

晨興聖言-神在信仰裏的經綸 第六週 聯結的信—得勝者的信心

詩歌：補 431

讀經：來十三 7，羅一 17，四 17，十 17，加五 6，六 10，羅十二 3，補充本詩歌四三一首

【週一】

壹 我們要成爲滿有信心的人（來十三 7，徒六 5），就需要看見『信是由於聽，聽是藉着基督的話』（羅十 17）：

一 信的源頭乃是話，但我們必須認識這一點的結晶；話有三方面：

1 首先有神寫出來的話—聖經—約十 35。

2 然後有神活的話—基督—— 1。

3 最後有神應用的話—那靈—弗六 17，約六 63。

二 寫出來的話、活的話、應用的話都指神自己；神在聖經裏寫出來的話，成了基督這活的話，基督作爲那靈，就是那靈的話，應用於我們；我們越是這樣得着神，神就越成爲我們的信。

三 信的源頭的結晶，乃是神在祂寫出的話中給我們接觸爲活的話，並應用爲那靈的話，使我們能得着那能稱無爲有、又賜生命給死人的三一神—羅四 17。

【週二】

貳 我們需要看見信的果效—對信而言，沒有一事是不可能的：

一 『你們若有信心像一粒芥菜種，就是對這座山說，從這邊挪到那邊，它也必挪去；並且在你們就沒有一件事是不可能的』—太十七 20 下。

二 補充本詩歌四百三十一首是衛斯理查理（Charles Wesley）寫的，說明信的果效；第五節說，『直到活着不再是我，乃是基督在我活着』；指明信總是除掉我們，並將基督啓示給我們。

三 惟有神是全能的、無所不能的，在祂沒有一事是不可能的（十九 26）；但是主也說，對信而言，沒有一事是不可能的，這指明神和信乃是一；信是主觀的神應用於我們這人；因此，對神如何沒有一事是不可能的，對信也照樣沒有一事是不可能的。

叁 信徒是在基督裏相信的人，是信仰之家—加六 10：

一 這是個大家庭，而這家庭的姓氏乃是『信仰』；這就是信仰之家；我們可以說某一個家是史密斯家，或是李家，如今我們都是『信仰之家』的一分子。

二 我們是信仰之家這大家庭的一分子；這個信仰的家，乃是藉着神的話而相信神—來一 2，太十七 5。

肆 信徒在基督裏的信，把信徒帶進與基督生命的聯結裏（約三 15、36）；神的話是具體化在基督裏，並實化在那靈裏，作我們的信；信徒憑這信而活基督並行事為人：

【週三】

一 信入基督就是接受祂，並與祂聯合為一—— 12 ~ 13，三 16。

二 這信將我們帶進與基督生命的聯結裏；這基督乃是神的具體化身，實化為包羅萬有的靈，作我們的信；信把我們聯於三一神。

三 作為三一神的生機體，基督是真葡萄樹，而我們是祂的枝子，藉着信入祂而與祂有生機的聯結；我們需要藉着住在祂裏面，留在這生機的聯結裏——十五 1、5。

四 信是我們救恩的聯結；信把神聯於我們，也把我們聯於神；這聯結使我們成為神人。

五 我們憑聯結的機關活基督，這聯結的機關乃是信；所以保羅在加拉太二章二十節說，他所活的生命，是他憑着信，就是神兒子耶穌的信所活的，『祂是愛我，為我捨了自己。』

六 當我們呼求主，說，『哦，主耶穌，我愛你』，祂就成了分賜到我們裏面的信，使我們自然而然的憑這信活祂；活的信藉着我們對主的愛而運行（五 6）；祂自己這信成了我們的信，這就是聯結的機關，把我們聯於無限無量的基督。

七 只要對主簡短的說一些話，從我們對祂的愛裏與祂交談，並向祂有一點呼求，我們就得着祂的灌輸；基督灌輸到我們裏面，就使我們得着祂作我們的信，這信就是聯結的機關，把我們和祂聯在一起；這就是活基督的路——腓四 6、12。

八 我們信徒行事為人，是憑着信心，憑着我們看不見的神，不是憑着眼見；這信一直把我們聯於我們奇妙的神——林後五 7，來十一 27，彼前一 8。

九 憑信而行，意思就是，我們的行事為人，是聯於神；主在路加十八章指明，我們也憑信忍受逼迫；在八節主說，『人子來的時候，在地上找得

到信心麼？』這意思是說，我們必須憑信忍受一切的逼迫。

【週四】

伍 接受這聯結之信的路，乃是藉着呼求主，向主禱告，禱讀主話並默想主的話，來接觸這信的源頭，就是那經過過程並終極完成的神；這信要把我們聯於神，並把神分賜、灌輸到我們裏面；這樣，我們就成爲有信心的人—來四 16，羅十 12 ~ 13，提後二 22，弗六 17 ~ 18，詩一一九 15 與註 1：

一 這信把我們聯於神，並把神分賜、灌輸到我們裏面，成爲我們活的信；這是信徒之信的進展階段。

二 在信的起始階段，信來自聽見話；藉着聽見話，那靈就安裝到我們裏面；如今這靈，或這信，已安裝在我們裏面，就要留在我們裏面並長大—羅十 17，十二 3。

三 羅馬一章十七節說，『義人必本於信得生並活着』這節啓示神福音的結構，乃是神的義、基督的生命和信徒的信；這節也可視爲神永遠經綸的標語。

四 憑信得生，乃是起始；憑信而活，是繼續不斷的，是信的進展階段；第二階段—進展階段—的信，就是聯結的信，乃是藉着我們接觸三一神臨到我們的。

五 如果你接觸神，信就會在你裏面長大，這意思是說，神在你裏面增長；我們所有的信在質的一面都是同樣的，但這信的量有多少，乃在於我們有多少接觸活的神，使祂得以在我們裏面增長；當神在我們裏面增長，第二階段聯結的信也就在我們裏面長大—參西二 19。

【週五】

陸 羅馬十二章三節說，『不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度』：

一 看自己過於所當看的，而不清明適度，就是抹煞身體生活中正確的等次；神給我們的信心，在質上是同樣的，在量上卻是不同的；量的多少乃在於我們如何長大；如果我們今天像使徒保羅一樣長大，我們所接受那一分的信心就要大大的擴充。

二 神先是在質的一面分給我們信心，然後在量的一面分給我們不同的度量；我們所得的是何種的信心，乃在於神的分給；我們有多少信心，乃在於神按度量的分給。

三 神按度量的分給，乃在於我們的態度；如果我們不是清明適度的，神就不會在分給我們的信心上，增加度量，祂甚至可能把它減少—參路一 53，太五 3。

柒 信是信徒享受神聖三一之生活的指明—帖前一 3、5、7 ~ 8，羅一 8：

一 保羅記念帖撒羅尼迦人之『信心的工作』；他們的信心成了他們享受基督之生活的一種指明，以致他們成了一切相信之人的榜樣—帖前一 3、7 ~ 8。

二 信心不是為着給我們成就甚麼大事；信心是為着給我們活神，彰顯神，並將神供應給人；信心不是要使我們作甚麼大工；信心是要活神並除掉我們自己—提前一 5，提後一 5。

三 在我們一切的所是與所作上，必須給人看出我們是享受神的人；我們應該總是帶着一個指明，我們甚麼也不是，但神在基督裏乃是我們的一切；我們要成為像倪柝聲弟兄那樣的人，注意生命過於工作（見《倪柝聲—今時代神聖啓示的先見》，第十一章）。

【週六】

捌 聯結的信乃是神聖的要求，使得勝者可以在基督凱旋回來時與祂相見；這是根據路加十八章八節，主在那裏說，『人子來的時候，在地上找得到信心麼？』：

一 願主憐憫我們，當祂回來時，祂能找到你我都是相信的人，是一直信靠祂，不信靠自己，對自己沒有確信的人—林後一 8 ~ 9，約十五 5，腓三 3，參歌八 5。

二 達祕 (J.N. Darby) 曾說，『哦，何等喜樂，能穀一無所有，一無所是，一無所見，惟見在榮耀裏活的基督；並且一無所顧，惟顧祂在此地的權益』—這是信。

三 我們不是為着大神蹟、大工作或大事業；主盼望在祂回來時，找着憑這樣聯結之信而活的人；基督盼望找着我們作祂隱藏的得勝者—羅十一 3 ~ 4，詩八三 3 下。

四 憑聯結之信過得勝與歡騰之生活的信徒，在基督回來時要對祂顯為寶貝，豫備好得着他們魂的救恩，作他們信心的結果—彼前一 8 ~ 9。

五 今天我們乃是豫備自己作祂的新婦（太二五 10，啓十九 7 ~ 9）；豫備自己就是成為得勝者，一直憑活的信心聯於三一神。

玖 憑信而活的得勝者要得着基督的賞賜，在千年國裏與祂同掌王權，並一同有分於對神聖生命的最高享受（二十 4、6）；那時主要對祂的得勝者說，『好，良善又忠信的奴僕，...進來享受你主人的快樂。』（太二五 21、23）

拾 憑這聯結的信，我們在基督裏聯於神，有分於包羅萬有之基督所是、所有並所達到的一切，以產生基督生機的肢體，好構成並建造祂生機的身體，這身體要終極完成於新耶路撒冷，作永遠之三一神在祂無限的榮耀裏，在神性與人性奧祕之調和裏的擴大和彰顯，直到永遠（啓二一

2 ~二二 5) ; 這是羅馬一章十七節『義人必本於信得生並活着』永遠的成就！

Week Six

The Linking Faith— the Faith of the Overcomers

Hymns: 535

Scripture Reading: Heb. 13:7; Rom. 1:17; 4:17; 10:17; Gal. 5:6; 6:10; Rom. 12:3; Hymns, #535

§Day 1

I. In order to be men full of faith (Heb. 13:7; Acts 6:5), we need to see that “faith comes out of hearing, and hearing through the word of Christ” (Rom. 10:17):

A. The source of faith is the word, but we have to realize the crystallization of this point; there are three aspects of the word:

1. First, there is the written word of God—the Bible—John 10:35.

2. Then there is the living word of God—Christ—1:1.

3. Finally, there is the applied word of God—the Spirit—Eph. 6:17; John 6:63.

B. The written word, the living word, and the applied word refer to God Himself; God's written word in the Bible becomes Christ as the living word, who is applied to us as the Spirit, the word of the Spirit; the more that God is gained by us in this way, the more He becomes our faith.

C. The crystallization of the source of faith is God in His written word contacted as the living word and applied as the word of the Spirit so that we can gain the Triune God, who is able to call the things not being as being and give life to the dead—Rom. 4:17.

§Day 2

II. We need to see the effect of faith—nothing is impossible to faith:

A. “If you have faith like a mustard seed, you will say to this mountain, Move from here to there, and it will move; and nothing will be impossible to you”—Matt. 17:20b.

B. Hymns, #535, written by Charles Wesley, expresses the effect of faith; stanza 5 says, “Let me no longer live, but Thee,” indicating that faith always annuls us and reveals Christ to us.

C. Only God is all able, omnipotent; nothing is impossible to Him (19:26); but the Lord also said that nothing is impossible to faith, indicating that God and faith are one; faith is the subjective God applied to our being; thus, just as nothing is impossible to God, nothing is impossible to faith.

III. The believers, the believing ones in Christ, are the household of faith—Gal. 6:10:

A. This household is a big family, and the family name is "faith"; this is the home of faith; we may say that a certain home is the Smith home or the Lee home, but now we are all members of the "faith home."

B. We are members of the great family, the household, of faith; this faith house is a house that believes in God through His word—Heb. 1:2; Matt. 17:5.

IV. The believers' faith in Christ brings them into the life union with Christ (John 3:15, 36); the word of God is embodied in Christ and realized in the Spirit to be our faith; the believers live Christ and walk by this faith:

§Day 3

A. To believe into Christ is to receive Him and be united with Him as one—1:12-13; 3:16.

B. This faith brings us into the life union with Christ, who is the embodiment of God realized as the all-inclusive Spirit to be our faith; faith links us with the Triune God.

C. As the organism of the Triune God, Christ is the true vine, and we are His branches who have been organically united with Him by believing into Him; we need to remain in this organic union by abiding in Him— 15:1, 5.

D. Faith is the linking of our salvation; it links God with us and links us to God; this linking makes us God-men.

E. We live Christ by a linking organ, and this linking organ is faith; thus, Paul says in Galatians 2:20 that the life that he lived, he lived by faith, the faith of Jesus the Son of God, "who loved me and gave Himself up for me."

F. When we call upon the Lord by saying, "O Lord Jesus, I love You," He becomes the faith imparted into us so that we spontaneously live Him by this faith; living faith operates through our love for the Lord (5:6); He Himself as the faith becomes our faith, and this is the linking organ to link us to the unlimited, infinite Christ.

G. By just speaking a simple word to the Lord in conversation with Him out of our love for Him and by a little calling on the Lord, we are infused with Him; the infusing of Christ into us causes us to have Him as our faith, which is the linking organ that links us with Him; this is the way to live Christ—Phil. 4:6, 12.

H. We believers walk by faith, by our unseen God, not by sight; this faith links us all the time to our wonderful God—2 Cor. 5:7; Heb. 11:27; 1 Pet. 1:8.

I. To walk by faith means that our walking is linked with God; in Luke 18 the Lord indicated that we also suffer persecution by faith; in Luke 18:8 the Lord said, "When the Son of Man comes, will He find faith on the earth?"—this means we have to suffer all the persecutions by faith.

§Day 4

V. The way to receive such a linking faith is to contact its source, the processed and consummated God, by calling on Him, praying to Him, pray-reading His word, and musing on His word; this faith links us with God and imparts, transfuses, God into us; then we will become men of faith— Heb. 4:16; Rom. 10:12-13; 2 Tim. 2:22; Eph. 6:17-18; Psa. 119:15 and footnote 1:

A. This faith links us with God and imparts, transfuses, God into us to become our living faith; this is the faith of the believers in its progressing stage.

B. The initial stage of faith is the faith that comes from the hearing of the word; the Spirit was installed into us through the hearing of the word; now this Spirit, or this faith, which has been installed into us, stays within us and grows—Rom. 10:17; 12:3.

C. Romans 1:17 says that “the righteous shall have life and live by faith”—this verse reveals that the structure of the gospel of God is the righteousness of God, the life of Christ, and the faith of the believers; this verse can also be considered as the banner of God's eternal economy.

D. To have life by faith is the initiation; to live by faith is the going on, the progressing stage of faith; faith in the second stage, the progressing stage, is the linking faith that comes to us through our contacting the Triune God.

E. If you contact God, faith grows in you, which means that God increases in you; we all have the same faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us; when God increases in us, the linking faith in the second stage grows in us—cf. Col. 2:19.

§Day 5

VI. Romans 12:3 says, "Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith":

A. To think more highly of ourselves than we ought to think without a sober mind annuls the proper order of the Body life; God gave us the same faith in quality but not in quantity; the matter of quantity depends upon how we grow; if we grow today as the apostle Paul grew, the portion of faith we receive will be greatly enlarged.

B. God first allotted faith to us in quality, and then He apportioned it in quantity; what kind of faith we have depends upon God's allotment; how much faith we have depends upon God's apportioning.

C. God's apportioning depends upon our attitude; if we are not soberminded, God would not increase His apportioning of faith to us, and He probably would even decrease it—cf. Luke 1:53; Matt. 5:3.

VII. Faith is the indicator of the believers' life in the enjoyment of the Divine Trinity—1 Thes. 1:3, 5, 7-8; Rom. 1:8:

A. Paul remembered the Thessalonians' "work of faith"; their faith became such an indicator of their life in the enjoyment of Christ that they became a pattern to all the believing ones—1 Thes. 1:3, 7-8.

B. Faith is not for us to accomplish great things; faith is for us to live God, to express God, and to minister God to people;

faith is not for us to perform something great; faith is to live God and annul ourselves—1 Tim. 1:5; 2 Tim. 1:5.

C. In all that we are and do, people must see that we are enjoyers of God; we should always bear an indication that we are nothing, but God in Christ is everything to us; we need to be those who, like Watchman Nee, pay more attention to life than work (see Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11).

§Day 6

VIII. The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return—this is based on Luke 18:8, where the Lord said, “When the Son of Man comes, will He find faith on the earth?”:

A. May the Lord be merciful to us that when He comes back, He can find us as the believing ones, who always trust in Him, not in ourselves, and who always have no assurance in ourselves—2 Cor. 1:8-9; John 15:5; Phil. 3:3; cf. S. S. 8:5.

B. J. N. Darby once said, “O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here”—this is faith.

C. We are not for big miracles, big works, or big careers; the Lord is expecting to find, at His coming back, the ones who live by the linking faith; Christ expects to find us as His hidden overcomers—Rom. 11:3-4; Psa. 83:3b.

D. The believers who live an overcoming and exulting life by the linking faith will be found by Christ at His return as the

treasures ready to receive the salvation of their souls as the end (result) of their faith—1 Pet. 1:8-9.

E. Today we are making ourselves ready to be His bride (Matt. 25:10; Rev. 19:7-9); to make ourselves ready is to become an overcomer, who is always linked by the living faith with the Triune God.

IX. The overcomers who live by faith will be rewarded by Christ with the co-kingship and the top enjoyment of the divine life with Him in the millennium (20:4, 6); the Lord will then say to His overcomers, "Well done, good and faithful slave... Enter into the joy of your master" (Matt. 25:21, 23).

X. By this linking faith we are linked to God in Christ to participate in all that the all-inclusive Christ is, has, and has attained to, for the producing of the organic members of Christ to constitute and build up His organic Body, which will consummate in the New Jerusalem as the enlargement and expression of the eternal Triune God in His unlimited glory in the mysterious mingling of divinity with humanity for eternity (Rev. 21:2—22:5); this is the eternal fulfillment of Romans 1:17—"the righteous shall have life and live by faith"!

晨興聖言-神在信仰裏的經綸(W6-1)

第六週■週一

壹 我們要成爲滿有信心的人（來十三 7，徒六 5），就需要看見『信是由於聽，聽是藉着基督的話』（羅十 17）：

一 信的源頭乃是話，但我們必須認識這一點的結晶；話有三方面：

1 首先有神寫出來的話—聖經—約十 35。

2 然後有神活的話—基督—— 1。

3 最後有神應用的話—那靈—弗六 17，約六 63。

二 寫出來的話、活的話、應用的話都指神自己；神在聖經裏寫出來的話，成了基督這活的話，基督作為那靈，就是那靈的話，應用於我們；我們越是這樣得着神，神就越成為我們的信。

三 信的源頭的結晶，乃是神在祂寫出的話中給我們接觸為活的話，並應用為那靈的話，使我們能得着那能稱無為有、又賜生命給死人的三一神—羅四 17。

晨興餽養

羅十 17『可見信是由於聽，聽是藉着基督的話。』

約六 63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

按照羅馬十章十七節，信來自聽見話。因此，信的源頭乃是話，但我們必須認識這一點的結晶。話有三方面：首先有神寫出來的話—聖經（約十 35）；然後有神活的話—基督（一 1）；最後有神應用的話—那靈（弗六 17，約六 63）。

聖經是寫出來的話，基督是活的話。然而，若沒有那靈，活的話就不能應用在我們身上。藉着那靈，活的話成了應用的話。神只有一種話。首先祂說話，而祂所說的寫在一本書上，那就是聖經。只有一本書是神的話（李常受文集一九九四至一九九七年第一冊，三五一至三五二頁）。

信息選讀

當聖經的話講給我們聽的時候，寫出來的話立即就成了活的話。那就是基督。當活的話應用在我們身上，被我們得着的時候，就成了那靈的話。然後我們所聽見那靈的話，就成了我們信的源頭。信是來自聽見這出於寫成的聖經，藉着活的基督，並憑着那靈所應用的話。

你可能清晨讀聖經，卻沒有禱告或呼求主的名。這樣，神的話對你就不過是寫出來的話。神的話在主觀上與你無關。所以你必須藉着呼求主並禱讀主的話，與主有一些接觸。當你呼求主，並禱讀主的話，你立即有很深的感覺，基督活在你裏面。然後你會說，『主，我愛你。我愛這

裏的話。我多麼愛希伯來十一章六節：「到神面前來的人，必須信神是〔直譯〕，且信祂賞賜那尋求祂的人。」』這寫出來的話，對你立即成了活的話，也成了應用的話。然後你上車，開車到辦公室。當你開車的時候，有一樣活的東西應用在你身上，你就有信。信是來自這個源頭。

這三者一寫出來的話、活的話、應用的話一都指神自己。『太初有話，...話就是神。』（約一 1）在這裏，話是個人位。神在聖經裏寫出來的話，成了基督這活的話，應用到我們裏面作那靈，就是那靈的話；那就是神自己。你越是這樣得着神，神就越成爲你的信。

因此，信的源頭乃是神。...我們能藉着來到聖經這寫成的話這裏，而得着神。...我們讀聖經之前，最好呼求主至少兩三次：『哦，主耶穌。哦，主耶穌。』立即，聖經這寫出來的話就成爲活的話。那就是基督。然後我們對祂有反應，祂就成了是靈的話，也就是那靈所應用的話。這樣，我們就得着神。神就加到我們裏面，這位神乃是信的源頭。

信的結晶乃是信神是。信的源頭的結晶，乃是神在祂寫出的話中給我們接觸爲活的話，並應用爲那靈的話，使我們能得着那能稱無爲有、又賜生命給死人的三一神。這一位乃是具體化在基督裏，並實化爲那靈。所以信是具體化並實化的三一神。...神具體化在基督裏並實化爲那靈，就是信（李常受文集一九九四至一九九七年第一冊，三五二至三五四頁）。

參讀：羅馬書的結晶，第八篇。

WEEK 6 — DAY 1

Rom. 10:17 So faith comes out of hearing, and hearing through the word of Christ.

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.

According to Romans 10:17, faith comes out of the hearing of the word. Thus, the source of faith is the word, but we have to realize the crystallization of this point. There are three aspects of the word. First, there is the written word of God—the Bible (John 10:35). Then there is the living word of God—

Christ (1:1). Finally, there is the applied word of God—the Spirit (Eph. 6:17; John 6:63).

The Bible is the written word, and Christ is the living word. Without the Spirit, however, the living word cannot be applied to us. The living word becomes the applied word through the Spirit. God has only one kind of word. First, He spoke, and what He spoke was written in a book. That is the Bible. There is only one book that is the word of God. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 286-287)

Today's Reading

When the word of the Bible is spoken to us and heard by us, right away the written word becomes the living word. That is Christ. When the living word is applied to us and received by us, it becomes the word of the Spirit. Then this word of the Spirit heard by us is the source of our faith. Faith comes from the hearing of this applied word by the Spirit through the living Christ out of the written Bible.

Early in the morning you may read the Bible but without prayer and without calling on the name of the Lord. Then the word of God is merely the written word to you. It has nothing to do with you subjectively. So you have to have some contact with the Lord by calling on Him and pray-reading the Word. When you call on Him and pray-read the Word, right away you have the deep sensation that Christ is living within you. Then you would say, "Lord, I love You. I love this word here. How I love Hebrews 11:6: 'He who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.'" Right away this written word becomes a living word and then an applied word to you. Then you get into your car and drive to your office. While you are driving, you have something living applied to you. Then you have faith. Faith comes from this source.

All three—the written word, the living word, and the applied word— refer to God Himself. “In the beginning was the Word... and the Word was God” (John 1:1). The Word here is a person. God’s written word in the Bible becomes Christ as the living word, who is applied into us as the Spirit, the word of the Spirit. That is God Himself. The more that God is gained by you in this way, the more He becomes your faith.

Thus, the source of faith is God... We can gain God by coming to the Bible, the written word... Before reading the Bible, it is good to call on the Lord at least two or three times, “O Lord Jesus. O Lord Jesus.” Right away, the written word of the Bible becomes the living word. That is Christ. Then we react to Him, and He becomes the word as the Spirit, the word applied by the Spirit. Then we have God. God is added into our being, and this God is the source of faith.

The crystallization of faith is to believe that God is. The crystallization of the source of faith is God in His written word contacted as the living word and applied as the word of the Spirit so that we can gain the Triune God, who is able to call the things not being as being and give life to the dead. This One is embodied in Christ and realized as the Spirit. So faith is the Triune God embodied and realized... God embodied in Christ and realized as the Spirit is faith. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 287-289)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 8

第六週■週二

貳 我們需要看見信的果效—對信而言，沒有一事是不可能的：

一 『你們若有信心像一粒芥菜種，就是對這座山說，從這邊挪到那邊，它也必挪去；並且在你們就沒有一件事是不可能的』—太十七 20 下。

二 補充本詩歌四百三十一首是衛斯理查理（Charles Wesley）寫的，說明信的果效；第五節說，『直到活着不再是我，乃是基督在我活着』；指明信總是除掉我們，並將基督啓示給我們。

三 惟有神是全能的、無所不能的，在祂沒有一事是不可能的（十九 26）；但是主也說，對信而言，沒有一事是不可能的，這指明神和信乃是一；信是主觀的神應用於我們這人；因此，對神如何沒有一事是不可能的，對信也照樣沒有一事是不可能的。

叁 信徒是在基督裏相信的人，是信仰之家—加六 10：

一 這是個大家庭，而這家庭的姓氏乃是『信仰』；這就是信仰之家；我們可以說某一個家是史密斯家，或是李家，如今我們都是『信仰之家』的一分子。

二 我們是信仰之家這大家庭的一分子；這個信仰的家，乃是藉着神的話而相信神—來一 2，太十七 5。

肆 信徒在基督裏的信，把信徒帶進與基督生命的聯結裏（約三 15、36）；神的話是具體化在基督裏，並實化在那靈裏，作我們的信；信徒憑這信而活基督並行事為人：

晨興餽養

太十七 20 『...我實在告訴你們，你們若有信心像一粒芥菜種，就是對這座山說，從這邊挪到那邊，它也必挪去；並且在你們就沒有一件事是不可能的。』

加六 10 『所以我們有了時機，就當向眾人行善，尤其是向信仰之家的人。』

馬太十七章二十節下半，主說到信的果效。...對信而言，沒有一件事是不可能的。補充本詩歌四百三十一首譯自衛斯理查理（Charles Wesley）寫的英詩，說明信的果效。

我很喜歡這首詩歌，但我是到最近纔深入注意這首詩歌。在第五節有一句話很好：『直到活着不再是我，乃是基督在我活着。』在他說到信的這首詩歌裏有這樣一句話，真是太好了。信就是信神是，我不是。我確信衛斯理查理必定注意到這一點；否則他怎會在他的詩歌裏說，『不再是我，乃是基督』？這就是信。信總是除掉我們，並將基督啓示給我們（李常受文集一九九四至一九九七年第一冊，三五五、三六二頁）。

信息選讀

惟有神是全能的、無所不能的，在祂沒有一事是不可能的（太十九 26）。但是主也指明，對信而言，沒有一事是不可能的。所以這指明，信和神，神和信，乃是一。你若沒有神，神與你就是分開的。你裏面若有神，這位神就要成為你的信。信是主觀的神應用到你的全人。因此，對神如何沒有一事是不可能的，對信也照樣沒有一事是不可能的。

信徒是在基督裏相信的人，是信仰之家（加六 10）。在宇宙裏，有許多家和家人。但有一個特別的家，有千千萬萬的家人；那是信仰之家，我們都屬於這個家。這是個大家庭，而這家庭的姓氏乃是『信仰』；這就是信仰之家。我們可以說某一個家是史密斯家，或是李家。如今我們都是『信仰之家』的一分子。

我們是信徒，不是信荒謬的事，乃是信神的話，而這話有三個階段：寫出來的話、活的話和應用的話。在二千多年前，只有寫出來的話，沒有活的話，因為基督尚未到這裏來。今天我們有活的話。若沒有基督作活的話，神的話就很難成為應用的話—那靈。這是因為在基督來以前，那靈大體上是客觀的；祂還沒有在神的子民裏面。在基督之前，神的靈是臨到神的子民身上。但今天我們有三一神具體化在基督裏，並實化為包羅萬有、複合、賜生命的靈，一直住在我們裏面。因此，當我們摸着聖經，聖經立即就成為活的，也是可以應用的。

我們是信仰之家這大家庭的一分子。這個信仰之家，乃是藉着神的話而相信神。希伯來一章說，神已經說話（2）。這話成了活的話，就是基督，而這活的話乃是憑那靈而得應用。這樣，我們就有三一神作話在我們裏面。

信徒在基督裏的信，把信徒帶進與基督生命的聯結裏（約三 15、36）。...我們越讀〔新約〕，就越接觸新約聖經寫出來的話。然後我們就有基督這活的話，和那靈這應用的話。神的話是具體化在基督裏，並實化在那靈裏，作我們的信。這信將我們帶進與基督生命的聯結裏；這基督乃是神的具體化身，實化為包羅萬有的靈。信把我們聯於三一神（李常受文集一九九四至一九九七年第一冊，三五六至三五七、三五九頁）。

參讀：羅馬書的結晶，第七篇。

WEEK 6 — DAY 2

II. We need to see the effect of faith—nothing is impossible to faith:

A. "If you have faith like a mustard seed, you will say to this mountain, Move from here to there, and it will move; and nothing will be impossible to you"—Matt. 17:20b.

B. Hymns, #535, written by Charles Wesley, expresses the effect of faith; stanza 5 says, "Let me no longer live, but Thee," indicating that faith always annuls us and reveals Christ to us.

C. Only God is all able, omnipotent; nothing is impossible to Him (19:26); but the Lord also said that nothing is impossible to faith, indicating that God and faith are one; faith is the subjective God applied to our being; thus, just as nothing is impossible to God, nothing is impossible to faith.

III. The believers, the believing ones in Christ, are the household of faith—Gal. 6:10:

A. This household is a big family, and the family name is "faith"; this is the home of faith; we may say that a certain home is the Smith home or the Lee home, but now we are all members of the "faith home."

B. We are members of the great family, the household, of faith; this faith house is a house that believes in God through His word—Heb. 1:2; Matt. 17:5.

IV. The believers' faith in Christ brings them into the life union with Christ (John 3:15, 36); the word of God is embodied in Christ and realized in the Spirit to be our faith; the believers live Christ and walk by this faith:

Morning Nourishment

Matt. 17:20 ...Truly I say to you, If you have faith like a mustard seed, you will say to this mountain, Move from here

to there, and it will move; and nothing will be impossible to you.

Gal. 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.

In Matthew 17:20b the Lord spoke concerning the effect of faith... Nothing is impossible to faith. Hymns, #535, written by Charles Wesley, expresses this effect of faith.

I like his hymns very much, but I had never paid much attention to this hymn until recently. There is a wonderful line in stanza 5 that says, "Let me no longer live, but Thee." It is marvelous that such a line is in this hymn on faith. Faith is to believe that God is and I am not. I do believe that Charles Wesley must have noticed this point. Otherwise, how could he have said in his hymn, "Let me no longer live, but Thee"? This is faith. Faith always annuls us and reveals Christ to us. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 289, 295)

Today's Reading

Only God is all able, omnipotent; nothing is impossible to Him (Matt. 19:26). But the Lord also indicated that nothing is impossible to faith. So this indicates that faith and God, God and faith, are one. If you do not have God, God remains apart from you. If you have God in you, this God becomes faith. Faith is the subjective God applied to your being. Thus, just as nothing is impossible to God, nothing is impossible to faith.

The believers are the believing ones in Christ, who are the household of the faith (Gal. 6:10). In the universe there are many houses with many households. But there is one particular house with millions of members. That is the house of faith. We belong to this house. This is a big family, and the family name is faith. This is the home of faith. We may say

that a certain home is the Smith home or the Lee home. Now we are all members of the "faith home."

We are believers, who do not believe nonsensical things. We believe in the word, and the word has three stages: the written word, the living word, and the applied word. Over two thousand years ago, there was only the written word, not the living word, because Christ was not here yet. Today we have the living word. Without Christ as the living word, it was very hard for God's word to become the applied word as the Spirit. This is because before Christ came, the Spirit was mostly objective; He was not yet within God's people. Before Christ, the Spirit of God was upon God's people. But today we have the Triune God embodied in Christ and realized as the all-inclusive, compound, life-giving Spirit indwelling us all the time. Thus, when we touch the Bible, right away the Bible can become living and applied.

We are the members of the family, the household, of the faith. This faith house is a house that believes in God through His word. Hebrews 1 says that God has spoken (vv. 1-2). This word becomes the living word, Christ, and this living word is applied by the Spirit. Then we have the Triune God as the word in us.

The believers' faith in Christ brings them into a life union with Christ (John 3:15, 36)... The more we read [the New Testament] , the more we contact the written word of the New Testament. Then we have Christ as the living word and the Spirit as the applied word. The word of God is embodied in Christ and realized in the Spirit to be our faith. This faith brings us into a life union with Christ, who is the embodiment of God realized as the allinclusive Spirit. Faith links us with the Triune God. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 290-292)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 7

第六週■週三

一 信入基督就是接受祂，並與祂聯合為一—— 12 ~ 13，三 16。

二 這信將我們帶進與基督生命的聯結裏；這基督乃是神的具體化身，實化為包羅萬有的靈，作我們的信；信把我們聯於三一神。

三 作為三一神的生機體，基督是真葡萄樹，而我們是祂的枝子，藉着信入祂而與祂有生機的聯結；我們需要藉着住在祂裏面，留在這生機的聯結裏——十五 1、5。

四 信是我們救恩的聯結；信把神聯於我們，也把我們聯於神；這聯結使我們成為神人。

五 我們憑聯結的機關活基督，這聯結的機關乃是信；所以保羅在加拉太二章二十節說，他所活的生命，是他憑着信，就是神兒子耶穌的信所活的，『祂是愛我，為我捨了自己。』

六 當我們呼求主，說，『哦，主耶穌，我愛你』，祂就成了分賜到我們裏面的信，使我們自然而然的憑這信活祂；活的信藉着我們對主的愛而運行（五 6）；祂自己這信成了我們的信，這就是聯結的機關，把我們聯於無限無量的基督。

七 只要對主簡短的說一些話，從我們對祂的愛裏與祂交談，並向祂有一點呼求，我們就得着祂的灌輸；基督灌輸到我們裏面，就使我們得着祂作我們的信，這信就是聯結的機關，把我們和祂聯在一起；這就是活基督的路——腓四 6、12。

八 我們信徒行事為人，是憑着信心，憑着我們看不見的神，不是憑着眼見；這信一直把我們聯於我們奇妙的神——林後五 7，來十一 27，彼前一 8。

九 憑信而行，意思就是，我們的行事為人，是聯於神；主在路加十八章指明，我們也憑信忍受逼迫；在八節主說，『人子來的時候，在地上找得到信心麼？』這意思是說，我們必須憑信忍受一切的逼迫。

晨興餽養

約一 12 ~ 13 『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人...乃是從神生的。』

三 16 『神愛世人，甚至將祂的獨生子賜給他們，叫一切信入祂的，不至滅亡，反得永遠的生命。』

信入主與信主（約六 30）不同。信主乃是信祂是真的，是實的；信入主乃是接受祂，與祂聯合為一。前者是客觀的承認一個事實；後者是主觀的接受一個生命（聖經恢復本，約三 16 註 3）。

我還記得我悔改得救的情形，那是在我十九歲快二十歲的時候。我生在基督教，長在基督教，也在基督教裏受教育。雖然我尚未得救，卻已聽了很多關於聖經的傳講和教訓。但有一天下午，我聽見了福音，在幾個小時之內我成了另一個人。事實上乃是這『聯結』的信改變了我。那時我從純誠的心裏，從全人的最深處，向神呼籲。那是分賜到我裏面的信作了我信的元素，把我與奇妙的神聯結在一起。信是我們得救的聯結，把神聯於我們，也把我們聯於神。...我原是罪人，是神的仇敵，但我成了神人。這是因為有個東西聯到我裏面，與我聯在一起，並且把我與神聯結起來。那就是信（李常受文集一九九四至一九九七年第一冊，三六三頁）。

信息選讀

信徒憑這信...，就是神兒子基督的信，而活基督（加二 20 下）。我們不能憑我們自己，或在我們自己裏面活基督。我們乃是憑聯結的機關活基督，這聯結的機關乃是信。所以保羅在加拉太二章二十節說，他所活的生命，是他憑着信，就是神兒子耶穌的信所活的。保羅似乎是說，『我活基督，不是憑我的信，乃是憑神兒子耶穌的信；那不是我的信，乃是祂的信。』

你怎能活基督？你必須呼求祂，對祂說，『哦，主耶穌，我愛你。』你只要呼求祂，對祂說這麼多，祂就要立即『跳』到你裏面...。這位『跳』進來的耶穌作為信分賜到你裏面，把你和祂聯起來。這樣，在一天之中你就無法不活基督。當你這樣呼求祂時，祂就成了分賜到你裏面的信，使你自然而然的憑這信活祂。

你應當在早晨起來的時候這樣呼求祂。...你不必說太多，只要對主說一點就好了。當你這樣對主說的時候，你就再一次得着裏面的充滿。基督要立即分賜到你裏面作你的信。事實上，祂自己這信成了你的信，這就是聯結的機關，把你聯於無限無量的基督。

當我叫人呼求主的名，他們以為他們必須高聲、一再的呼求祂。這固然沒有錯；無論我們用甚麼方式呼求主都是對的。...我們可以簡單的說，

『主耶穌，你知道我很忙。我必須趕到辦公室去。主，我感謝你。』只要這樣一點的呼求，你就得着灌輸。基督這樣灌輸到你裏面，就使你得着祂在你裏面作你的信，這信就是聯結的機關，把你和祂聯在一起。這就是活基督的路。

憑信而行，意思就是，我們的行事爲人是聯於神，祂是全豐全足的。我們憑信而行，信就把我們聯於祂。...主在路加十八章指明，我們也憑這信忍受逼迫。...在八節主說，『人子來的時候，在地上找得到信心麼？』這意思是說，我們必須憑信忍受一切的逼迫，...而不受任何反對的威脅（李常受文集一九九四至一九九七年第一冊，三六三至三六五、三七〇頁）。

參讀：羅馬書的結晶，第九篇。

WEEK 6 — DAY 3

A. To believe into Christ is to receive Him and be united with Him as one—1:12-13; 3:16.

B. This faith brings us into the life union with Christ, who is the embodiment of God realized as the all-inclusive Spirit to be our faith; faith links us with the Triune God.

C. As the organism of the Triune God, Christ is the true vine, and we are His branches who have been organically united with Him by believing into Him; we need to remain in this organic union by abiding in Him— 15:1, 5.

D. Faith is the linking of our salvation; it links God with us and links us to God; this linking makes us God-men.

E. We live Christ by a linking organ, and this linking organ is faith; thus, Paul says in Galatians 2:20 that the life that he lived, he lived by faith, the faith of Jesus the Son of God, “who loved me and gave Himself up for me.”

F. When we call upon the Lord by saying, “O Lord Jesus, I love You,” He becomes the faith imparted into us so that we spontaneously live Him by this faith; living faith operates through our love for the Lord (5:6); He Himself as the faith

becomes our faith, and this is the linking organ to link us to the unlimited, infinite Christ.

G. By just speaking a simple word to the Lord in conversation with Him out of our love for Him and by a little calling on the Lord, we are infused with Him; the infusing of Christ into us causes us to have Him as our faith, which is the linking organ that links us with Him; this is the way to live Christ—Phil. 4:6, 12.

H. We believers walk by faith, by our unseen God, not by sight; this faith links us all the time to our wonderful God—2 Cor. 5:7; Heb. 11:27; 1 Pet. 1:8.

I. To walk by faith means that our walking is linked with God; in Luke 18 the Lord indicated that we also suffer persecution by faith; in Luke 18:8 the Lord said, “When the Son of Man comes, will He find faith on the earth?”—this means we have to suffer all the persecutions by faith.

Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten... of God.

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.

Believing into the Lord is not the same as believing Him (John 6:30). To believe Him is to believe that He is true and real, but to believe into Him is to receive Him and be united with Him as one. The former is to acknowledge a fact objectively; the latter is to receive a life subjectively. (John 3:16, footnote 2)

I still remember my conversion when I was at the end of my nineteenth year of age. I was born into, raised up, and educated in Christianity. I had heard much preaching and

teaching about the Bible, though I was not saved. But one afternoon I heard the gospel, and within a few hours I was a changed person. Actually, it was the linking faith that changed me. At that time from my sincere heart, from the depths of my being, I cried to God. That was the faith, imparted into me as my believing element, that linked me with the marvelous God. Faith is the linking of our salvation; it links God with us and links us to God... I was a sinner, an enemy of God, but I became a God-man. This is because something linked into me, linked with me, and linked me to God. That was faith. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 295-296)

Today's Reading

The believers live Christ by this faith,... the faith of Christ, the Son of God (Gal. 2:20b). We cannot live Christ by and in ourselves. We live Christ by a linking organ. This linking organ is faith. So Paul says in Galatians 2:20 that the life that he lived, he lived by faith, the faith of Jesus the Son of God. It is as if Paul is saying, "I live Christ not by my faith but by the faith of Jesus the Son of God; that is not my faith but His faith."

How could you live Christ? You need to call upon Him by saying, "O Lord Jesus, I love You." Call on Him and say just this much to Him. Then right away He "jumps" within you... This "jumping" Jesus as the faith imparted into you links you with Him. Then you cannot help but live Him during the day. When you call on Him in this way, He becomes the faith imparted into you so that you spontaneously live Him by this faith.

You should call on Him in such a way when you arise in the morning... There is no need to say much. To speak to the Lord a little bit is good enough. When you say this to the Lord, you receive another infilling. Christ right away is imparted into you as your faith. Actually, He Himself as the faith becomes your

faith, and this is the linking organ that links you to the unlimited, infinite Christ.

When I tell people to call on the name of the Lord, they think that they need to call on Him loudly and repeatedly. There is nothing wrong with this. Whatever way we call upon the Lord is right... We can just say a simple word: "Lord Jesus, You know I am too busy. I have to rush to go to the office. Thank You, Lord." With just this little bit of calling, you are infused. The infusing of Christ in you causes you to have Him in you as your faith, which is the linking organ that links you with Him. This is the way to live Christ.

To walk by faith means that our walking is linked with God, and He is altogether rich. We walk by faith, and faith links us to Him. The Lord indicated that we also suffer persecution by this faith... In Luke 18:8 the Lord said, "When the Son of Man comes, will He find faith on the earth?" This means that we have to suffer all the persecutions by faith..., not being threatened by any kind of opposition. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 296-297, 301)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 9

第六週■週四

伍 接受這聯結之信的路，乃是藉着呼求主，向主禱告，禱讀主話並默想主的話，來接觸這信的源頭，就是那經過過程並終極完成的神；這信要把我們聯於神，並把神分賜、灌輸到我們裏面；這樣，我們就成為有信心的人—來四 16，羅十 12 ~ 13，提後二 22，弗六 17 ~ 18，詩一九 15 與註 1：

一 這信把我們聯於神，並把神分賜、灌輸到我們裏面，成為我們活的信；這是信徒之信的進展階段。

二 在信的起始階段，信來自聽見話；藉着聽見話，那靈就安裝到我們裏面；如今這靈，或這信，已安裝在我們裏面，就要留在我們裏面並長大—羅十 17，十二 3。

三 羅馬一章十七節說，『義人必本於信得生並活着』這節啓示神福音的結構，乃是神的義、基督的生命和信徒的信；這節也可視為神永遠經綸的標語。

四 憑信得生，乃是起始；憑信而活，是繼續不斷的，是信的進展階段；第二階段—進展階段—的信，就是聯結的信，乃是藉着我們接觸三一神臨到我們的。

五 如果你接觸神，信就會在你裏面長大，這意思是說，神在你裏面增長；我們所有的信在質的一面都是同樣的，但這信的量有多少，乃在於我們有多少接觸活的神，使祂得以在我們裏面增長；當神在我們裏面增長，第二階段聯結的信也就在我們裏面長大—參西二 19。

晨興餽養

來四 16 『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

羅一 17 『因為神的義在這福音上，本於信顯示與信，如經上所記：「義人必本於信得生並活着。」』

接受〔聯結〕之信的路，乃是藉着呼求主，向主禱告，並禱讀主話，來接觸這信的源頭，就是主，也就是那經過過程並終極完成的神（來四 16，羅十 12，提後二 22，弗六 17 ~ 18）。我們必須來到神施恩的寶座前，為要受憐憫，得恩典。這意思是說，我們必須接觸神，好得着信心。...你在任何時間，任何地方，都可以接觸祂。你只要呼求祂，向祂說一點話就可以了。這樣，你就得着信。這信要把你聯於神，並把神分賜、灌輸到你裏面。這樣，你就有了活的信。事實上，那就是神自己在你裏面運行。這樣，你就成為有信心的人（李常受文集一九九四至一九九七年第一冊，三七五頁）。

信息選讀

信有不同的階段。...信來自聽見話（羅十 17）。那是信的起始階段。當我們還是罪人的時候，有一天在神的主宰下我們聽見了福音的傳講，那就是基督的話。藉着那樣聽見話，信就進到我們裏面。這信將我們帶

進與基督生命的聯合裏，這聯合乃是一種聯結。...藉着聽見主的話，我們就有那靈安裝到我們裏面。...如今這靈，或這信，既已安裝在我們裏面，就要留在我們裏面並長大。

我們所藉以得救的信，成了我們裏面聯結的信。這不是只在起始的階段，也是在進展的階段。...在我們裏面有...起始的信，產生在我們裏面。這信要留在我們裏面，一直的流通，除非我們把它停掉。...我們不僅本於信得生，也本於信活着〔一 17〕。活着是一件繼續的事。...基督徒的生活不只是憑信得生，你必須一生都是憑信活着。我們作信徒不僅是一時而已，我們乃是永遠作信徒。我們不僅得了生命，我們也是憑我們所得的活着。我們乃是憑信活着。這就是聯結的信，在我們的生活中一直是與我們在一起的。

加拉太二章二十節說，『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的...。』我們中間有許多人知道這一節聖經，但事實上這一節是很難懂的。如果我沒有基督而被釘十字架，那是非常可憐的，但我們已經與基督同釘十字架。祂處理這件事，祂負一切的責任。基督不是自己單獨活着，基督乃是『在我裏面』活着。我們應當把聖經上『在我裏面』這幾個字用筆圈起來。如果我們看見基督活在我們裏面，我們會興奮起來。...你已經被釘死了，不再是你了；但基督仍然在你裏面活着。你說『不再』，但有個東西仍然在進行着。所以加拉太二章二十節繼續說，『並且我如今在肉身裏所活的生命...。』基督活在我裏面，並且我如今在肉身裏活一個生命。我是在信裏活這生命。不再是我活着，但我仍然活着。不再活着的那個『我』，乃是舊造。如今活着的這個『我』，乃是新造。...我是在信裏活這生命。這就是說，信是繼續不斷的。在羅馬一章十七節的本於信得生，乃是起始。但保羅在這裏說，『我在...信裏...活。』〔加二 20〕信是繼續不斷的。

在第二階段，就是活基督這個階段的信，...乃是藉着你在基督裏接觸神，而進到你裏面。所以你必須不斷的接觸三一神。你該不斷的接觸子，這樣，你也會摸着父與靈。第二階段的信，是藉着我們接觸三一神臨到我們的（李常受文集一九九四至一九九七年第一冊，三七八至三八一頁）。

參讀：羅馬書的結晶，第五至六篇。

WEEK 6 — DAY 4

V. The way to receive such a linking faith is to contact its source, the processed and consummated God, by calling on Him, praying to Him, pray-reading His word, and musing on His word; this faith links us with God and imparts, transfuses, God into us; then we will become men of faith— Heb. 4:16; Rom. 10:12-13; 2 Tim. 2:22; Eph. 6:17-18; Psa. 119:15 and footnote 1:

A. This faith links us with God and imparts, transfuses, God into us to become our living faith; this is the faith of the believers in its progressing stage.

B. The initial stage of faith is the faith that comes from the hearing of the word; the Spirit was installed into us through the hearing of the word; now this Spirit, or this faith, which has been installed into us, stays within us and grows—Rom. 10:17; 12:3.

C. Romans 1:17 says that “the righteous shall have life and live by faith”—this verse reveals that the structure of the gospel of God is the righteousness of God, the life of Christ, and the faith of the believers; this verse can also be considered as the banner of God's eternal economy.

D. To have life by faith is the initiation; to live by faith is the going on, the progressing stage of faith; faith in the second stage, the progressing stage, is the linking faith that comes to us through our contacting the Triune God.

E. If you contact God, faith grows in you, which means that God increases in you; we all have the same faith in quality, but the quantity of faith we have depends upon how much we contact the living God so that we may have Him increased in us; when God increases in us, the linking faith in the second stage grows in us—cf. Col. 2:19.

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Rom. 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

The way to receive such a [linking] faith is to contact its source, the Lord, the processed and consummated God, by calling on Him, praying to Him, and pray-reading His Word (Heb. 4:16; Rom. 10:12; 2 Tim. 2:22; Eph. 6:17- 18). We have to come forward to God's throne of grace to receive mercy and find grace. This means that we have to contact God to receive faith... At any time, anywhere, you can contact Him. Just call on Him and say a little word to Him. Then you will receive faith. This faith links you with God and imparts, transfuses, God into you. In this way you will have the living faith. Actually, that is God Himself moving within you. Then you will become a man of faith. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," p. 304)

Today's Reading

Faith has different stages... Faith comes from the hearing of the word (Rom. 10:17). That is the initial stage of faith. When we were sinners, one day under God's sovereignty we heard the preaching of the gospel, that is, the word of Christ. Through that hearing of the word, faith came into us. This faith brought us into a life union with Christ. This union is a kind of linking. We had the Spirit installed into us through the hearing of the word... Now this Spirit, or this faith, which has been installed into us, stays within us and grows.

The faith through which we were saved became a linking faith within us. This is not just in the initial stage but also in the progressing stage... We have... the initial faith produced in us. It remains in us and goes on all the time, unless we stop it.

We not only have life but also live by faith [1:17]. To live is a matter of continuation... The Christian life is not just a matter of having life by faith. You have to live by faith for your whole life. We are not believers for just a small amount of time. We are believers for eternity. We not only have life but also live by what we have. We live by faith. This is the linking faith that continues with us in our living.

Galatians 2:20 says, "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 of the Son of God." Many among us know this verse, but actually Galatians 2:20 is difficult to understand. If I am crucified without Christ, that is pitiful, but I have been crucified with Christ. He takes care of the matter. He bears the responsibility. Christ does not live by Himself alone. Christ lives "in me." We should circle the words in me in our Bible. If we saw that Christ lives in us, we would be excited. You were crucified. It is no longer you, yet Christ still lives in you. You say "no longer," but something is still going on. So Galatians 2:20 continues by saying, "And the life which I now live in the flesh." Christ lives in me, and I now live a life in the flesh. I live this life in faith. It is no longer I who live, but still I live. The "I" who no longer lives is the old creation. The "I" who now lives is the new creation... I live this life in faith. This means that faith is going on. In Romans 1:17 to have life by faith is the initiation. But here Paul says, "I live in faith." Faith is going on.

Faith in the second stage, the stage of living Christ,... comes into you by your contacting God in Christ. So you have to contact the Triune God all the time. All the time you should contact the Son. Then you will also touch the Father and the Spirit. Faith in the second stage comes to us through our contacting the Triune God. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 307-309)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 5-6

第六週■週五

陸 羅馬十二章三節說，『不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度』：

一 看自己過於所當看的，而不清明適度，就是抹煞身體生活中正確的等次；神給我們的信心，在質上是同樣的，在量上卻是不同的；量的多少乃在於我們如何長大；如果我們今天像使徒保羅一樣長大，我們所接受那一分的信心就要大大的擴充。

二 神先是在質的一面分給我們信心，然後在量的一面分給我們不同的度量；我們所得的是何種的信心，乃在於神的分給；我們有多少信心，乃在於神按度量的分給。

三 神按度量的分給，乃在於我們的態度；如果我們不是清明適度的，神就不會在分給我們的信心上，增加度量，祂甚至可能把它減少—參路—53，太五 3。

柒 信是信徒享受神聖三一之生活的指明—帖前一 3、5、7 ~ 8，羅一 8：

一 保羅記念帖撒羅尼迦人之『信心的工作』；他們的信心成了他們享受基督之生活的一種指明，以致他們成了一切相信之人的榜樣—帖前一 3、7 ~ 8。

二 信心不是為着給我們成就甚麼大事；信心是為着給我們活神，彰顯神，並將神供應給人；信心不是要使我們作甚麼大工；信心是要活神並除掉我們自己—提前一 5，提後一 5。

三 在我們一切的所是與所作上，必須給人看出我們是享受神的人；我們應該總是帶着一個指明，我們甚麼也不是，但神在基督裏乃是我們的一切；我們要成為像倪柝聲弟兄那樣的人，注意生命過於工作（見《倪柝聲—今時代神聖啓示的先見》，第十一章）。

晨興餽養

羅十二 3『我藉着所賜給我的恩典，對你們各人說，不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。』

一 8 『首先，我藉着耶穌基督，為你們眾人感謝我的神，因你們的信心傳遍了全世界。』

如果你以為自己在信心的度量上比保羅更大，你就太狂妄了，你的心思不是清明適度的。...有些聖徒可能看自己比長老更大，這就不是清明適度。長老...至少比你大一點，在屬靈上至少比你年長一點。看自己過於所當看的，而不清明適度，就是抹煞身體生活中正確的等次。

保羅在羅馬十二章說到身體生活的實行。在『身體』這事的結晶上，有一個重要的點，就是不要看自己過於所當看的，乃要照着神所分給各人信心的度量，看得清明適度。神不僅分給我們信心，也照着我們的度量分給我們信心。祂給我們的信心，在質上是同樣的，在量上卻是不同的。量的多少乃在於你如何長大。如果你今天像使徒保羅一樣長大，你所接受那一分的信心就要大大的擴充。神先是在質的一面分給我們信心，然後在量的一面分給我們不同的度量。你所得的是何種的信心，乃在於神的分給。你有多少信心，乃在於神按度量的分給。神按度量的分給，乃在於你的態度。如果你不是清明適度的，神就不會在分給你的信心上，增加度量，祂甚至可能把它減少（李常受文集一九九四至一九九七年第一冊，三八五至三八六頁）。

信息選讀

我們可能說我們享受基督，並享受神聖的三一，但人在我們身上能看見甚麼，可指明我們有這種享受？信乃是信徒享受神聖三一之生活的指明（帖前一 3、5、7 ~8，羅一 8）。保羅寫信給在帖撒羅尼迦的聖徒，他說他記念他們信心的工作。他們信心的工作成了他們生活中很強的因素，以致各處的人都在談論他們的信心。這意思是說，信成了帖撒羅尼迦人享受神聖三一很強的指明。保羅說，他們成了所有相信基督之人的榜樣。他們的信心成了他們享受基督之生活的一種指明，以致他們成了一切相信之人的榜樣。

信心是活出神，並除掉你自己。你必須被除掉。...保羅在林前十三章說，『我若有...全備的信，以致能移山，卻沒有愛，我就算不得甚麼。』（2）嚴格的說，對我們這些相信的人而言，信心不是為使我們成就事業，或成就大工。...不要以為信心是為着給我們成就甚麼大事。信心是為着給我們活神，彰顯神，並將神供應給人。

不要以為你能作甚麼，所以你是個重要人物。你應當說，『主阿，我不要作甚麼重要人物，也不要是甚麼；你是我的一切。你是，我不是。』這就是信心。在你裏面，你必須有這樣聯結的信的指明。當人接

觸你的時候，他們應當看見一個很強的因素，指明你是與神聯結的。你的信心必須是一個指明，使你成爲一個榜樣。不要從任何人學如何作事，那算不得甚麼。但你必須從人學習如何活神，如何活基督，如何顯大基督，如何將基督供應給人。...無論我們去那裏，無論我們在那裏，我們都應該帶着這樣的指明，給人看見我們甚麼也不是，但神在基督裏乃是我們的一切。我們該過這樣的生活（李常受文集一九九四至一九九七年第一冊，三九五至三九九頁）。

參讀：倪柝聲—今時代神聖啓示的先見，第十一章。

WEEK 6 — DAY 5

VI. Romans 12:3 says, "Not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith":

A. To think more highly of ourselves than we ought to think without a sober mind annuls the proper order of the Body life; God gave us the same faith in quality but not in quantity; the matter of quantity depends upon how we grow; if we grow today as the apostle Paul grew, the portion of faith we receive will be greatly enlarged.

B. God first allotted faith to us in quality, and then He apportioned it in quantity; what kind of faith we have depends upon God's allotment; how much faith we have depends upon God's apportioning.

C. God's apportioning depends upon our attitude; if we are not soberminded, God would not increase His apportioning of faith to us, and He probably would even decrease it—cf. Luke 1:53; Matt. 5:3.

VII. Faith is the indicator of the believers' life in the enjoyment of the Divine Trinity—1 Thes. 1:3, 5, 7-8; Rom. 1:8:

A. Paul remembered the Thessalonians' "work of faith"; their faith became such an indicator of their life in the enjoyment of

Christ that they became a pattern to all the believing ones—1 Thes. 1:3, 7-8.

B. Faith is not for us to accomplish great things; faith is for us to live God, to express God, and to minister God to people; faith is not for us to perform something great; faith is to live God and annul ourselves—1 Tim. 1:5; 2 Tim. 1:5.

C. In all that we are and do, people must see that we are enjoyers of God; we should always bear an indication that we are nothing, but God in Christ is everything to us; we need to be those who, like Watchman Nee, pay more attention to life than work (see Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11).

Morning Nourishment

Rom. 12:3 For I say, through the grace given to me, to everyone who is among you, not to think more highly of himself than he ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith.

1:8 First, I thank my God through Jesus Christ for you all because your faith is proclaimed throughout the whole world.

If you think you are bigger than Paul in the quantity of faith, you are crazy. You are not sober-minded... Some of the saints may think that they are bigger than the elders. This is not sober-minded... [The elders] are at least a little bigger, a little older spiritually, than you. To think more highly of ourselves than we ought to think without a sober mind is to annul the proper order of the Body life.

In Romans 12 Paul deals with the practice of the Body life. In the crystallization of the Body there is one crucial point, that is, not to think more highly of ourselves than we ought to think, but to think so as to be sober-minded, as God has apportioned to each a measure of faith. God has not only allotted but also apportioned faith to us. He gave us the same faith in quality but not in quantity. The matter of

quantity depends upon how you grow. If you grow today as the apostle Paul grew, the portion of faith you receive will be greatly enlarged. God first allotted faith to us in quality, and then He apportioned it in quantity. What kind of faith you have depends upon God's allotment. How much faith you have depends upon God's apportioning. God's apportioning depends upon your attitude. If you are not sober-minded, God would not increase His apportioning of faith to you, and He probably would even decrease it. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 311-312)

Today's Reading

We may say that we enjoy Christ and enjoy the Divine Trinity, but what kind of indication can people see in us of this enjoyment? Faith is the indicator of the believers' life in the enjoyment of the Divine Trinity (1 Thes. 1:3, 5, 7-8; Rom. 1:8). Paul wrote a letter to the saints in Thessalonica, and he said that he remembered their work of faith. Their work of faith became such a strong factor in their lives that people everywhere were talking about their faith. This means that faith became a strong indicator of the Thessalonians' enjoyment of the Divine Trinity. Paul said that they became a pattern to all the ones who believe in Christ. Their faith became such an indicator of their life in the enjoyment of Christ that they became a pattern to all the believing ones.

Faith is to live God and to annul yourself. You have to be annulled... Paul in 1 Corinthians 13 says, "If I have all faith so as to remove mountains, but do not have love, I am nothing" (v. 2). Strictly speaking, with us, the believing ones, faith is not for us to accomplish careers, to accomplish a big work... Do not think that faith is for us to accomplish big things. Faith is for us to live God, to express God, and to minister God to people.

Do not think that you can do something, so you are somebody. You should say, "Lord, I don't want to be anybody, to be anything; You be my everything. You are, but I am not." This is faith. Within you there must be the indicator of this linking faith. When people contact you, they should see that there is a strong factor indicating that you are linked with God. Your faith must be an indicator to make you a pattern. Do not learn from anyone how to do things. That means nothing. But you have to learn from someone how to live God, how to live Christ, how to magnify Christ, and how to minister Christ to others... Wherever we go and wherever we are, we should bear an indication that we are nothing, but God in Christ is everything to us. We should live such a life. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 319-320, 322)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, ch. 11

第六週■週六

捌 聯結的信乃是神聖的要求，使得勝者可以在基督凱旋回來時與祂相見；這是根據路加十八章八節，主在那裏說，『人子來的時候，在地上找得到信心麼？』：

一 願主憐憫我們，當祂回來時，祂能找到你我都是相信的人，是一直信靠祂，不信靠自己，對自己沒有確信的人—林後一 8 ~ 9，約十五 5，腓三 3，參歌八 5。

二 達祕 (J.N. Darby) 曾說，『哦，何等喜樂，能穀一無所有，一無所是，一無所見，惟見在榮耀裏活的基督；並且一無所顧，惟顧祂在此地的權益』—這是信。

三 我們不是為着大神蹟、大工作或大事業；主盼望在祂回來時，找着憑這樣聯結之信而活的人；基督盼望找着我們作祂隱藏的得勝者—羅十一 3 ~ 4，詩八三 3 下。

四 憑聯結之信過得勝與歡騰之生活的信徒，在基督回來時要對祂顯為寶貝，豫備好得着他們魂的救恩，作他們信心的結果—彼前一 8 ~ 9。

五 今天我們乃是豫備自己作祂的新婦（太二五 10，啓十九 7 ~ 9）；豫備自己就是成爲得勝者，一直憑活的信心聯於三一神。

玖 憑信而活的得勝者要得着基督的賞賜，在千年國裏與祂同掌王權，並一同有分於對神聖生命的最高享受（二十 4、6）；那時主要對祂的得勝者說，『好，良善又忠信的奴僕，...進來享受你主人的快樂。』（太二五 21、23）

拾 憑這聯結的信，我們在基督裏聯於神，有分於包羅萬有之基督所是、所有並所達到的一切，以產生基督生機的肢體，好構成並建造祂生機的身體，這身體要終極完成於新耶路撒冷，作永遠之三一神在祂無限的榮耀裏，在神性與人性奧祕之調和裏的擴大和彰顯，直到永遠（啓二一 2 ~ 二二 5）；這是羅馬一章十七節『義人必本於信得生並活着』永遠的成就！

晨興餽養

路十八 8 『...人子來的時候，在地上找得到信心麼？』

太二五 21 『主人對他說，好，良善又忠信的奴僕，你在不多的事上既是忠信的，我要把許多事派你管理；進來享受你主人的快樂。』

聯結的信乃是神聖的要求，使得勝者可以在基督凱旋回來時與祂相見。這是根據路加十八章八節，主在那裏說，『人子來的時候，在地上找得到信心麼？』...但因着祂的憐憫，...我們被帶進一種光景，學習在凡事上不信靠我們自己，只相信我們的神是一切。

我盼望主回來時，祂能找到你我都是相信的人，是一直信靠祂，不靠自己，對自己沒有確信的人。我們的確信完全在祂身上。這是聯結的信。這信是得勝者的資格，這是神聖的要求，使你我作爲得勝者，可以在基督凱旋回來時與祂相見（李常受文集一九九四至一九九七年第一冊，三九九至四〇〇頁）。

信息選讀

人們也許評論我們說，『他們甚麼也不能作。他們只會說，「哦，主，阿們，阿利路亞！...主耶穌，我愛你。...」這就是他們所能作的。』這是因爲我們只爲着基督自己。我們不是爲着大神蹟、大工作或大事業。當主回來時，祂盼望找着這樣的人。基督盼望在祂回來時，找着憑這樣聯結之信而活的人。基督盼望找着我們作祂隱藏的得勝者。

憑聯結之信過得勝與歡騰之生活的信徒，在基督回來時要對祂顯為寶貝，豫備好得着他們魂的救恩，作他們信心的結果（彼前一 8 ~ 9）。就一面的意義說，我們不知道甚麼，也不作甚麼。我們只知道如何憑聯結之信得勝並歡騰。今天凡憑信而活的人，最終要得着他們信心的結果，就是他們魂的救恩。我們已經得着一個救恩，但這只是起初的救恩。救恩長進的階段乃是變化的階段。救恩完成的階段乃是得榮的階段。如果我們在長進的階段憑聯結的信而活，使我們被變化，我們就要在千年國裏與基督一同作王。

我們今天乃是為着那日豫備自己。豫備自己就是成為得勝者，一直憑活的信心聯於三一神。每一天，無論早晚，你必須說，『主，我讚美你，從早到晚我與你聯結。有活的信心把我聯於你，使我能活你，與你同行，並與你同活。我與你是一，正如你與我是一一樣。』

得勝者要得着基督的賞賜：在千年國裏與祂同掌王權，並一同有分於對神聖生命的最高享受（啓二十 4、6）。那時主要對祂的得勝者說，『好，良善又忠信的奴僕，...進來享受你主人的快樂。』（太二五 21、23）這正如達祕（J.N. Darby）曾說的：『哦，何等喜樂，能殼一無所有，一無所是，一無所見，惟見在榮耀裏活的基督；並且一無所顧，惟顧祂在此地的權益。』

憑這聯結的信，我們在基督裏聯於神，有分於包羅萬有之基督所是、所有並所達到的一切，以產生基督生機的肢體，好構成並建造祂生機的身體，這身體要終極完成於新耶路撒冷，作永遠之三一神在祂無限的榮耀裏，在神性與人性奧祕之調和裏的擴大和彰顯，直到永遠（啓二一 2 ~ 二二 5）。這是羅馬一章十七節『義人必本於信得生並活着』這福音永遠的成就！（李常受文集一九九四至一九九七年第一冊，四〇〇至四〇四頁）。

參讀：羅馬書的結晶，第十至十一篇。

WEEK 6 — DAY 6

VIII. The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return—this is based on Luke 18:8, where the Lord said, “When the Son of Man comes, will He find faith on the earth?”:

A. May the Lord be merciful to us that when He comes back, He can find us as the believing ones, who always trust in Him,

not in ourselves, and who always have no assurance in ourselves—2 Cor. 1:8-9; John 15:5; Phil. 3:3; cf. S. S. 8:5.

B. J. N. Darby once said, "O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here"—this is faith.

C. We are not for big miracles, big works, or big careers; the Lord is expecting to find, at His coming back, the ones who live by the linking faith; Christ expects to find us as His hidden overcomers—Rom. 11:3- 4; Psa. 83:3b.

D. The believers who live an overcoming and exulting life by the linking faith will be found by Christ at His return as the treasures ready to receive the salvation of their souls as the end (result) of their faith—1 Pet. 1:8-9.

E. Today we are making ourselves ready to be His bride (Matt. 25:10; Rev. 19:7-9); to make ourselves ready is to become an overcomer, who is always linked by the living faith with the Triune God.

IX. The overcomers who live by faith will be rewarded by Christ with the co-kingship and the top enjoyment of the divine life with Him in the millennium (20:4, 6); the Lord will then say to His overcomers, "Well done, good and faithful slave... Enter into the joy of your master" (Matt. 25:21, 23).

X. By this linking faith we are linked to God in Christ to participate in all that the all-inclusive Christ is, has, and has attained to, for the producing of the organic members of Christ to constitute and build up His organic Body, which will consummate in the New Jerusalem as the enlargement and expression of the eternal Triune God in His unlimited glory in the mysterious mingling of divinity with humanity for eternity (Rev. 21:2—22:5); this is the eternal fulfillment of Romans 1:17—"the righteous shall have life and live by faith"!

Morning Nourishment

Luke 18:8 ...When the Son of Man comes, will He find faith on the earth?

Matt. 25:21 His master said to him, Well done, good and faithful slave. You were faithful over a few things; I will set you over many things. Enter into the joy of your master.

The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return. This is based upon Luke 18:8, where the Lord said, "When the Son of Man comes, will He find faith on the earth?" ...By His mercy,...we have been brought into a situation of learning not to trust in ourselves for anything, but to believe that our God is everything.

I hope that when the Lord comes back, He can find you and me as the believing ones, who always trust in Him, not in ourselves, and who always have no assurance in ourselves. Our full assurance is in Him. This is the linking faith. This faith qualifies the overcomers. It is the divine requirement for you and me as the overcomers to meet Christ in His triumphant return. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 322-323)

Today's Reading

People may say concerning us, "They can do nothing. They only say, 'O Lord, Amen, Hallelujah' [and] 'Lord Jesus, I love You.'...This is all that they can do." This is because we are only for Christ Himself. We are not for big miracles, big works, or big careers. When the Lord comes back, He is expecting to find such people..., the ones who live by the linking faith. Christ expects to find us as His hidden overcomers.

The believers who live an overcoming and exulting life by the linking faith will be found by Christ at His return as the treasures ready to receive the salvation of their souls as the end (result) of their faith (1 Pet. 1:8-9). In a sense, we do not know anything or do anything. We only know how to overcome and how to exult by the linking faith. Those who live by faith

today will eventually receive the end of their faith, that is, the salvation of their souls. We have received a salvation, but this is just the initial salvation. The progressing stage of salvation is the stage of transformation. The completing stage of salvation is the stage of glorification. If we live by the linking faith in the progressing stage to be transformed, we will be kings with Christ in the millennial kingdom.

We are now making ourselves ready for that day. To make ourselves ready is to become an overcomer, who is always linked by the living faith with the Triune God. Every day, morning and evening, you have to say, "Lord, I praise You that from morning to evening, I am linked to You. There is a living faith that links me with You so that I live You, walk with You, and live with You. I am one with You, just as You are one with me."

The overcomers will be rewarded by Christ with the co-kingship and the top enjoyment of the divine life with Him in the millennium (Rev. 20:4, 6). The Lord will then say to His overcomers, "Well done, good and faithful slave... Enter into the joy of your master" (Matt. 25:21, 23). This is just like what J. N. Darby once said: "O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here."

By this linking faith we are linked to God in Christ to participate in all that the all-inclusive Christ is, has, and has attained to, for the producing of the organic members of Christ to constitute and build up His organic Body, which will consummate in the New Jerusalem as the enlargement and expression of the eternal Triune God in His unlimited glory in the mysterious mingling of divinity with humanity for eternity (Rev. 21:2—22:5). This is the eternal fulfillment of the gospel in Romans 1:17, that "the righteous shall have life and live by faith." (CWWL, 1994- 1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 323-325)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," chs. 10-11