

**KNOWING THE TRUTH, BEING ABSOLUTE FOR THE TRUTH,
AND PROCLAIMING THE TRUTH IN THE PRESENT EVIL AGE, Week 4**

The Recovery of the Subjective Truths in the Gospel of John

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.

The truths in the Holy Scriptures are always of two aspects: the **objective aspect** and the **subjective aspect**. We have to be clear that all the objective doctrines are for the subjective experience. If we pay attention only to the objective doctrines and neglect the subjective aspect, we will not be able to fulfill God's eternal purpose, which is that He be expressed through the church. The **objective doctrines are for the subjective truths**, and the **subjective truths are for the producing of the church**. Because today's Christianity has neglected the subjective truths, it does not have the practical church life. The practical church life is an issue of our experience of the subjective truths. When we have the experience of the subjective truths, the church is spontaneously produced.

Furthermore, all the subjective truths are linked to the **Spirit and life**. The Spirit and life are the substance of the subjective truths. If you take away the Spirit and life, there will be no subjective truths. Objective doctrines are composed of letters, whereas subjective truths are constituted with the Spirit and life, not with letters. Without the Spirit and life you do not have subjective truths. Therefore, **it is by the Spirit and life that the church is produced**. Because we live by the Spirit and in life, we have the experience of the subjective truths and therefore have the church life. (*The Subjective Truths in the Holy Scriptures, chapter 2*)

Day 1

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,

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

Day 2

Psalms 45:13-14

The king's daughter is all glorious within the royal abode; / Her garment is a woven work inwrought with gold. She will be led to the King in embroidered clothing; / The virgins behind her, her companions, / Will be brought to You.

Revelation 19:7-8

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. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousneses of the saints.

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.

We need to be clear that the complete salvation of God is of two aspects: the judicial aspect and the organic aspect. The **judicial aspect** is according to the righteousness of God as the **procedure of God's salvation to satisfy the requirements of God's righteous law on the sinners**. It is for sinners to be **forgiven** before God, **washed**, **justified**, **reconciled** to God, and **sanctified** unto God positionally, thereby entering into the grace of God for the accomplishment of the purpose of God's salvation. However, redemption as the judicial aspect cannot carry out the purpose of God's salvation, because it is merely the procedure, not the purpose. For example, a cook spends a great amount of time cooking in the kitchen to prepare a feast. However, the cooking is not his purpose but merely a procedure. Later, when the guests are invited to enjoy the feast, that is the purpose of the cooking. Likewise, in the salvation of God we should not remain in the aspect of procedure, the judicial aspect; rather, we should go on to the aspect of purpose, the organic aspect.

The **organic aspect** of God's salvation is through the life of God. Whereas the judicial aspect is according to the righteousness of God to **accomplish God's redemption**, the organic aspect is through the life of God to carry out God's salvation, including regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, conformation, and glorification. This is the purpose of God's salvation to accomplish all that God wants to achieve in the believers in His economy through His divine life. (*The Organic Aspect of God's Salvation, chapter 1*)

Day 3

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 6:48	I am the bread of 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.

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. 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

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

- 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.

When the word remains in us, it is the **speaking of God**. When it is spoken by us and received by others, it becomes **spirit and life**. When it remains in them, it is again the word, but when it is spoken forth by them through the Spirit, it becomes spirit and life. In this way Christ being the Word of God implies Himself as the Word in the form of a person, the spoken word, and the written word—the Bible. All of these define, explain, and express God as the revelation of God.

Christ as the Word speaks for God through the creation, the incarnation, the Lamb, the Spirit, the ladder, and the prophethood plus the sonship. We have a double status. We are prophets and sons of God. Both statuses qualify us to speak for God. When we speak, that is Christ speaking. Satan wants to prevent the believers from speaking for God. **In the meetings of the church, all the saints should be the speakers**. Our praising in the Lord's table meeting is also the Lord's speaking. Recently in the church in Anaheim, we had a Lord's table meeting that was full of high speaking. We praised the Lord in this way: "Lord, when we touch the loaf, we touch Your mystical Body organically. When we touch the cup, we touch Your redeeming blood judicially. We praise You that Your judicial redemption and organic salvation constitute us into Your Body, and this Body will consummate in the New Jerusalem." I have attended the Lord's table for over sixty years, but I never attended one as high as that one. We need to come out of our oldness and the traditions of Christianity. We need to drop our old concepts and our old, doctrinal language. **We must learn the new language with the new vocabulary of the new culture of the Lord's present recovery**. Then we will become living and refreshing, and others will be refreshed by us when we speak to them. (*Crystallization-study of the Gospel of John, chapter 2*)

Day 5 & Day 6

John 15:1	I am the true vine, and My Father is the husbandman.
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 3:28-30	You yourselves testify of me that I said, I am not the Christ, but I have been sent before Him. 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. He must increase, but I must decrease.
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.

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. 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](#).

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 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](#).

It is not enough to know theology and doctrines or merely to read the Bible. If you have never contacted Christ by calling on Him and eating, drinking, and breathing Him, even though you have all the knowledge, [you still have nothing to do with Him](#). You may be a member of Christianity, even one who occupies a very high position there, but you still may not be a constituent of the church. To become a constituent of the church, you must [call on the name of the Lord and receive Him into your spirit by drinking Him as the living water](#). You must also receive Him into you by [eating Him as the spiritual food](#) so that He may be assimilated into the inward parts of your organic being. Then He will become you, and you will have a subjective union with Him. Moreover, you can even breathe Him in as air. It is only by taking Him in that you can become a constituent of the church. You are a grain, you are one of His brothers, and you are a branch, that is, a member, of His Body. You are also a part of the bride, and you are a part of His eternal dwelling place. This is the church. (*The Subjective Truths in the Holy Scriptures, chapter 3*)