

## 第四篇

# 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

- 约 1:14 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。
- 约 1:16 从祂的丰满里我们都领受了，而且恩上加恩；
- 约 14:16 我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，
- 约 14:17 就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。
- 约 14:18 我不撇下你们为孤儿，我正往你们这里来。
- 约 14:19 还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。
- 约 14:20 到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。
- 约 14:6 耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。
- 约 20:22 说了这话，就向他们吹入一口气，说，你们受圣灵。
- 约 4:10 耶稣回答说，你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。
- 约 4:14 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。
- 约 6:35 耶稣对他们说，我就是生命的粮，到我这里来的，必永不饿；信入我的，必永不渴。
- 约 6:57 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。
- 约 12:23 耶稣回答说，人子得荣耀的时候到了。
- 约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。
- 约 3:29 娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。
- 约 3:30 祂必扩增，我必衰减。

## Message 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

- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 1:16 For of His fullness we have all received, and grace upon grace.
- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.
- John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.
- John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.
- 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.
- John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.
- John 6:57 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.
- John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.
- John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.
- John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.
- John 3:30 He must increase, but I must decrease.

## 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:

- 约 1:14 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。
- 约 14:16 我要求父, 祂必赐给你们另一位保惠师, 叫祂永远与你们同在,
- 约 14:17 就是实际的灵, 乃世人不能接受的, 因为不见祂, 也不认识祂; 你们却认识祂, 因祂与你们同住, 且要在你们里面。
- 约 14:18 我不撇下你们为孤儿, 我正往你们这里来。
- 约 14:19 还有不多的时候, 世人不再看见我, 你们却看见我, 因为我活着, 你们也要活着。
- 约 14:20 到那日, 你们就知道我在我父里面, 你们在我里面, 我也在你们里面。
- 提前 3:15 倘若我耽延, 你也可以知道在神的家中当怎样行; 这家就是活神的召会, 真理的柱石和根基。
- 提前 3:16 上 并且, 大哉! 敬虔的奥秘! ...
- 提后 4:22 愿主与你的灵同在。愿恩典与你们同在。
- 提后 3:15 并且知道你是从小明白圣经; 这圣经能使你借着相信基督耶稣, 有得救的智慧。
- 提后 3:16 圣经都是神的呼出, 对于教训、督责、改正、在义上的教导, 都是有益的,

### 一 圣经中的真理都是两面的一客观的一面和主观的一面—罗八 34, 10, 西三 1, 一 27:

- 罗 8:34 谁能定我们的罪? 有基督耶稣已经死了, 而且已经复活了, 现今在神的右边, 还为我们代求。
- 罗 8:10 但基督若在你们里面, 身体固然因罪是死的, 灵却因义是生命。
- 西 3:1 所以你们若与基督一同复活, 就当寻求在上面的事, 那里有基督坐在神的右边。
- 西 1:27 神愿意叫他们知道, 这奥秘的荣耀在外邦人中是何等的丰富, 就是基督在你们里面成了荣耀的盼望;

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。

- 路 15:22 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,

## 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:

- John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
- John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,
- John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.
- John 14:18 I will not leave you as orphans; I am coming to you.
- John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.
- John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.
- 1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.
- 1 Tim. 3:16a And confessedly, great is the mystery of godliness:...
- 2 Tim. 4:22 The Lord be with your spirit. Grace be with you.
- 2 Tim. 3:15 And that from a babe you have known the sacred writings, which are able to make you wise unto salvation through the faith which is in Christ Jesus.
- 2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness,

### 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:

- Rom. 8:34 Who is he who condemns? It is Christ Jesus who died and, rather, who was raised, who is also at the right hand of God, who also intercedes for us.
- Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.
- Col. 3:1 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God.
- Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,

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.

- Luke 15:22 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.

路 15:23 把那肥牛犊牵来宰了，让我们吃喝快乐。  
路 15:24 因为我这个儿子是死而复活，失而又得的。他们就快乐起来。  
罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。

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。（约十10，六63，十一25，十二24，四10，14，二十22。）

耶 23:6 在祂的日子，犹大必得救，以色列必安然居住；人要称呼祂的名为，耶和華我们的义。  
林前 1:30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，  
弗 3:8 这恩典赐给了我比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人，  
约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。  
约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。  
约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；  
约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。  
约 4:10 耶稣回答说，你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。  
约 4:14 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。  
约 20:22 说了这话，就向他们吹入一口气，说，你们受圣灵。

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，后十九7～9。

诗 45:13 王女在君尊的住处，极其荣华；她的衣服是用金线交织成的。  
诗 45:14 她要穿刺绣的衣服，被引到王前；随从她的陪伴童女，也要被带到你面前。  
腓 3:9 并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是有那借着信基督而有的义，就是那基于信、本于神的义，

Luke 15:23 And bring the fattened calf; slaughter it, and let us eat and be merry,  
Luke 15:24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.  
Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,

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

Jer. 23:6 In His days Judah will be saved, / And Israel will dwell securely; / And this is His name by which He will be called, / Jehovah our righteousness.  
1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,  
Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel  
John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.  
John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.  
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;  
John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.  
John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.  
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.  
John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

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.

Psa. 45:13 The king's daughter is all glorious within the royal abode; / Her garment is a woven work inwrought with gold.  
Psa. 45:14 She will be led to the King in embroidered clothing; / The virgins behind her, her companions, / Will be brought to You.  
Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。  
启 19:8 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。  
启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

#### 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。

罗 5:10 因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。  
罗 5:17 若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。  
罗 5:18 如此说来，借着一次的过犯，众人都被定罪，照样，借着一次的义行，众人也都被称义得生命了。  
罗 11:17 若有几根枝子被折下来，你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁，  
罗 11:24 你是从那天然的野橄榄树上砍下来的，尚且逆着性得接在栽种的橄榄树上，何况这些天然的枝子，岂不更要接在自己的橄榄树上么？  
约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。  
约 15:5 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。  
林前 6:17 但与主联合的，便是与主成为一灵。

## 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一约六 63，林后三 6:

约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。  
林后 3:6 祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。

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。

罗 8:2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.  
Rev. 19:8 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.  
Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

#### 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.

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled,  
Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.  
Rom. 5:18 So then as it was through one offense unto condemnation to all men, so also it was through one righteous act unto justification of life to all men.  
Rom. 11:17 But if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree,  
Rom. 11:24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!  
John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.  
John 15:5 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.  
1 Cor. 6:17 But he who is joined to the Lord is one spirit.

## 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:

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.  
2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

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.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。  
罗 16:1 我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事，  
罗 16:4 他们为我的性命，将自己的颈项置于度外，不但我感谢他们，就是外邦的众召会也感谢他们；  
罗 16:5 又问在他们家中的召会安。问我所亲爱的以拜尼土安，他是亚西亚归基督初结的果子。

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.  
Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,  
Rom. 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;  
Rom. 16:5 And greet the church, which is in their house. Greet Epaenetus, my beloved, who is the firstfruits of Asia unto Christ.

## 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：

## 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:

约 4:14 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。  
约 6:57 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。  
约 20:22 说了这话，就向他们吹入一口气，说，你们受圣灵。

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.  
John 6:57 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.  
John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

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

### 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:

约 1:4 生命在祂里面，这生命就是人的光。  
约 3:15 叫一切信入祂的都得永远的生命。  
约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。  
约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。  
约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；  
约 14:6 上耶稣说，我就是道路、实际、生命；…

John 1:4 In Him was life, and the life was the light of men.  
John 3:15 That everyone who believes into Him may have eternal life.  
John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.  
John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.  
John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;  
John 14:6a Jesus said to him, I am the way and the reality and the life;…

### 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。

### 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.

约 5:26 因为父怎样在自己里面有生命，就赐给子也照样在自己里面有生命；  
约 1:4 生命在祂里面，这生命就是人的光。  
约 6:63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;  
John 1:4 In Him was life, and the life was the light of men.  
John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

### 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。

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

约 7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。  
约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.  
John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

约 15:1 我是真葡萄树，我父是栽培的人。  
约 15:2 凡在我里面不结果子的枝子，祂就剪去；凡结果子的，祂就修理干净，使枝子结果子更多。  
约 15:3 现在你们因我讲给你们的话，已经干净了。  
约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。  
约 15:5 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。  
约 15:6 人若不住在我里面，就象枝子丢在外面枯干了，人收集起来，扔在火里烧了。  
约 15:7 你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。  
约 15:8 你们多结果子，我父就因此得荣耀，你们也就是我的门徒了。

### 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, 19 ~ 10, 21 ~ 15 ~ 17。

约 1:12 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。  
约 1:13 这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。  
约 1:16 从祂的丰满里我们都领受了，而且恩上加恩；  
约 10:9 我就是门；凡从我进来的，必要得救，并且必要入，必要出，也必要找着草场。  
约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊得生命，并且得的更丰盛。  
约 21:15 他们吃完了早饭，耶稣对西门彼得说，约翰的儿子西门，你爱我比这些更深么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你喂养我的小羊。  
约 21:16 耶稣第二次又对他说，约翰的儿子西门，你爱我么？彼得对祂说，主啊，是的，你知道我爱你。耶稣对他说，你牧养我的羊。  
约 21:17 耶稣第三次对他说，约翰的儿子西门，你爱我么？彼得因为耶稣第三次对他说，你爱我么？就忧愁，对耶稣说，主啊，你是无所不知的，你知道我爱你。耶稣对他说，你喂养我的羊。

### 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。

约 4:14 下 …我所赐的水，要在他里面成为泉源，直涌入永远的生命。

John 15:1 I am the true vine, and My Father is the husbandman.  
John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.  
John 15:3 You are already clean because of the word which I have spoken to you.  
John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.  
John 15:5 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.  
John 15:6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.  
John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.  
John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

### 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.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,  
John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.  
John 1:16 For of His fullness we have all received, and grace upon grace.  
John 10:9 I am the door; if anyone enters through Me, he shall be saved and shall go in and go out and shall find pasture.  
John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and may have it abundantly.  
John 21:15 Then when they had eaten breakfast, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these? He said to Him, Yes, Lord, You know that I love You. He said to him, Feed My lambs.  
John 21:16 He said to him again a second time, Simon, son of John, do you love Me? He said to Him, Yes, Lord, You know that I love You. He said to him, Shepherd My sheep.  
John 21:17 He said to him the third time, Simon, son of John, do you love Me? Peter was grieved that He said to him the third time, Do you love Me? And he said to Him, Lord, You know all things; You know that I love You. Jesus said to him, Feed My sheep.

### 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.

John 4:14b ...but the water that I will give him will become in him a fountain of water springing up into eternal life.

启 21:9 下 …你来，我要将新妇，就是羔羊的妻，指给你看。  
启 21:10 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。  
启 21:11 城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶；  
启 21:23 那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。  
启 22:1 天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。  
启 22:2 在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。  
启 22:5 不再有黑夜，他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。

## 二 基督作为神永远的话，启示于约翰一章—1 节：

约 1:1 太初有话，话与神同在，话就是神。  
约 1:2 这话太初与神同在。  
约 1:3 万物是借着祂成的；凡已成的，没有一样不是借着祂成的。  
  
约 1:4 生命在祂里面，这生命就是人的光。  
约 1:5 光照在黑暗里，黑暗未曾胜过光。  
约 1:6 有一个人，是从神那里差来的，名叫约翰。  
约 1:7 这人来，为要作见证，就是为光作见证，叫众人借着他可以信。  
约 1:8 他不是那光，乃是要为那光作见证。  
约 1:9 那光是真光，来到世上，要照亮每一个人。  
约 1:10 祂在世界，世界也是借着祂成的，世界却不认识祂。  
约 1:11 祂到自己的地方来，自己的人却不接受祂。  
约 1:12 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。  
约 1:13 这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。  
约 1:14 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。  
约 1:15 约翰为祂作见证，喊着说，这就是我曾说，那在我以后来的，成了在我以前的，因祂原是我先的。  
约 1:16 从祂的丰满里我们都领受了，而且恩上加恩；  
约 1:17 因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。  
约 1:18 从来没有人看见神，只有在父怀里的独生子，将祂表明出来。  
约 1:19 以下是约翰所作的见证：犹太人从耶路撒冷差祭司和利未人到他那里，问他说，你是谁？  
约 1:20 他就承认，并不否认，承认说，我不是基督。  
约 1:21 他们又问他说，那么你是谁？是以利亚么？他说，我不是。是那申言者么？他回答说，不是。  
约 1:22 于是他们说，你到底是谁？叫我们好回复差我们来的人。

Rev. 21:9b ...Come here; I will show you the bride, the wife of the Lamb.  
Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God,  
Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.  
Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.  
Rev. 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.  
Rev. 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.  
Rev. 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

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

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.  
John 1:2 He was in the beginning with God.  
John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.  
John 1:4 In Him was life, and the life was the light of men.  
John 1:5 And the light shines in the darkness, and the darkness did not overcome it.  
John 1:6 There came a man sent from God, whose name was John.  
John 1:7 He came for a testimony that he might testify concerning the light, that all might believe through him.  
John 1:8 He was not the light, but came that he might testify concerning the light.  
John 1:9 This was the true light which, coming into the world, enlightens every man.  
John 1:10 He was in the world, and the world came into being through Him, yet the world did not know Him.  
John 1:11 He came to His own, yet those who were His own did not receive Him.  
John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,  
John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.  
  
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.  
John 1:15 John testified concerning Him and cried out, saying, This was He of whom I said, He who is coming after me has become ahead of me, because He was before me.  
John 1:16 For of His fullness we have all received, and grace upon grace.  
John 1:17 For the law was given through Moses; grace and reality came through Jesus Christ.  
John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.  
John 1:19 And this is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, Who are you?  
John 1:20 And he confessed and did not deny, and he confessed, I am not the Christ.  
John 1:21 And they asked him, What then? Are you Elijah? And he said, I am not. Are you the Prophet? And he answered, No.  
John 1:22 They said then to him, Who are you, that we may give an answer to those who sent us? What do

关于你自己，你怎么说？  
约 1:23 他说，我就是那在旷野里呼喊者的声音：“修直主的道路！”正如申言者以赛亚所说的。  
约 1:24 那些奉差遣来的，是法利赛人。  
约 1:25 他们就问他说，你既不是基督，不是以利亚，也不是那申言者，那你为什么施浸？  
约 1:26 约翰回答说，我是在水里施浸，但有一位站在你们中间，是你们不认识的，  
约 1:27 就是那在我以后来的，我就是给祂解鞋带也不配。  
约 1:28 这些事是在约但河外的伯大尼，约翰施浸的地方发生的。  
约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！  
约 1:30 这就是我曾说，有一个人在我后来，成了在我以前的，因祂原是比我先的。  
约 1:31 我先前不认识祂，但为了叫祂显明给以色列人，所以我来在水里施浸。  
约 1:32 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 1:33 我先前不认识祂，只是那差我来在水里施浸的，对我说，你看见那灵降下来，停留在谁身上，谁就是在圣灵里施浸的。  
约 1:34 我看见了，就见证这是神的儿子。  
约 1:35 再次日，约翰同他两个门徒又站在那里。  
约 1:36 他见耶稣行走，就说，看哪，神的羔羊！  
约 1:37 那两个门徒听见他所说的，就跟从了耶稣。  
约 1:38 耶稣转过身来，看见他们跟着，就问他们说，你们寻求什么？他们说，拉比，你住在哪里？（拉比翻出来，就是夫子。）  
约 1:39 耶稣说，你们来看。他们就去看祂住在那里，那一天便与祂同住，那时约是上午十时。  
约 1:40 听见约翰的话，跟从耶稣的那两个人中，一个是西门彼得的兄弟安得烈。  
约 1:41 他先找着自己的哥哥西门，对他说，我们遇见弥赛亚了。（弥赛亚翻出来，就是基督。）  
约 1:42 于是领他到耶稣那里。耶稣看着他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）  
约 1:43 又次日，耶稣想要往加利利去，遇见腓力，就对他说，跟从我。  
约 1:44 这腓力是伯赛大人，是安得烈和彼得那城的人。  
约 1:45 腓力找着拿但业，对他说，摩西在律法上所写，和众申言者所记的那一位，我们遇见了，就是约瑟的儿子拿撒勒人耶稣。  
约 1:46 拿但业对他说，拿撒勒还能出什么好的么？腓力说，你来看。  
约 1:47 耶稣看见拿但业向祂走来，就指着他说，看哪，这是个真以色列人，他心里是没有诡诈的。  
约 1:48 拿但业对祂说，你怎么认识我？耶稣回答说，腓力还没有招呼你，你在无花果树底下，我就看见你了。  
约 1:49 拿但业说，拉比，你是神的儿子，你是以色列的王。  
约 1:50 耶稣说，因我对你说，我看见你在无花果树底下，你就信

you say about yourself?  
John 1:23 He said, I am a voice of one crying in the wilderness, "Make straight the way of the Lord!" as Isaiah the prophet said.  
John 1:24 And those who had been sent were of the Pharisees.  
John 1:25 And they asked him and said to him, Why then are you baptizing if you are not the Christ nor Elijah nor the Prophet?  
John 1:26 John answered them saying, I baptize in water; but among you stands One whom you do not know,  
John 1:27 He who is coming after me, the thong of whose sandal I am not worthy to untie.  
John 1:28 These things took place in Bethany across the Jordan, where John was baptizing.  
John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!  
John 1:30 This is He of whom I said, A man is coming after me who has become ahead of me, because He was before me.  
John 1:31 And I did not know Him, but in order that He might be manifested to Israel, for this reason I came baptizing in water.  
John 1:32 And John testified saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.  
John 1:33 And I did not know Him, but He who sent me to baptize in water, He said to me, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit.  
John 1:34 And I have seen and have testified that this is the Son of God.  
John 1:35 Again the next day John was standing with two of his disciples,  
John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!  
John 1:37 And the two disciples heard him speak this, and they followed Jesus.  
John 1:38 And Jesus, turning and beholding them following, said to them, What are you seeking? And they said to Him, Rabbi (which translated means Teacher), where are You staying?  
John 1:39 He said to them, Come, and you will see. They went therefore and saw where He was staying, and they stayed with Him that day; it was about the tenth hour.  
John 1:40 One of the two who heard this from John and followed Him was Andrew, Simon Peter's brother.  
John 1:41 He first found his own brother Simon and said to him, We have found the Messiah (which translated means Christ).  
John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).  
John 1:43 The next day He wanted to go forth into Galilee, and He found Philip. And Jesus said to him, Follow Me.  
John 1:44 Now Philip was from Bethsaida, of the city of Andrew and Peter.  
John 1:45 Philip found Nathanael and said to him, We have found Him of whom Moses in the law, and the prophets, wrote, Jesus, the son of Joseph, from Nazareth.  
John 1:46 And Nathanael said to him, Can anything good be from Nazareth? Philip said to him, Come and see.  
John 1:47 Jesus saw Nathanael coming to Him and said concerning him, Behold, truly an Israelite, in whom there is no guile!  
John 1:48 Nathanael said to Him, How do You know me? Jesus answered and said to him, Before Philip called you, while you were under the fig tree, I saw you.  
John 1:49 Nathanael answered Him, Rabbi, You are the Son of God; You are the King of Israel.  
John 1:50 Jesus answered and said to him, Is it because I told you that I saw you under the fig tree that

了么？你将要看见比这更大的事。

约 1:51 又对他说，我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

## 1 基督作为神的话，借着祂的创造为神说话—3 节。

约 1:3 万物是借着祂成的；凡已成的，没有一样不是借着祂成的。

## 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。

约 1:14 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。

## 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。

约 1:29 次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！

## 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。

约 1:32 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 1:33 我先前不认识祂，只是那差我来在水里施浸的，对我说，你看见那灵降下来，停留在谁身上，谁就是在圣灵里施浸的。

约 1:34 我看见了，就见证这是神的儿子。

约 1:35 再次日，约翰同他两个门徒又站在那里。

约 1:36 他见耶稣行走，就说，看哪，神的羔羊！

约 1:37 那两个门徒听见他所说的，就跟从了耶稣。

约 1:38 耶稣转过身来，看见他们跟着，就问他们说，你们寻求什么？他们说，拉比，你住在哪里？（拉比翻出来，就是夫子。）

约 1:39 耶稣说，你们来看。他们就去看祂住在那里，那一天便与祂同住，那时约是上午十时。

约 1:40 听见约翰的话，跟从耶稣的那两个人中，一个是西门彼得的兄弟安得烈。

约 1:41 他先找着自己的哥哥西门，对他说，我们遇见弥赛亚了。（弥赛亚翻出来，就是基督。）

约 1:42 于是领他到耶稣那里。耶稣看着他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）

约 1:51 又对他说，我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。

创 28:11 到了一个地方，因为太阳落了，就在那里过夜；他拾起那地方的一块石头枕在头下，在那里躺卧睡了。

you believe? You shall see greater things than these.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

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

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

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

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

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

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

## 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.

John 1:32 And John testified saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.

John 1:33 And I did not know Him, but He who sent me to baptize in water, He said to me, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit.

John 1:34 And I have seen and have testified that this is the Son of God.

John 1:35 Again the next day John was standing with two of his disciples,

John 1:36 And looking at Jesus walking, he said, Behold, the Lamb of God!

John 1:37 And the two disciples heard him speak this, and they followed Jesus.

John 1:38 And Jesus, turning and beholding them following, said to them, What are you seeking? And they said to Him, Rabbi (which translated means Teacher), where are You staying?

John 1:39 He said to them, Come, and you will see. They went therefore and saw where He was staying, and they stayed with Him that day; it was about the tenth hour.

John 1:40 One of the two who heard this from John and followed Him was Andrew, Simon Peter's brother.

John 1:41 He first found his own brother Simon and said to him, We have found the Messiah (which translated means Christ).

John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Gen. 28:11 And he came to a certain place and spent the night there, because the sun had set. And he took one of the stones of the place and put it under his head, and he lay down in that place.

创 28:12 他梦见一个梯子立在地上，梯子的顶通着天，有神的使者在梯子上，上去下来。  
创 28:13 耶和華站在梯子以上，说，我是耶和華你祖亚伯拉罕的神，也是以撒的神；我要将你现在所躺卧之地，赐给你和你的后裔。  
创 28:14 你的后裔必像地上的尘沙那样多，必向东西南北开展；地上万族必因你和你的后裔得福。  
创 28:15 看哪，我与你同在；你无论往哪里去，我必保守你，使你归回这地。我总不离弃你，直到我成就了向你所应许的。  
创 28:16 雅各睡醒了，就说，耶和華真在这地方，我竟不知道。  
创 28:17 他就惧怕，说，这地方何等可畏！这不是别的，乃是神的家，也是天的门。  
创 28:18 雅各清早起来，把所枕的石头立作柱子，浇油在上面。  
创 28:19 他就给那地方起名叫伯特利；但那城起先名叫路斯。  
创 28:20 雅各许愿说，神若与我同在，在我去的路上保守我，又给我食物吃，衣服穿，  
创 28:21 使我平平安安地回到我父亲的家，我就必以耶和華為我的神。  
创 28:22 我所立为柱子的石头，也必作神的家；凡你所赐给我的，我必将十分之一献给你。

### 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。

约 1:14 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。  
约 14:16 我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，  
约 14:17 就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。

### 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。

约 4:10 耶稣回答说，你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。  
约 4:14 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。  
约 6:32 耶稣说，我实实在在地告诉你们，不是摩西把那从天上来的粮赐给你们，乃是我父把那从天上来的真粮赐给你们。  
约 6:33 因为神的粮，就是那从天上降下来赐生命给世人的。  
约 6:35 耶稣对他们说，我就是生命的粮，到我这里来的，必永不饿；信入我的，必永不渴。

Gen. 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.  
Gen. 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.  
Gen. 28:14 And your seed will be as the dust of the earth, and you will spread abroad to the west and to the east and to the north and to the south, and in you and in your seed will all the families of the earth be blessed.  
Gen. 28:15 And, behold, I am with you and will keep you wherever you go and will cause you to return to this land, for I will not leave you until I have done what I have promised you.  
Gen. 28:16 And Jacob awoke from his sleep and said, Surely Jehovah is in this place, and I did not know it.  
Gen. 28:17 And he was afraid and said, How awesome is this place! This is none other than the house of God, and this is the gate of heaven.  
Gen. 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.  
Gen. 28:19 And he called the name of that place Bethel, but the name of the city was Luz previously.  
Gen. 28:20 And Jacob vowed a vow, saying, If God will be with me and will keep me in this way that I go and will give me bread to eat and garments to put on,  
Gen. 28:21 So that I return to my father's house in peace, then Jehovah will be my God,  
Gen. 28:22 And this stone, which I have set up as a pillar, will be God's house; and of all that You give me I will surely give one tenth to You.

### 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.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.  
John 14:16 And I will ask the Father, and He will give you another Comforter, that He may be with you forever,  
John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

### 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.

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.  
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.  
John 6:32 Jesus therefore said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.  
John 6:33 For the bread of God is He who comes down out of heaven and gives life to the world.  
John 6:35 Jesus said to them, I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst.

约 6:51 我是从天上降下来的活粮，人若吃这粮，就必永远活着。我所要赐的粮，就是我的肉，为世人的生命所赐的。

约 6:54 吃我肉喝我血的人，就有永远的生命，在末日我要叫他复活。

约 6:55 我的肉是真正的食物，我的血是真正的饮料。

约 6:56 吃我肉喝我血的人，就住在我里面，我也住在他里面。

约 6:57 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。

约 7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。

约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。

约 7:39 耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。

约 20:22 说了这话，就向他们吹入一口气，说，你们受圣灵。

## 五 基督是真葡萄树，我们是祂的枝子—十五 1~8:

约 15:1 我是真葡萄树，我父是栽培的人。

约 15:2 凡在我里面不结果子的枝子，祂就剪去；凡结果子的，祂就修理干净，使枝子结果子更多。

约 15:3 现在你们因我讲给你们的话，已经干净了。

约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。

约 15:5 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。

约 15:6 人若不住在我里面，就象枝子丢在外面枯干了，人收集起来，扔在火里烧了。

约 15:7 你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。

约 15:8 你们多结果子，我父就因此得荣耀，你们也就是我的门徒了。

### 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 5:11~12，彼后 1:4。

约壹 5:11 这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。

约壹 5:12 人有了神的儿子，就有生命；没有神的儿子，就没有生命。

彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。

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。

John 6:51 I am the living bread which came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread which I will give is My flesh, given for the life of the world.

John 6:54 He who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day.

John 6:55 For My flesh is true food, and My blood is true drink.

John 6:56 He who eats My flesh and drinks My blood abides in Me and I in him.

John 6:57 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.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

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

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

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

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

John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.

John 15:3 You are already clean because of the word which I have spoken to you.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5 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.

John 15:6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

### 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.

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

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.

## 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。

西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。

西 3:10 并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；

西 3:11 在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。

## 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。

约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

约 20:17 耶稣对她说，不要摸我，因我还没有升到父那里；你往我弟兄那里去，告诉他们，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。

约 15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。

约 15:5 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。

约 3:29 娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。

约 3:30 祂必扩增，我必衰减。

### 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：

加 1:15 然而那把我从母腹里分别出来，又借着祂的恩典呼召我的神，

加 1:16 既然乐意将祂儿子启示在我里面，叫我把祂当作福音传在外邦人中，我就即刻没有与血肉之人商量，

加 2:20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

加 4:19 我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。

加 1:2 并一切与我同在的众弟兄，写信给加拉大的众召会：

### 1 我们对基督主观的经历所产生的召会，乃是基督构

## 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.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

Col. 3:10 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him,

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

## 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.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

John 15:5 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.

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

John 3:30 He must increase, but I must decrease.

### 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:

Gal. 1:15 But when it pleased God, who set me apart from my mother's womb and called me through His grace,

Gal. 1:16 To reveal His Son in me that I might announce Him as the gospel among the Gentiles, immediately I did not confer with flesh and blood,

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you,

Gal. 1:2 And all the brothers who are with me, to the churches of Galatia:

### 1. The church, which is the issue of our subjective experience of Christ,

## 成到祂的信徒里面—弗三 16 ~ 19。

- 弗 3:16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，
- 弗 3:17 使基督借着信，安家在你心里，叫你们在爱里生根立基，
- 弗 3:18 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，
- 弗 3:19 并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。

## 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。

- 西 1:27 神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望；
- 西 1:18 祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位；
- 西 2:19 …持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。
- 西 3:15 又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。

## 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。

- 弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；
- 弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。
- 弗 3:17 使基督借着信，安家在你心里，叫你们在爱里生根立基，
- 弗 4:15 唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；
- 弗 4:16 本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。
- 西 1:18 祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位；
- 西 1:27 神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望；
- 西 3:4 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。
- 西 2:19 …持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。
- 西 3:15 又要让基督的平安在你们心里作仲裁，你们在一个身体里蒙召，也是为了这平安；且要感恩。

## is Christ constituted into His believers—Eph. 3:16-19.

- Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
- Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
- Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

## 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.

- Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- Col. 2:19 And...holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

## 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.

- Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.
- Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
- Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
- Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.
- Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- Col. 1:27 To whom God willed to make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory,
- Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.
- Col. 2:19 And... holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
- Col. 3:15 And let the peace of Christ arbitrate in your hearts, to which also you were called in one Body; and be thankful.

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：

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。

约 12:23 耶稣回答说，人子得荣耀的时候到了。

约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

2 召会是由主的许多弟兄组成的一二十 17。

约 20:17 耶稣对她说，不要摸我，因我还没有升到父那里；你往我弟兄那里去，告诉他们，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。

3 召会是父的家——十四 2，23。

约 14:2 在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。

约 14:23 耶稣回答说，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。

4 召会是子的葡萄树连同许多枝子——十五 5，7。

约 15:5 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。

约 15:7 你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。

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。

约 16:20 我实实在在地告诉你们，你们将要痛哭哀号，世人倒要喜乐；你们将要忧愁，然而你们的忧愁，要变为喜乐。

约 16:21 妇人生产的时候会有忧愁，因为她的时候到了；既生了孩子，就不再记得那苦楚，因为欢喜世上生了一个人。

约 16:22 你们现在也有忧愁，但我要再见你们，你们的心就喜乐了，并且你们的喜乐，没有人能从你们夺去。

6 召会是新妇，有基督作新郎——三 29 ~ 30。

约 3:29 娶新妇的，就是新郎；新郎的朋友站着听祂，因着新郎的声音就欢喜快乐；所以我这喜乐满足了。

约 3:30 祂必扩增，我必衰减。

7 召会是一个羊群，有基督作牧人——十 14 ~ 16。

约 10:14 我是好牧人，我认识那属我的，那属我的也认识我，

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

John 12:23 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

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

John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

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

John 14:2 In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you.

John 14:23 Jesus answered and said to him, 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.

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

John 15:5 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.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

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

John 16:20 Truly, truly, I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.

John 16:21 A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.

John 16:22 Therefore you also now have sorrow; but I will see you again and your heart will rejoice, and no one takes your joy away from you.

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

John 3:29 He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

John 3:30 He must increase, but I must decrease.

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

John 10:14 I am the good Shepherd, and I know My own, and My own know Me,

约 10:15 正如父认识我，我也认识父一样；并且我为羊舍命。

约 10:16 我另外有羊，不是属于这圈的；我必须领他们来，他们也要听我的声音，并且要成为一群，归一个牧人了。

#### 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。

罗 8:10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

罗 8:11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。

罗 12:4 正如我们一个身体上有好些肢体，但肢体不都有一样的功用；

罗 12:5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

罗 16:1 我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事，  
罗 16:4 他们为我的性命，将自己的颈项置于度外，不但我感谢他们，就是外邦的众召会也感谢他们；

罗 16:5 又问在他们家中的召会安。问我所亲爱的以拜尼土安，他是亚西亚归基督初结的果子。

林前 1:9 神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。

林前 1:30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎，

林前 15:45 下 …末后的亚当成了赐生命的灵。

林前 6:17 但与主联合的，便是与主成为一灵。

林前 1:2 写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的  
人；祂是他们的，也是我们的；

林前 12:27 你们就是基督的身体，并且各自作肢体。

#### 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：

约 12:1 逾越节前六日，耶稣来到伯大尼，就是祂从死人中所复活的拉撒路所在的地方。

约 12:2 有人在那里为耶稣预备晚宴，马大伺候，拉撒路也在那同耶稣坐席的人中。

约 12:3 那时，马利亚就拿着一磅至贵的真哪哒香膏，抹耶稣的脚，又用自己的头发去擦祂的脚，屋里就满了膏的香气。

约 12:4 祂门徒中的一个，就是那将要出卖耶稣的加略人犹大说，

约 12:5 这香膏为什么不卖三百银币分给穷人？

约 12:6 他说这话，不是因他顾念穷人，乃因他是个贼，又带着钱

John 10:15 Even as the Father knows Me and I know the Father; and I lay down My life for the sheep.

John 10:16 And I have other sheep, which are not of this fold; I must lead them also, and they shall hear My voice, and there shall be one flock, one Shepherd.

#### 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.

Rom. 8:10 But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Rom. 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom. 12:5 So we who are many are one body in Christ, and individually members one of another.

Rom. 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

Rom. 16:4 Who risked their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles;

Rom. 16:5 And greet the church, which is in their house. Greet Epaphroditus, my beloved, who is the firstfruits of Asia unto Christ.

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

1 Cor. 15:45b ...the last Adam became a life-giving Spirit.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

1 Cor. 12:27 Now you are the body of Christ, and members individually.

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

John 12:1 Then Jesus, six days before the Passover, came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

John 12:2 Therefore they made Him a supper there; and Martha served, but Lazarus was one of the ones reclining at table with Him.

John 12:3 Then Mary took a pound of ointment, of very valuable pure nard, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the fragrance of the ointment.

John 12:4 But Judas Iscariot, one of His disciples, who was about to betray Him, said,

John 12:5 Why was this ointment not sold for three hundred denarii and given to the poor?

John 12:6 But he said this not because it mattered to him concerning the poor, but because he was a thief,

囊，常取其中所存的。

约 12:7 耶稣就说，由她罢，她是为我安葬之日存留的。

约 12:8 因为常有穷人和你们同在，只是你们不常有我。

约 12:9 有一大群犹太人知道耶稣在那里，就都来了，不但是为耶稣的缘故，也是要看祂从死人中所复活的拉撒路。

约 12:10 但祭司长商议，连拉撒路也要杀了，

约 12:11 因为有好些犹太人，为拉撒路的缘故，离去并信入了耶稣。

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。

and holding the purse, carried off what was put into it.

John 12:7 Then Jesus said, Leave her alone; she has reserved it for the day of My burial.

John 12:8 For the poor you always have with you, but you do not always have Me.

John 12:9 Then a great crowd of the Jews found out that He was there, and they came, not because of Jesus only, but that they might also see Lazarus, whom He had raised from the dead.

John 12:10 And the chief priests took counsel to kill Lazarus also,

John 12:11 Because on account of him many of the Jews went away and believed into Jesus.

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.