

Guidelines for the exercise of the Lord's day Prophesying
Message Four : The Recovery of the Subjective Truths in the Gospel of John

I. Overview:

The truths in the Holy Scriptures have two aspects of the objective and the subjective. All the objective doctrines are for the subjective experience; the objective Christ is “the best robe”, whereas the subjective Christ is “the fattened calf”. The Spirit and life are the substance of the subjective truths; when we live by the Spirit and life, we have the experience of the subjective truths, and this issues in the church life. The Gospel of John reveals that we should have subjective experiences of Christ. 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. 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. The Gospel of John reveals the subjective truths concerning the church; which is composed of many grains, the Lord's many brothers, being the Father's house, the Son's vine with many branches, the Spirit's new child born by the consummated Spirit, the bride, and the one flock.

II. Truth and Enlightenment:

Day 1 —

A. Expound what the two aspects of God's salvation is.

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.

B. Explain the best robe referring to the judicial aspect of God's salvation.

That robe was prepared earlier by the father to be put on his son upon his return. 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. When the father put that robe upon him, he immediately became a son again. This refers to the judicial aspect of God's salvation.

Day 2 —

A. Discern of the righteousness between salvation and victory.

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 and enable them to meet the requirement of the overcoming Christ. In Psalm 45 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.

B. Explain what the bread and the cup on Lord's table signifies.

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. When we eat the bread and drink the cup, this signifies that we eat the Lord's flesh and drink the Lord's blood.

Day 3 —

A. Why do we say that the Gospel of John is entirely about subjective truths?

The Gospel of John is entirely about subjective truths. 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 to become my living, organic components. In other words, what I eat becomes me. Therefore, the Gospel of John tells us about subjective experience to receive the Lord by eating and drinking Him.

B. Expound what the three stages of Triune God flowing in the Divine Trinity.

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 “into” speaks of the destination. The eternal life is the destination of the flowing Triune God. The New Jerusalem is the totality of the divine, eternal life.

Day 4 —

A. Explain a few big things in the chapter one of John.

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. 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 for the building of God’s house organically.

B. Expound that the Word became flesh making God contactable and enterable.

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 bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable. What a subjective thing this is!

Day 5 —

A. Expound John 15 revealing the organism of the Triune God in God’s economy.

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. The Father as the husbandman is the source to the vine. The Son as the vine is the center of God’s economy. Eventually the vine expresses the Father in a corporate way through its branches.

B. Explain the many grains signifying the subjective truth of the church.

The Lord said that He was a grain of wheat. 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.

Day 6 —

A. Expound in John not having the term church, but many churches signified.

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”. The Bridegroom is Christ and the bride is the church. This is corporate, not individual.

B. Explain the meaning of My Father’s house in the Gospel of John.

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, the Body of Christ. Based on this, My Father’s house in 14:2 must still refer to the temple, the Body of Christ. 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.

III. Conclusion:

The Gospel of John is special in the four Gospels, and the other three, which are called synoptic gospels take the same view of the Saviour from a material perspective, but the Gospel of John takes the divine, mystical perspective of the God-man. The word subjective indicates that it is experienceable and very personal. This is also to correspond with Brother Lee’s later years of ministry, in which the messages are very focused on the “intrinsic and organic.” The world today is darkness, corruption of lacking of God’s truth, and the Lord’s recovery is not only for the recovery of the objective truth, but also the subjective truth. The Gospel of John has many items of subjective truth revealed for Christ and the church, two great truths. 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.