第四週

恢復約翰福音中的主觀眞理

詩歌：398

讀經：約一 14，16，十四 16～20，6，二十 22，四 10，14，六 35，57，十二 23～24，三 29～30

綱要

【週一】

壹 主渴望恢復聖經中的主觀眞理—約一 14，十四 16～20，提前三 15～16 上，提後四 22，三 15～16：

一 聖經中的眞理都是兩面的—客觀的一面和主觀的一面—羅八 34，10，西三 1，一 27：

1 神的救恩有兩面：上好的袍子所表徵外面客觀的一面，以及肥牛犢所表徵裏面主觀的一面；基督作我們客觀的義，是我們外面的救恩；基督作我們主觀的生命給我們享受，是我們裏面的救恩—路十五 22～24，參羅五 10。

2 一切客觀的道理都是爲着主觀的經歷；客觀的基督是『上好的袍子』，就是那滿足神的義，遮蓋悔改的罪人；（耶二三 6，林前一 30；）而主觀的基督是『肥牛犢』，就是豐富的基督，（弗三 8，）在十字架上被殺，爲在復活裏作信徒的生命供應與享受。（約十 10，六

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

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。）

【週二】

3 基督作我們客觀的義，使我們能滿足公義之神的要求，而基督作我們主觀的義，使我們能滿足得勝之基督的要求—詩四五 13 ～ 14，腓三 9，啓十九 7 ～ 9。

4 稱義乃是使人『得生命』，因爲生命是神救恩的目標；我們與主並在主裏主觀生機的聯結，乃是我們客觀稱義的結果—羅五 10，17 ～ 18，十一 17，24，約十五 4 ～ 5，林前六 17。

二 主觀的眞理是聯於那靈和生命，並且是用那靈和生命構成的—約六 63，林後三 6：

1 那靈和生命就是主觀眞理的本質；因此，我們若沒有那靈和生命，就沒有任何的主觀眞理。

2 當我們憑那靈和生命活着，我們就有主觀眞理的經歷，這就產生召會生活—羅八 2，4，十六 1，4 ～ 5。

【週三】

貳 約翰福音—一卷講主觀眞理的書—啓示我們應當對基督有主觀的經歷—四 14，六 57，二十 22：

一 約翰福音是論到對基督作生命之主觀經歷的一卷書—一 4，三 15～16，十 10，十一 25，十四 6 上：

1 父是生命的源頭，子是生命的具體化身，那靈是生命的賜與者—五 26，一 4，六 63。

2 基督身體的建造與擴增乃是生命的長大與湧流—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 得勝者乃是基督這生命之青嫩草場的接受者、享受者與分賜者——12～13，16，十9～10，二一15～17。

4 父是源，作爲生命的源頭，子是泉，作爲生命的湧出，那靈是河，作爲生命的湧流；這湧流的三一神乃是『湧入永遠的生命』，就是我們成爲新耶路撒冷，作爲永遠生命的總和（有神作生命的榮耀，父作生命的光，子作生命樹，那靈作生命河）—四14下，啓二一9下～11，23，二二1～2，5。

【週四】

二 基督作爲神永遠的話，啓示於約翰一章—1節：

1 基督作爲神的話，藉着祂的創造爲神說話—3節。

2 基督作爲神的話，藉着成爲肉體作神的帳幕，爲神說話—14節。

3 基督作爲神的話，在爲着救贖成爲神的羔羊的事上，爲神說話—29節。

4 基督作爲神的話，藉着成爲施膏的靈爲神說話；祂成爲施膏的靈，是爲着新約在生機上使蒙神救贖的人變化成爲石頭，以建造神的家（伯特利）—32～42，51節，參創二八11～22。

三 話成爲肉體，使神成爲可接觸、可摸着、可接受、可經歷、可進入、並可享受的，好使祂將自己作到我們裏面—約一14，十四16～17。

四 基督成了那靈作爲氣息，使我們可以呼吸祂；祂成了活水，使我們可以喝祂；祂成了生命的糧，使我們可以喫祂—四10，14，六32～33，35，51，54～57，七37～39，二十22。

【週五、週六】

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 基督是眞葡萄樹，我們是祂的枝子—十五1～8:

1 葡萄樹的生命、本質和性質，就是枝子的生命、本質和性質—約壹五 11 ～ 12，彼後一 4。

2 子是葡萄樹，是神經綸的中心，也是父一切豐富的具體化身；父藉着栽培子，將祂自己連同祂一切的豐富，都作到這葡萄樹裏面；至終，這葡萄樹藉着在基督裏的信徒作爲其枝子，團體的彰顯父。

六 對基督主觀的經歷，實際上就是基督自己進到我們裏面，作我們的生命和我們這人的構成成分—西三 4，10 ～ 11。

叁 約翰福音啓示關於召會的主觀眞理:

一 我們把主接受到裏面，結果使我們成爲召會的構成分子—十二 24，二十 17，十五 4 ～ 5，三 29 ～ 30。

二 主的恢復乃是恢復對基督主觀的經歷，爲着實行召會生活—加一 15 ～ 16，二 20，四 19，一 2:

1 我們對基督主觀的經歷所產生的召會，乃是基督構成到祂的信徒裏面—弗三 16 ～ 19。

2 死而復活的基督已經作到我們裏面，以產生召會，就是祂的身體—西一 27，18，二 19，三 15。

3 基督在祂自己裏面乃是元首，基督構成到我們裏面乃是身體—弗一 22 ～ 23，三 17，四 15 ～ 16，西一 18，27，三 4，二 19，三 15。

三 約翰福音裏雖然沒有特別用到『召會』這字眼，對於召會的存在以及召會的構成分子這事實卻有清楚的說明；有七種說法題及召會:

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 召會是由許多子粒組成，這許多子粒乃是藉着基督的死與復活所產生的許多信徒—十二 23 ～ 24。

2 召會是由主的許多弟兄組成的—二十 17。

3 召會是父的家—十四 2，23。

4 召會是子的葡萄樹連同許多枝子—十五 5，7。

5 召會是由終極完成的那靈所生之那靈的新孩子，新人—十六 20 ～ 22。

6 召會是新婦，有基督作新郎—三 29 ～ 30。

7 召會是一個羊羣，有基督作牧人—十 14 ～ 16。

四 實際的召會生活乃是出於我們對於主觀眞理的經歷；我們經歷主觀的眞理時，召會自然就產生出來—羅八 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 我們主觀的經歷基督作生命，結果就是召會生活作爲筵宴之家—約十二 1 ～ 11：

1 在召會生活中，我們都必須作召會的三角肢體—『馬大—拉撒路—馬利亞』。

2 在眞實的召會生活中，有對主殷勤的服事，能看見主活的見證，並且有絕對的愛向主傾倒出來；這是主身體眞正的彰顯，這身體乃是盛裝主並彰顯主的器皿。

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.

第四週■週一

晨興餧養

路十五 22 ～ 23『父親卻吩咐奴僕說，快把那上好的袍子拿出來給他穿，把戒指戴在他手上，把鞋穿在他腳上，把那肥牛犢牽來宰了，讓我們喫喝快樂。』

神的救恩有兩面：上好的袍子所表徵外面客觀的一面，以及肥牛犢所表徵裏面主觀的一面。基督作我們的義，是我們外面的救恩；基督作我們的生命給我們享受，是我們裏面的救恩。上好的袍子使浪子有資格符合他父親的要求，使父親心滿意足；肥牛犢使他得着飽足，不再飢餓。因此，父和子能一同快樂（聖經恢復本，路十五 23 註 1）。

信息選讀

路加十五章說到一個兒子離開父家，在外面流蕩，變成浪子。有一天，浪子衣衫襤褸的回家了。…父親遠遠的看見，就跑去抱着他親嘴。親了嘴之後，馬上就吩咐奴僕說，『快把那上好的袍子拿出來給他穿。』〔22〕那一件袍子是他的家人都知道的，因爲是他父親早就豫備好，要在他兒子回來時，給他穿上的。兒子成了浪子，雖然回到父家，還需要配上這件袍子，纔在父面前像一個兒子。這是救贖的一面。父親是有資格的，要作他的兒子是有要求的。兒子離家流浪，就失去兒子的身分，成了浪子；現在父親再給他穿上這件袍子，他馬上又成爲兒子。這說出神救恩法理的一面。

然而，光是穿上袍子，成爲兒子，還是不彀。這時，兒子一面很歡喜，另一面…〔他〕裏面沒有喫

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

飽。…父親接着就說，『把那肥牛犢牽來宰了，讓我們喫喝快樂。』〔23〕這時兒子必定高興得跳舞了。喫過肥牛犢以後，兒子就得着飽足，不再飢餓了。因此，袍子是表徵神救恩法理的一面，牛犢是表徵神救恩生機的一面（神救恩生機的一面，一七至一八頁）。

我們藉着基督的血被聖別，是地位上的事。我們原是在亞當裏的罪人，但基督的救贖把我們遷移了，甚至從亞當裏遷移到基督裏（林前一 30）。…蒙救贖的意思就是被遷移；就如一位姊妹去購買水果，把水果從市場遷移到她的廚房裏。這是地位上的事。

當父親把上好的袍子給他兒子穿上時，那是外面和地位上的事。但當他把肥牛犢給浪子喫時，那是裏面和性質上的事。一個人…的衣着是地位的事，而他的喫是性質的事。衣着改變他的地位，使他彀資格去工作。然後他的胃裏需要有些東西從裏面供應他。基督的血改變我們的地位，以聖別我們。這是神的聖別地位的一面。然後神重生我們，把我們作成新造，這是我們在性質上被那靈聖別的開始。我們被作成新造，是從重生開始，一直繼續藉着那靈性質上的聖別，經過我們整個基督徒的一生。

性質上的聖別，乃是繼續在信徒身上正在進行之重生的工作。…我們的出生是我們的重生，我們的長大就是我們性質上的聖別。…神已經生了我們（約一 12～13），現今我們需要長大。我們雖然都是神的兒女，但在屬靈的成長上，我們卻是在不同的年齡和階段。那靈藉着聖別我們，而繼續更新我們，好使我們在生命上長大（那靈同我們的靈，一三〇至一三一頁）。

參讀：聖經中的主觀眞理，第二篇；那靈同我們的靈，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

第四週■週二

晨興餧養

詩四五 13～14『王女在君尊的住處，極其榮華；她的衣服是用金線交織成的。她要穿刺繡的衣服，被引到王前…。』

啓十九 7～8『…羔羊婚娶的時候到了，新婦也自己豫備好了。又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。』

我們所接受，使我們得救的義是客觀的，使我們滿足公義之神的要求；〔啓示錄十九章八節〕得勝聖徒的義是主觀的（腓三 9），使他們滿足得勝基督的要求。詩篇四十五篇十三至十四節說到王后有兩件衣服：一件相當於客觀的義，使我們得救；另一件相當於主觀的義，使我們得勝（聖經恢復本，啓十九 8 註 2）。

所有屬靈的經歷，都是先相信基督所成功的，後順服聖靈所指示的。基督所成功的，是叫我們得地位；聖靈所命令的，是叫我們有經歷。

基督降臨的時候，一方面〔有〕神的羔羊，這是客觀的。一方面〔有〕羔羊的新婦『得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義』〔啓十九 8〕，這是主觀的（倪柝聲文集，第一輯第十册，二一八至二一九頁）。

信息選讀

舊約中的逾越節給我們看見，神的救恩有救贖的一面，也有拯救的一面。救贖的一面，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

所表徵，是照着神法理的要求；拯救的一面，由羊羔的肉所表徵，是照着神在生機上生命的供給。

我們每週一次來擘餅，桌子上擺的有餅又有杯。杯表徵主爲我們的罪所流的血，是爲着救贖的需要；因此杯是關乎神救恩法理的一面。餅表徵主是生命的餅，是關乎神救恩生機的一面。…在舊約逾越節的豫表裏，以色列人是灑羊羔的血，喫羊羔的肉；但在新約逾越節的應驗裏，我們是喝主的血，喫主的肉。喝血是法理的，爲着救贖；喫肉是生機的，爲着蒙救贖之後的行動。主在受死以前設立祂的桌子時，乃是用餅和杯作表號（太二六 26 ～ 28）。我們喫餅喝杯，就是表徵喫主的肉喝主的血。這二者總和的結果，乃是叫我們得着神作我們永遠的生命。…（參約六 54）。照樣，我們喫主喝主，目的是要叫我們得着祂作我們永遠的生命。喝血是爲着法理，喫肉是爲着生機；二者加起來，纔能達成神救恩的目的（神救恩生機的一面，一七至一九頁）。

羅馬書所啓示神完滿的救恩有兩部分，…基督的死爲我們所成就的救贖，…〔以及〕基督的生命所給我們的拯救。…救贖、稱義與和好，乃是藉着基督的死，在我們外面所成就的，是在客觀方面救贖我們；聖別、變化與模成，乃是藉着基督生命的運行，在我們裏面所成功的，是在主觀方面拯救我們。客觀方面的救贖，是叫我們在地位上脫離定罪和永刑；主觀方面的拯救，是叫我們在性質上脫離我們的舊人、自己和天然的生命（聖經恢復本，羅五 10 註 2）。

參讀：神救恩生機的一面，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

第四週■週三

晨興餧養

約四 14『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』

六 48『我就是生命的糧。』

57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

在約翰福音裏都是講主觀的眞理。…喫東西、喝水，絕不是客觀的，完全是主觀的。我把食物喫進去，把水喝進去，就叫食物、水和我變成一體了。所喫進去的東西，經過數小時就被消化，成爲我活的、有生機的組織成分。換句話說，我所喫的就變作我。…所以約翰福音乃是告訴我們主觀的經歷，不是客觀的道理。我們要接受主，喫祂、喝祂（李常受文集一九七七年第三册，一四一至一四二頁）。

信息選讀

三一神在神聖的三一裏湧流，有三個階段。約翰四章十四節下半〔說〕…，『我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命。』當水源湧上來成爲水泉，那就是水源顯出來；然後就有河湧流。父是源，子是泉，靈是河。

這湧流的三一神乃是『直湧入永遠的生命』。譯爲『直湧入』的介詞，在原文裏含意很豐富。這辭在此說到目的地；永遠的生命乃是湧流之三一神的目的地。水源在我們裏面，作爲水泉湧上來，而成爲河，直湧入目的地，這目的地就是永遠的生命。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

冷是神聖、永遠生命的總和，這永遠的生命至終乃是新耶路撒冷。因此，『直湧入永遠的生命』，意思就是『直湧成爲新耶路撒冷』。…我們需要整本聖經來解釋約翰四章十四節。父作爲源頭乃是源，子是泉，靈是湧流的河，而這湧流的結果帶進永遠的生命，就是新耶路撒冷。約翰福音一開始就說，『太初有話。』（一1）話是爲着講說，而這講說乃是神湧流的開始。講說是湧流，擴展是湧流，分賜也是湧流。神藉着講說，藉着擴展，藉着分賜而湧流。

三一神成了活水，就是主耶穌在約翰四章所給撒瑪利亞婦人的。…源就是父。當這源顯出來，或湧出來成爲泉，那就是子。當這泉湧流成爲河，那就是那靈；這乃是湧入（或爲着）新耶路撒冷。約翰福音頭四章陳明三一神爲湧流的水；在六章和七章裏，有兩個節期。這兩個節期乃是湧流的結果。我們這些墮落的人又飢又渴；但在節期裏我們有東西喫，滿足我們的飢餓，也有東西喝，解我們的乾渴。食物是基督，水也是基督。

當我們喝這水，這水就在我們裏面成爲源。…這源顯出來就是泉，並且這泉湧流出來成爲河，爲着新耶路撒冷。這就是打開整卷約翰福音的鑰匙，這就是神聖三一的神聖說話、神聖擴展和神聖分賜。父是源，子是泉，靈是河，湧流到我們裏面。當祂湧流到我們裏面，祂就帶着我們一同湧流。祂要把我們湧流入新耶路撒冷裏，而成爲新耶路撒冷。『入』這個介詞，也有『成爲』的意思。湧入新耶路撒冷，意思就是成爲新耶路撒冷。如果我們不成爲新耶路撒冷，我們就絕不可能在新耶路撒冷裏。我們必須是新耶路撒冷，然後我們纔能在新耶路撒冷裏。這就是約翰福音和啓示錄的內在意義（約翰福音結晶讀經，一七一至一七二、一七四至一七五頁）。

參讀：約翰福音結晶讀經，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

第四週■週四

晨興餧養

約一 1『太初有話，話與神同在，話就是神。』

14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

32『約翰又作見證說，我曾看見那靈，彷彿鴿子從天降下，停留在祂身上。』

約翰一章說到基督是話；接着又啓示，這話藉着神的創造而爲神說話。然後，基督更進一步藉着成爲肉體爲神說話，並在祂是羔羊的事上爲神說話。基督作爲話，也藉着宇宙歷史中的第四件大事說話，這第四件大事乃是祂成爲那靈〔32〕。…這是…彷彿鴿子降在羔羊身上〔的那靈〕。基督先是羔羊，然後成了鴿子，就是那靈。在約翰一章，基督啓示於祂成爲那靈，爲着新約在生機上使蒙神救贖的人變化成爲石頭（32～42），以建造神的家（伯特利—51）這事上。

爲了成爲像神一樣，我們需要變化。變化的頭一步是重生、再造我們。雖然我們是按着神的形像，照着神的樣式造的，但在我們重生以前，我們裏面還是沒有任何屬於神的眞實東西。我們需要重生，好開始變化爲石頭，作神屬靈的建造，就是祂的家。神的家，伯特利，先是召會，然後是基督的身體，最終是新耶路撒冷（約翰福音結晶讀經，一〇至一一頁）。

信息選讀

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

三一神成了一個神人，將神性帶進人性裏，使神性與人性調和，作爲原型，以大量複製許多神人。祂成了三一神具體的化身（約一14），將神帶給人，使神成爲可接觸、可摸着、可接受、可經歷、可進入並可享受的。這位在永遠裏的神，藉着變化，成了由帳幕所豫表之三一神具體的化身，也就是成爲一個實體，給人接觸、摸着、接受、經歷、進入並享受。

神若沒有變化成爲人，就不可能過人性的生活。祂雖然過着人性的生活，但不憑祂屬人的生命，乃憑祂神聖的生命活着，在祂人性的美德裏，彰顯神聖的屬性。這樣的生活，乃是祂大量複製所產生許多神人之人性生活的模型（彼前二21）。祂不只是那一個爲着大量複製祂自己的原型；祂也是一個模型，一個範本，以大量複製許多神人，來重複祂的生活，作祂人性生活的『複本』（羅馬書的結晶，二二一至二二二頁）。

約翰福音這卷書一直講到我們對主該如何有主觀的經歷。祂成了肉體，就是爲着把祂自己作到我們裏面來。祂成了活水，使我們可以喝祂。祂成了生命的糧，使我們可以喫祂。祂也成了生命的氣，使我們可以呼吸祂。水、糧、氣進到我們裏面所產生的主觀經歷，是沒有任何東西能比得上的。

但是我們要看見，…所有的主觀經歷都是聯於靈，也都在乎生命，而爲着產生召會。我們把主接受到裏頭，結果就是叫我們成爲召會裏頭的分子。不錯，在約翰福音裏是給我們看見主觀的經歷，雖然這卷書裏沒有用『召會』這樣的字眼，但是我們不要忽畧，這卷書確實說到召會的分子是如何產生的（李常受文集一九七七年第三册，一五九頁）。

參讀：約翰福音結晶讀經，第一至二篇；約翰福音生命讀經，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

第四週■週五

晨興餧養

約十五 1『我是眞葡萄樹，我父是栽培的人。』

5『我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因爲離了我，你們就不能作甚麼。』

〔在約翰十五章一節，〕這棵眞葡萄樹及其枝子，就是子和子裏的眾信徒，是神經綸中三一神的生機體，因神的豐富而長大，並彰顯祂神聖的生命（聖經恢復本，約十五 1 註 1）。

父是栽培的人，是葡萄樹的源頭、創始者、計畫者、種植者、生命、本質、土壤、水分、空氣、陽光和一切。子是葡萄樹，是神經綸的中心，也是父一切豐富的具體化身。父藉着栽培子，將祂自己連同祂一切的豐富，都作到這葡萄樹裏面；至終，這葡萄樹藉着枝子，作父團體的彰顯。這就是父在宇宙中的經綸（約十五 1 註 2）。

信息選讀

主說祂是一粒麥子。這粒麥子…死了，就結出許多子粒來（約十二 24）。…祂是那一粒，我們大家是這許多子粒。我們生來並不是這許多子粒，乃是主的生命進入我們裏面，主把祂自己分賜到我們裏面，我們得以重生，纔成了這許多子粒；而這許多子粒乃是爲着作成一個餅。我們雖多，卻『只有一個餅』（林前十 17）。原來是一粒一粒的麥子，現在這許多粒麥子被磨成粉，調在一起，就成爲這一個餅。這一個餅就是象徵召會。…這一個餅就是一個身體，這一個

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...

身體就是召會。…召會不是…社會。社會是人羣組織而成的，召會卻是基督產生出來的。召會乃是藉着基督的死和復活，把祂分賜到我們裏頭，使我們成爲一粒一粒的麥子。我們這一粒一粒的麥子調成一個，就是這一個餅。這一個餅就象徵一個身體。

〔在約翰二十章，〕主復活之後，對馬利亞說，『你往我弟兄那裏去，告訴他們說…。』（17）當主在地上，還沒有死和復活之先，…祂稱〔祂的門徒〕爲朋友〔十五 13 ～ 15〕，從來沒有稱他們爲弟兄。爲甚麼呢？因爲那時候主的生命還沒有進到門徒裏面。乃是藉着復活，在復活中主的生命就進到了門徒裏面；門徒有了主的生命，所以也就成了主的弟兄。而這些弟兄，按照希伯來二章十二節看，就是召會。那裏說，『我要向我的弟兄宣告你的名，在召會中我要歌頌你。』召會是甚麼？召會就是主眾弟兄的組成。

在約翰十五章裏主說，『我是葡萄樹，你們是枝子。』（5）枝子若和樹沒有絕對主觀的經歷，枝子就不是枝子。樹上的枝子和樹是完全一體的，是沒有辦法分的。樹裏頭的生命就是枝子裏頭的生命，樹的性情就是枝子的性情，樹的本質也就是枝子的本質。枝子和樹沒有一點的分別。認眞說，所有的枝子都是樹的一部分。

小樹苗剛從地裏長出來的時候並沒有枝子。長來長去，一根一根的枝子就長出來了。所以召會是甚麼？召會就是從基督長出來的枝子。召會就是基督的眾分枝集其大成而成功的。我們每一個信祂的人都是基督身上的枝子，因爲是祂把自己長到我們裏面來。因此我們也都是祂身上的肢體，而這些肢體合在一起也就是身體（李常受文集一九七七年第三册，一六〇至一六三頁）。

參讀：聖經中的主觀眞理，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

第四週■週六

晨興餧養

約三 28 ～ 30『…我不是基督，不過是奉差遣在祂前面來的，…娶新婦的，就是新郎；…祂必擴增，我必衰減。』

十四 2『在我父的家裏，有許多住處…。』

23『人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』

雖然約翰福音裏沒有『召會』這字眼，卻有許多的子粒，許多的弟兄和許多的枝子。你們看這是不是召會？…你們再看，…施浸約翰對他的門徒說，『我曾說，我不是基督，…娶新婦的，就是新郎。』〔三 28 ～ 29〕新郎是基督，新婦是誰呢？就是召會。這是團體的，不是單個的，是總體的一個新婦（李常受文集一九七七年第三册，一六四頁）。

信息選讀

在約翰福音裏，『我父的家』這個辭共用了兩次：頭一次是在二章，那裏『我父的家』〔16〕是指着殿（15）或基督的身體說的。既是如此，到了十四章，『我父的家』必定仍是指着殿或身體說的。解聖經必須用聖經的本文來解。十四章『我父的家』的定義必須根據二章。『我父的家』就是殿，就是身體，也就是今天的召會。

我們都要看見，在約翰福音裏有五種說法說到召會。第一種，許多子粒磨成粉，作成一個餅。第二種，許多弟兄集其大成，成了召會。第三種，許多枝子聯於樹，成爲一體。我們是祂身上的肢體，

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

肢體雖多，仍是一個身體；正如枝子雖多，仍是一棵樹。第四種，一個新婦。第五種，一個新婦就是神的家，『我父的殿』。這些說法乃是從不同的角度，不同的方面來描寫召會是怎樣一回事，但是不要忘記主要的點，就是召會的產生乃是由於我們對基督有主觀的經歷（李常受文集一九七七年第三册，一六八至一六九頁）。

〔在約翰十二章〕我們有三類的功用：服事、見證和愛。…這三樣東西必須在召會生活中見到。每逢人來到我們這裏，他們必須曉得，我們中間有爲主的服事、對主的見證和傾倒在主身上的愛。…我們必須一直有服事。我們更必須有見證，見證主是我們復活的生命；在這一面的見證，無需我們勞苦。我們只需要復活的生命。我們與祂一同復活之後，就不必勞苦。我們只要和祂同坐，和祂同行，和祂同享筵席。…此外，我們對主必須表示絕對的愛。人進到我們中間，就該說，『哦，這些人不惜任何代價來愛主。他們在愛主的事上，肯付任何代價。在他們心中，沒有甚麼東西像主自己這樣貴重、這樣有價值、這樣可愛、這樣寶貴了。』我們必須給人這樣的印象。

我們都必須作召會中三角的肢體，我們必須有三個角。…在召會生活中，至少必須有三樣東西：對主殷勤的服事、主復活生命活的見證以及傾倒在主身上絕對的愛。我們若眞正實行召會生活，就必須有服事，有見證，有對主的愛。我們都必須是馬大、拉撒路及馬利亞。這樣一個召會是主作我們生命的結果。…在這裏我們能與別的聖徒一起享受主，主自己也能滿意的居住、安息並坐席。這是主身體眞正的彰顯，這身體乃是盛裝主並彰顯主的器皿（約翰福音生命讀經，三四五至三四七頁）。

參讀：約翰福音生命讀經，第十、二十五篇；基督爲父用神聖的榮耀所榮耀的結果，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

第四週詩歌

398 經歷基督－在客觀與主觀兩面

11 11 11 11（英536）

降A大調 3/4

A♭ B♭m D♭ E♭7 A♭ D♭
5 | 1 1 2 | 3 3 2 | 1 2 7 | 1 – 1 | 4 4 4 |

一 基 督 今 日 於 我, 客 觀 也 主 觀; 客 觀, 祂 在

A♭ B♭7 E♭ A♭ D♭
3 3 2 | 1 7 1 | 2 – 5 | 3 3 2 | 1 1 2 3 |

天 上 爲 我 在 代 辯; 主 觀, 祂 在 我 裏 作

B♭m E♭ A♭ Fm B♭m E♭7 A♭
4 4 3 | 2 – 2 | 5 5 4 3 4 | 5 3 1 | 2 1 7 | 1 – ‖

我 的 生 命, 時 刻 將 祂 自 己 由 衷 來 供 應。

二 祂在天上坐在父神的右邊, 爲我作大祭司將血獻神前;
在天作我中保, 擔負我重擔, 憑祂愛心、忠誠, 辦理我案件。

三 祂是生命之靈, 住在我靈中, 在此作我生命, 萬有且帶同;
作我內心力量, 恩惠時供應; 作我裏面侍從, 維持以大能。

四 祂在天上爲我作一得榮人, 作我開路先鋒, 幔內顯榮身;
在那屬天境地, 以祂的自己, 將人帶到神裏, 人、神得成一。

五 祂在我裏使我有分神豐滿, 祂乃那靈將神帶到我裏面;
藉着啓示, 使神成爲我實際, 生命之中, 神、人相調成爲一。

六 升天客觀救主, 今住高天上, 不久祂要歸回, 眾目得觀賞;
內住主觀基督, 今活我靈裏, 不久祂要顯出, 改變我賤體。

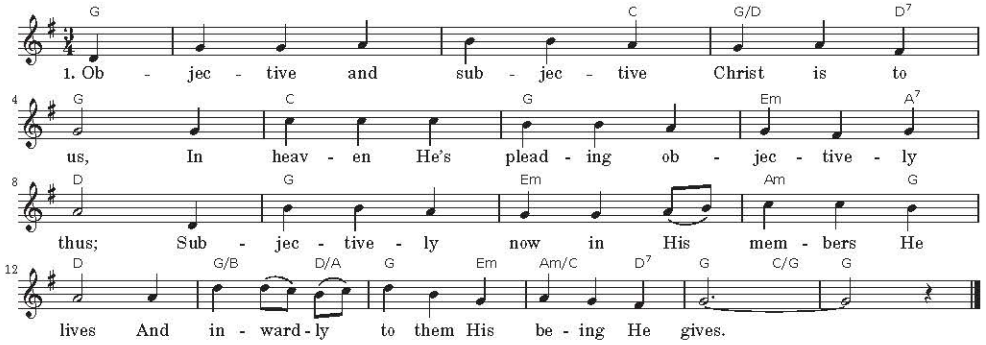
七 日子不久要到, 天地要結聯, 在新聖城撒冷, 神、人再無間;
在那榮耀時日, 客觀與主觀 在我相調爲一, 完全又永遠。

WEEK 4 — HYMN

Objective and subjective Christ is to us

Experience of Christ — As the Subjective One

536



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.

第四週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: