，一四一至一四二页）。

信息选读

三一神在神圣的三一里涌流，有三个阶段。约翰四章十四节下半〔说〕…，“我所赐的水，要在他里面成为泉源，直涌入永远的生命。”当水源涌上来成为水泉，那就是水源显出来；然后就有河涌流。父是源，子是泉，灵是河。

这涌流的三一神乃是“直涌入永远的生命”。译为“直涌入”的介词，在原文里含意很丰富。这辞在此说到目的地；永远的生命乃是涌流之三一神的目的地。水源在我们里面，作为水泉涌上来，而成为河，直涌入目的地，这目的地就是永远的生命。新耶路撒

WEEK 4—DAY 3

Morning Nourishment

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

6:48 I am the bread of life.

57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

The Gospel of John is entirely about subjective truths.... Eating food and drinking water are definitely not objective but absolutely subjective. When I take in food and drink in water, the food and the water become one with me. Whatever has been taken in will be digested in a few hours to become my living, organic components. In other words, what I eat becomes me....Therefore, the Gospel of John tells us about subjective experience, not objective doctrines. We have to receive the Lord by eating and drinking Him. (CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” pp. 109-110)

Today’s Reading

The Triune God flows in the Divine Trinity in three stages. John 4:14b says, “The water that I will give him will become in him a fountain of water springing up into eternal life.” When the fountain springs up, that is the fountain emerging. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is “into eternal life.” The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God. A fountain is in us springing up as a river into a destination. This destination is the eternal life. The New Jerusalem is the totality of the divine, eternal life. The eternal life

冷是神圣、永远生命的总和，这永远的生命至终乃是新耶路撒冷。因此，“直涌入永远的生命”，意思就是“直涌成为新耶路撒冷”。…我们需要整本圣经来解释约翰四章十四节。父作为源头乃是源，子是泉，灵是涌流的河，而这涌流的结果带进永远的生命，就是新耶路撒冷。约翰福音一开始就说，“太初有话。”（一1）话是为着讲说，而这讲说乃是神涌流的开始。讲说是涌流，扩展是涌流，分赐也是涌流。神借着讲说，借着扩展，借着分赐而涌流。

三一神成了活水，就是主耶稣在约翰四章所给撒玛利亚妇人的。…源就是父。当这源显出来，或涌出来成为泉，那就是子。当这泉涌流成为河，那就是那灵；这乃是涌入（或为着）新耶路撒冷。约翰福音头四章陈明三一神为涌流的水；在六章和七章里，有两个节期。这两个节期乃是涌流的结果。我们这些堕落的人又饥又渴；但在节期里我们有东西吃，满足我们的饥饿，也有东西喝，解我们的干渴。食物是基督，水也是基督。

当我们喝这水，这水就在我们里面成为源。…这源显出来就是泉，并且这泉涌流出来成为河，为着新耶路撒冷。这就是打开整卷约翰福音的钥匙，这就是神圣三一的神圣说话、神圣扩展和神圣分赐。父是源，子是泉，灵是河，涌流到我们里面。当祂涌流到我们里面，祂就带着我们一同涌流。祂要把我们涌流入新耶路撒冷里，而成为新耶路撒冷。“入”这个介词，也有“成为”的意思。涌入新耶路撒冷，意思就是成为新耶路撒冷。如果我们不成为新耶路撒冷，我们就绝不可能在新耶路撒冷里。我们必须是新耶路撒冷，然后我们才能在新耶路撒冷里。这就是约翰福音和启示录的内在意义（约翰福音结晶读经，一七一至一七二、一七四至一七五页）。

参读：约翰福音结晶读经，第十四篇。

eventually will be the New Jerusalem. Thus, into eternal life means into the New Jerusalem….The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem. The Gospel of John opens by saying, “In the beginning was the Word” (1:1). The Word is for speaking, and speaking is the start of God’s flowing. Speaking is flowing, spreading is flowing, and dispensing is also flowing. God flows through speaking, through spreading, through dispensing.

The Triune God becomes the living water, which the Lord Jesus presented to the Samaritan woman in John 4…. [The] fountain is the Father. When this fountain emerges, or springs up, that is the Son. When the spring flows into a river, that is the Spirit. This is into, or for, the New Jerusalem. The first four chapters of John present the Triune God as the flowing water. In chapters 6 and 7 there are two feasts. These two feasts are the issue of the flowing. We fallen men become hungry and thirsty. At the feast we have something to eat to satisfy our hunger and something to drink to quench our thirst. The food is Christ, and the water is also Christ.

When we drink of this water, it becomes a fountain in us…. This fountain emerges as a spring, and the spring flows out as a river for the New Jerusalem. This is the key to open up the entire Gospel of John. This is the divine speaking, divine spreading, divine dispensing, of the Divine Trinity. The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us. When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means “to become.” Into the New Jerusalem means “to become the New Jerusalem.” If we are not becoming the New Jerusalem, we can never be in the New Jerusalem. We have to be the New Jerusalem; then we can be in the New Jerusalem. This is the intrinsic significance of the Gospel of John and Revelation. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 455, 457)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” ch. 14

第四周■周四

晨兴喂养

约一 1 “太初有话，话与神同在，话就是神。”

14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

32 “约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。”

约翰一章说到基督是话；接着又启示，这话借着神的创造而为神说话。然后，基督更进一步借着成为肉体为神说话，并在祂是羔羊的事上为神说话。基督作为话，也借着宇宙历史中的第四件大事说话，这第四件大事乃是祂成为那灵〔32〕。…这是…仿佛鸽子降在羔羊身上〔的那灵〕。基督先是羔羊，然后成了鸽子，就是那灵。在约翰一章，基督启示于祂成为那灵，为着新约在生机上使蒙神救赎的人变化成为石头（32 ～ 42），以建造神的家（伯特利—51）这事上。

为了成为像神一样，我们需要变化。变化的头一步是重生、再造我们。虽然我们是按着神的形像，照着神的样式造的，但在我们重生以前，我们里面还是没有任何属于神的真实东西。我们需要重生，好开始变化为石头，作神属灵的建造，就是祂的家。神的家，伯特利，先是召会，然后是基督的身体，最终是新耶路撒冷（约翰福音结晶读经，一〇至一一页）。

信息选读

WEEK 4—DAY 4

Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

14 ...The Word became flesh and tabernacled among us (...we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

32 And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.

John 1 first speaks of Christ as the Word. Then it reveals that this Word speaks for God through His creation. Then He speaks further for God through His incarnation and in His being the Lamb. The fourth great event in the history of the universe, through which Christ as the Word speaks, is His becoming the Spirit [v. 32]....This is the Spirit descending as a dove upon the Lamb. Christ was the Lamb. Then He became the dove, the Spirit. Christ is revealed in John 1 in His becoming the Spirit for the transformation of God's redeemed people into stones (vv. 32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament.

To become like God, we need transformation. The first step of transformation is to regenerate, to remake, us....We were made in the image of God and according to the likeness of God, [but] we still do not have anything real of God in us until we are regenerated. We need to be regenerated to begin our transformation into stones for God's spiritual building, His house. The house of God, Bethel, first is the church, then the Body of Christ, and consummately the New Jerusalem. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 337)

Today's Reading

三一神成了一个神人，将神性带进人性里，使神性与人性调和，作为原型，以大量复制许多神人。祂成了三一神具体的化身（约一14），将神带给人，使神成为可接触、可摸着、可接受、可经历、可进入并可享受的。这位在永远里的神，借着变化，成了由帐幕所预表之三一神具体的化身，也就是成为一个实体，给人接触、摸着、接受、经历、进入并享受。

神若没有变化成为人，就不可能过人性的生活。祂虽然过着人性的生活，但不凭祂属人的生命，乃凭祂神圣的生命活着，在祂人性的美德里，彰显神圣的属性。这样的生活，乃是祂大量复制所产生许多神人之人性生活的模型（彼前二21）。祂不只是那一个为着大量复制祂自己的原型；祂也是一个模型，一个范本，以大量复制许多神人，来重复祂的生活，作祂人性生活的“复本”（罗马书的结晶，二二一至二二二页）。

约翰福音这卷书一直讲到我们对主该如何有主观的经历。祂成了肉体，就是为着把祂自己作到我们里面来。祂成了活水，使我们可以喝祂。祂成了生命的粮，使我们可以吃祂。祂也成了生命的气，使我们可以呼吸祂。水、粮、气进到我们里面所产生的主观经历，是没有任何东西能比得上的。

但是我们要看见，…所有的主观经历都是联于灵，也都在乎生命，而为着产生召会。我们把主接受到里头，结果就是叫我们成为召会里头的分子。不错，在约翰福音里是给我们看见主观的经历，虽然这卷书里没有用“召会”这样的字眼，但是我们不要忽略，这卷书确实说到召会的分子是如何产生的（李常受文集一九七七年第三册，一五九页）。

参读：约翰福音结晶读经，第一至二篇；约翰福音生命读经，第五篇。

The Triune God became a God-man, bringing divinity into humanity and mingling divinity with humanity as a prototype for the mass reproduction of many God-men. He became the embodiment of the Triune God (John 1:14), bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable. The very God who was in eternity became, through transformation, the very embodiment of the Triune God, which is typified by the tabernacle, a solid entity for people to contact, to touch, to receive, to experience, to enter into, and to enjoy.

He could not have lived a human life unless He had been transformed into a man. He lived a human life, yet He lived not by His human life but by His divine life to express the divine attributes in His human virtues. Such a living is the model of the human living of His mass reproduction of the many God-men (1 Pet. 2:21). He was not only the prototype for the mass reproduction of Himself; He was also a model, an example, for His mass reproduction of the many God-men to repeat His living, to be “xerox copies” of His human living. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” p. 378)

The Gospel of John speaks repeatedly about how we should have subjective experiences of the Lord. He became flesh for the purpose of working Himself into us. He became the living water so that we may drink Him, the bread of life so that we may eat Him, and the breath of life so that we may breathe Him. Nothing can be more subjective than the subjective experiences produced when water, bread, and breath get into us.

However, we have to see that…all the subjective experiences that are linked to the Spirit and are hinged on life are for the producing of the church. The issue of our receiving the Lord into us is that we become constituents of the church. To be sure, in the Gospel of John we are shown the subjective experiences. Though the term church is not used, we should not overlook the fact that this book speaks of how the constituents of the church are produced. (CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” p. 123)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” chs. 1, 2; Life-study of John, msg. 5

第四周■周五

晨兴喂养

约十五 1 “我是真葡萄树，我父是栽培的人。”

5 “我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

〔在约翰十五章一节，〕这棵真葡萄树及其枝子，就是子和子里的众信徒，是神经纶中三一神的生机体，因神的丰富而长大，并彰显祂神圣的生命（圣经恢复本，约十五 1 注 1）。

父是栽培的人，是葡萄树的源头、创始者、计划者、种植者、生命、本质、土壤、水分、空气、阳光和一切。子是葡萄树，是神经纶的中心，也是父一切丰富的具体化身。父借着栽培子，将祂自己连同祂一切的丰富，都作到这葡萄树里面；至终，这葡萄树借着枝子，作父团体的彰显。这就是父在宇宙中的经纶（约十五 1 注 2）。

信息选读

主说祂是一粒麦子。这粒麦子…死了，就结出许多子粒来（约十二 24）。…祂是那一粒，我们大家是这许多子粒。我们生来并不是这许多子粒，乃是主的生命进入我们里面，主把祂自己分赐到我们里面，我们得以重生，才成了这许多子粒；而这许多子粒乃是为着作成一个饼。我们虽多，却“只有一个饼”（林前十 17）。原来是一粒一粒的麦子，现在这许多粒麦子被磨成粉，调在一起，就成为这一个饼。这一个饼就是象征召会。…这一个饼就是一个身体，这一个

WEEK 4—DAY 5

Morning Nourishment

John 15:1 I am the true vine, and My Father is the husbandman.

5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

[In John 15:1] this true vine (the Son) with its branches (the believers in the Son) is the organism of the Triune God in God’s economy. This organism grows with His riches and expresses His divine life. (John 15:1, footnote 1)

The Father as the husbandman is the source, the author, the planner, the planter, the life, the substance, the soil, the water, the air, the sunshine, and everything to the vine. The Son as the vine is the center of God’s economy and the embodiment of all the riches of the Father. The Father, by cultivating the Son, works Himself with all His riches into the vine, and eventually the vine expresses the Father in a corporate way through its branches. This is the Father’s economy in the universe. (John 15:1, footnote 2)

Today’s Reading

The Lord said that He was a grain of wheat [John 12:24].... This [one] grain died and grew up to become many grains. Christ was the one grain, and we are the many grains. We were not the many grains by our human birth. When the Lord’s life came into us and the Lord dispensed Himself into us, we were regenerated to become the many grains to be made into one bread. Even though we are many, “there is one bread” (1 Cor. 10:17). Originally, the many grains were grains individually, but now they have been ground to powder and blended together to become one bread. This one bread signifies the church.... This bread is one Body, and this one Body is the church. The church is not...

身体就是召会。…召会不是…社会。社会是人群组织而成的，召会却是基督产生出来的。召会乃是借着基督的死和复活，把祂分赐到我们里头，使我们成为一粒一粒的麦子。我们这一粒一粒的麦子调成一个，就是这一个饼。这一个饼就象征一个身体。

〔在约翰二十章，〕主复活之后，对马利亚说，“你往我弟兄那里去，告诉他们说…。”（17）当主在地上，还没有死和复活之先，…祂称〔祂的门徒〕为朋友〔十五 13 ～ 15〕，从来没有称他们为弟兄。为什么呢？因为那时候主的生命还没有进到门徒里面。乃是借着复活，在复活中主的生命就进到了门徒里面；门徒有了主的生命，所以也就成了主的弟兄。而这些弟兄，按照希伯来二章十二节看，就是召会。那里说，“我要向我的弟兄宣告你的名，在召会中我要歌颂你。”召会是什么？召会就是主众弟兄的组成。

在约翰十五章里主说，“我是葡萄树，你们是枝子。”（5）枝子若和树没有绝对主观的经历，枝子就不是枝子。树上的枝子和树是完全一体的，是没有办法分的。树里头的生命就是枝子里头的生命，树的性情就是枝子的性情，树的本质也就是枝子的本质。枝子和树没有一点的分别。认真说，所有的枝子都是树的一部分。

小树苗刚从地里长出来的时候并没有枝子。长来长去，一根一根的枝子就长出来了。所以召会是什么？召会就是从基督长出来的枝子。召会就是基督的众分枝集其大成而成功的。我们每一个信祂的人都是基督身上的枝子，因为是祂把自己长到我们里面来。因此我们也都是祂身上的肢体，而这些肢体合在一起也就是身体（李常受文集一九七七年第三册，一六〇至一六三页）。

参读：圣经中的主观真理，第三篇。

a society... organized by people....The church is produced out of Christ. The church is an issue of His dispensing Himself into us through His death and resurrection to make us grains of wheat. When we as the grains of wheat are blended into one, we become the one bread, and this one bread signifies the one Body.

In John 20, after His resurrection the Lord said to Mary, “Go to My brothers and say to them…”(v. 17). Before His death and resurrection, when the Lord was on earth,...He called [His disciples] friends [15:13-15], but He never called them brothers. Why? It was because at that time the Lord’s life had not yet entered into the disciples. It was through resurrection and in resurrection that His life entered into the disciples. Now since they had His life, they became the Lord’s brothers. According to Hebrews 2:12, these brothers are the church: “I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You.” What is the church? The church is the composition of the Lord’s many brothers.

In John 15 the Lord said, “I am the vine; you are the branches” (v. 5a). The branches are not branches if they do not have an absolutely subjective experience of the vine. The branches and the vine are one and cannot be divided. The life in the vine is the life in the branches, the nature of the vine is the nature of the branches, and the substance of the vine is the substance of the branches. There is no difference at all between the vine and the branches. Strictly speaking, all the branches are parts of the vine.

When a small sprout first comes out of the ground, there is no branch. After a certain period of growth, the branches appear one after another. By this we see what the church is. The church is composed of the branches growing out of Christ. The church is the aggregate of all the branches of Christ. Every one of us who believes in Him is a branch of Christ because it is He who comes into us to grow in us. Therefore, we are all members of His Body, and when all these members are put together, they are the Body. (CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” pp. 123-125)

Further Reading: CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” ch. 3

第四周■周六

晨兴喂养

约三 28 ～ 30 “…我不是基督，不过是奉差遣在祂前面来的，…娶新妇的，就是新郎；…祂必扩增，我必衰减。”

十四 2 “在我父的家里，有许多住处…。”

23 “人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

虽然约翰福音里没有“召会”这字眼，却有许多的子粒，许多的弟兄和许多的枝子。你们看这是不是召会？…你们再看，…施浸约翰对他的门徒说，“我曾说，我不是基督，…娶新妇的，就是新郎。”〔三 28 ～ 29〕新郎是基督，新妇是谁呢？就是召会。这是团体的，不是单个的，是总体的一个新妇（李常受文集一九七七年第三册，一六四页）。

信息选读

在约翰福音里，“我父的家”这个辞共用了两次：头一次是在二章，那里“我父的家”〔16〕是指着殿（15）或基督的身体说的。既是如此，到了十四章，“我父的家”必定仍是指着殿或身体说的。解圣经必须用圣经的本文来解。十四章“我父的家”的定义必须根据二章。“我父的家”就是殿，就是身体，也就是今天的召会。

我们都要看见，在约翰福音里有五种说法说到召会。第一种，许多子粒磨成粉，作成一个饼。第二种，许多弟兄集其大成，成了召会。第三种，许多枝子联于树，成为一体。我们是祂身上的肢体，

WEEK 4—DAY 6

Morning Nourishment

John 3:28-30 ...I am not the Christ, but I have been sent before Him. He who has the bride is the bridegroom;... He must increase, but I must decrease.

14:2 In My Father's house are many abodes...

23 ...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

Although the Gospel of John does not have the term church, it mentions the grains, the brothers, and the branches. Do these not signify the church?... In addition,...John the Baptist said to his disciples, "I said, I am not the Christ.... He who has the bride is the bridegroom" [John 3:28-29]. The Bridegroom is Christ. Then who is the bride? The bride is the church. This is corporate, not individual. This is one bride in totality. (CWWL, 1977, vol. 3, "The Subjective Truths in the Holy Scriptures," p. 126)

Today's Reading

The phrase My Father's house is used twice in the Gospel of John. It is used the first time in 2:16, where it refers to the temple (v. 15), the Body of Christ. Based on this, My Father's house in 14:2 must still refer to the temple, the Body of Christ. We must interpret the Scripture by the Scriptures. Therefore, the definition of My Father's house in chapter 14 must be according to chapter 2. "My Father's house" is the temple, the Body, and this is the church today.

We have to see that the Gospel of John refers to the church in five different ways. First, many grains are ground to powder to become one bread. Second, many brothers in totality become the church. Third, many branches joined to the vine become one entity. We are members of His Body, and though the

肢体虽多，仍是一个身体；正如枝子虽多，仍是一棵树。第四种，一个新妇。第五种，一个新妇就是神的家，“我父的殿”。这些说法乃是从不同的角度，不同的方面来描写召会是怎样一回事，但是不要忘记主要的点，就是召会的产生乃是由于我们对基督有主观的经历（李常受文集一九七七年第三册，一六八至一六九页）。

〔在约翰十二章〕我们有三类的功用：服事、见证和爱。…这三样东西必须在召会生活中见到。每逢人来到我们这里，他们必须晓得，我们中间有为主的服事、对主的见证和倾倒在主身上的爱。…我们必须一直有服事。我们更必须有见证，见证主是我们复活的生命；在这一面的见证，无需我们劳苦。我们只需要复活的生命。我们与祂一同复活之后，就不必劳苦。我们只要和祂同坐，和祂同行，和祂同享筵席。…此外，我们对主必须表示绝对的爱。人进到我们中间，就该说，“哦，这些人不惜任何代价来爱主。他们在爱主的事上，肯付任何代价。在他们心中，没有什么东西像主自己这样贵重、这样有价值、这样可爱、这样宝贵了。”我们必须给人这样的印象。

我们都必须作召会中三角的肢体，我们必须有三个角。…在召会生活中，至少必须有三样东西：对主殷勤的服事、主复活生命活的见证以及倾倒在主身上绝对的爱。我们若真正实行召会生活，就必须有服事，有见证，有对主的爱。我们都必须是马大、拉撒路及马利亚。这样一个召会是主作我们生命的结果。…在这里我们能与别的圣徒一起享受主，主自己也能满意地居住、安息并坐席。这是主身体真正的彰显，这身体乃是盛装主并彰显主的器皿（约翰福音生命读经，三四五至三四七页）。

参读：约翰福音生命读经，第十、二十五篇；基督为父用神圣的荣耀所荣耀的结果，第四、六章。

members are many, they are one Body. This is similar to the branches; though they are many, they are still one vine. Fourth, there is one bride. Fifth, the one bride is the house of God, “My Father’s house.” All these different terms depict the church from different angles and aspects. However, the main point we should not forget is that the church is produced as a result of our subjective experience of Christ. (CWWL, 1977, vol. 3, “The Subjective Truths in the Holy Scriptures,” pp. 129-130)

[In John 12] we have three kinds of functions: serving, testifying, and loving….These three items must be found in the church life. Whenever people come to us, they must realize that among us are the service for the Lord, the testimony of the Lord, and the love poured out upon the Lord….We must have the service, serving all the time. Even more, we must have the testimony, testifying that the Lord is the resurrection life to us. There is no need for us to labor in this aspect of the testimony. We simply need resurrection life. After we have been resurrected with Him, it is unnecessary for us to labor. We simply sit with Him, go along with Him, and enjoy the feast with Him….Moreover, we must also have the absolute love shown to the Lord. When people come into our midst, they should say, “Oh, these people love the Lord at any cost. They will pay any price in loving the Lord. In their hearts nothing is so costly, so valuable, so lovable, and so precious as the Lord Himself.” We must give people this kind of impression.

We all must be a triangular member of the church. We must have three corners…. In the church life there must be at least three items: the diligent service for the Lord, the living testimony of the resurrection life of the Lord, and the absolute love poured out upon the Lord. If we are truly practicing the church life, we must have the service, the testimony, and the love toward the Lord. We all must be Martha, Lazarus, and Mary. Such a church is the result and issue of the Lord being life to us…. Here we can enjoy the Lord with other saints, and the Lord Himself can dwell, rest, and feast in satisfaction. This is the real expression of the Body of the Lord, which is a vessel to contain the Lord and to express Him. (Life-study of John, pp. 306-307)

Further Reading: Life-study of John, msgs. 10, 25; CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” chs. 4-6

第四周诗歌

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经历基督 — 在客观与主观两面

11 11 11 11（英 536）

降 **A** 大调　　3/4



二 祂在天上坐在父神的右边，　为我作大祭司将血献神前；
在天作我中保，担负我重担，　凭祂爱心、忠诚，办理我案件。

三 祂是生命之灵，住在我灵中，　在此作我生命，万有且带同；
作我内心力量，恩惠时供应；　作我里面侍从，维持以大能。

四 祂在天上为我作一得荣人，　作我开路先锋，幔内显荣身；
在那属天境地，以祂的自己，　将人带到神里，人、神得成一。

五 祂在我里使我有分神丰满，　祂乃那灵将神带到我里面；
借着启示，使神成为我实际，　生命之中，神、人相调成为一。

六 升天客观救主，今住高天上，　不久祂要归回，众目得观赏；
内住主观基督，今活我灵里，　不久祂要显出，改变我贱体。

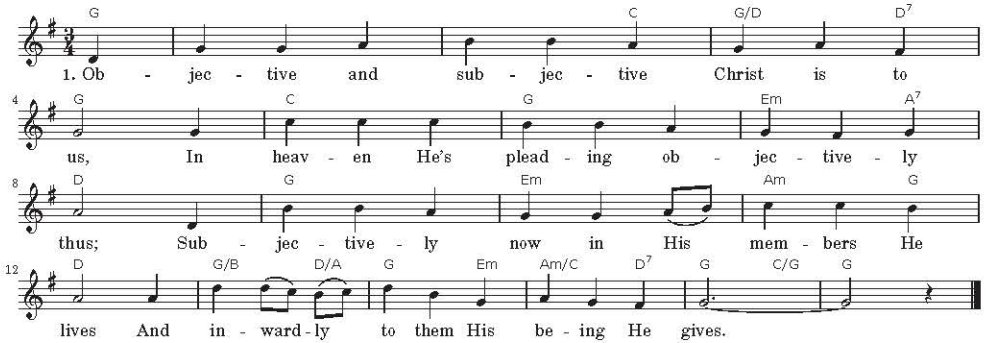
七 日子不久要到，天地要结联，　在新圣城撒冷，神、人再无间；
在那荣耀时日，客观与主观　在我相调为一，完全又永远。

WEEK 4 — HYMN

Objective and subjective Christ is to us

Experience of Christ — As the Subjective One

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2. In heaven He sits at the right hand of God,
Where as the High Priest He presented His blood;
Our Advocate, bearing our burdens above,
Our Surety, He careth for us in His love.

3. He now is the Spirit, our spirit within;
He's there as our life, all things bringing with Him;
He's there as our strength and our grace every hour,
Our Paraclete in us, sustaining with pow'r.

4. In heaven for us He's the glorified man,
The Forerunner entered, fulfilling God's plan;
Man into God bringing and making him one
With God in the heav'nlies, in Him as the Son.

5. In us all the fulness of God dwells in Him;
As Spirit He brings God Himself thus within,
Revealing and making God real unto us,
God one with us building in life glorious.

6. The Savior ascended in heaven now dwells,
And soon He's returning for us His Word tells;
Deliverer indwelling, He now in us lives,
And soon will transfigure, His glory to give.

7. The day soon is coming when heaven and earth
Will mingle in one in that city of worth;
Objective and subjective will in that day
Be mingled within us in glory for aye.

第四周 • 申言

申言稿：