

二〇一二年秋季 國際長老及負責弟兄訓練

主恢復中獨一的工作

第一篇

認識神的工作—
主恢復中獨一的工作

讀經：太十六 18，加四 19，林後三 8，弗三 16~21，四 12、16

綱 目

週 一

壹 我們需要認識神的工作—主恢復中獨一的工作—弗四 12：

一 在宇宙中，每個時代神的工作在原則上是完全相同的；祂在每個時代所作的工，是為著同樣的目標，就是把祂自己作到人裏面，使祂自己得著永遠、團體的彰顯—加四 19，啟二一 10~11。

二 神在歷代所要作的工作只有一個，而這獨一的工作，乃是要把祂自己作到人裏面，把人作成神人，就是神而人者—約一 12~13，三 15，彼後一 4。

三 在每個時代裏，神工作的性質都一樣；神工作的圖樣、分量、計畫，一點也沒有改變，就是要把祂自己作到我們裏面—弗三 16~21。

週 二

貳 神在宇宙中歷世歷代獨一的工作，乃是在基督裏將祂自己作到祂所揀選的人裏面，使祂自己與他們成為一，並使他們與祂成為一—加一 15~16，二 20，四 19，弗三 17 上：

International Training for Elders and Responsible Ones (Fall 2012)

The Unique Work in the Lord's Recovery

Message One

Knowing the Work of God—
the Unique Work in the Lord's Recovery

Scripture Reading: Matt. 16:18; Gal. 4:19; 2 Cor. 3:8; Eph. 3:16-21; 4:12, 16

Outline

DAY 1

I. We need to know the work of God—the unique work in the Lord's recovery (Eph. 4:12):

A. In the universe and in every age, God's work is absolutely the same in principle; the work He does in every age is for the same goal—to work Himself into man for the eternal, corporate expression of Himself (Gal. 4:19; Rev. 21:10-11).

B. Throughout the ages there is only one work that God desires to do, and this unique work is to work Himself into man, making man a God-man, one who is God yet man (John 1:12-13; 3:15; 2 Pet. 1:4).

C. The nature of God's work is the same in every age; the design, measure, and plan of God's work have never changed—He desires to work Himself into us (Eph. 3:16-21).

DAY 2

II. God's unique work in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them and making them one with Him (Gal. 1:15-16; 2:20; 4:19; Eph. 3:17a):

一 神的定旨是要將祂自己作到我們裏面，使祂成為我們內在的元素：

1 這個定旨就是宇宙的中心，離了這定旨，基督徒生活就沒有意義—啟四 11。

2 正確的優先順序，不是我們先為神作工，乃是先讓神將祂自己作到我們裏面—弗二 10，腓二 13。

週 三

二 聖經管治的異象乃是，三一神將祂自己作到祂所揀選並救贖的人裏面，成為他們的生命和生命的供應，好以神聖的三一浸透他們的全人—太二八 19，林後十三 14，弗四 4-6，啟一 4-5，二二 1-2 上：

1 神聖啟示的核仁乃是，神造了我們並救贖我們，目的是要把祂自己作到我們裏面，作我們的生命、生命的供應和一切—創一 26，二 7，羅八 10 下、6、11。

2 全本聖經都是照著這原則寫的，就是三一神作到祂的贖民裏面，作他們的享受、飲料以及生命和光的源頭—詩三六 8-9：

a 我們需要被這原則構成，這原則必須成為我們的異象—箴二九 18 上。

b 這必須是我們裏面內在的原則，管治我們所述說、所教導、所傳講的—徒二六 19。

週 四

叁 我們工作的內在元素，是將建造和被建造的神供應到人裏面，使基督的身體得著建造—太十六 18，弗三 17 上，四 4、12、16：

一 我們工作的目標該是將建造和被建造的神供應到人裏面—太十六 18，弗二 22，三 17 上。

二 我們必須向主禱告，求祂教導我們這樣作工，就是供應經過過程並終極完成的三一神到人裏面—林後十三 14，林前三 9-10、12。

A. God's purpose is to work Himself into us, making Himself our inward elements:

1. This purpose is the center of the universe, and apart from this purpose the Christian life is meaningless (Rev. 4:11).

2. The proper priority is not for us to work for God but for God to work Himself into us (Eph. 2:10; Phil. 2:13).

DAY 3

B. The governing vision of the Bible is the Triune God working Himself into His chosen and redeemed people to be their life and life supply in order to saturate their entire being with the Divine Trinity (Matt. 28:19; 2 Cor. 13:14; Eph. 4:4-6; Rev. 1:4-5; 22:1-2a):

1. The kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life, our life supply, and our everything (Gen. 1:26; 2:7; Rom. 8:10b, 6, 11).

2. The entire Bible was written according to the principle of the Triune God wrought into His redeemed people as their enjoyment, their drink, and their fountain of life and light (Psa. 36:8-9):

a. We need to be constituted with this principle, and it must become a vision to us (Prov. 29:18a).

b. This must be an intrinsic principle within us, governing whatever we speak, teach, and preach (Acts 26:19).

DAY 4

III. The intrinsic element of our work is that we minister the building and builded God into others for the building up of the Body of Christ (Matt. 16:18; Eph. 3:17a; 4:4, 12, 16):

A. The goal of our work should be to minister the building and builded God into others (Matt. 16:18; Eph. 2:22; 3:17a).

B. We need to pray that the Lord will teach us to work in the way of ministering the processed and consummated Triune God into others (2 Cor. 13:14; 1 Cor. 3:9-10, 12).

三 當我們竭力實行神命定之路的四個步驟—生、養、成全和建造時，我們的工作必須基於經過過程並終極完成的三一神；這位三一神正將祂自己建造到祂所救贖的人裏面，並將他們建造到祂裏面—徒八4，弗四12，林前十四1、3-4、12、31。

四 在我們工作的每一面—傳揚福音、餵養信徒、設立召會以及成全聖徒，其內在的元素必須是將建造和被建造的神供應到人裏面—太十六18，二四45，弗三17上，四12：

1 我們若看見，神渴望將祂自己作到祂所揀選的人裏面，那麼，我們工作的目標就會是將建造和被建造的神供應到人裏面，好叫三一神能設將祂自己建造到他們裏面—三17上：

a 在主的恢復中，我們工作緊要的事乃是供應建造和被建造的神—太十六18，弗二21~22，三17上。

b 我們所敬拜並供應給人的神，乃是經過過程並終極完成的三一神，具體化身在基督裏，並且實化為那靈—西二9，約七39，加三14。

c 神正將祂自己建造到祂所救贖的人裏面，為要產生一個家，這家就是召會，基督的身體，那作為三一神的具體化身，並實化成為那靈之基督的擴大—約十四2、10、16~17、20、23。

d 這樣的啟示該成為管制我們領會神和神建造的原則—箴二九18上，徒二六19。

2 我們應當重新考量我們為主所作的工，並問：在我們帶來歸主的人中，有多少基督作三一神的具體化身作到他們裏面—加四19，西一28。

3 我們必須實行一件事，就是供應經過過程並終極完成的三一神到人裏面，使祂將祂自己建造到他們裏面的人裏；我們需要向主禱告，求祂教導我們這樣作工—林後十三14，林前三9~10、12。

週 五

4 當我們以經過過程並終極完成的三一神建造召會時，實際上不是我們在建造，乃是神藉著我們建造，以我們為憑藉，將祂自己分賜並傳輸到人裏面—徒九15，弗三8~9。

C. As we endeavor to carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed and consummated Triune God, who is building Himself into His redeemed people and building them into Him (Acts 8:4; Eph. 4:12; 1 Cor. 14:1, 3-4, 12, 31).

D. In every aspect of our work—preaching the gospel, feeding the believers, establishing churches, and perfecting the saints—the intrinsic element must be that we minister the building and builded God into others (Matt. 16:18; 24:45; Eph. 3:17a; 4:12):

1. If we realize that God desires to work Himself into His chosen people, then the goal of our work will be to minister the building and builded God into others so that the Triune God may build Himself into their being (3:17a):

a. The crucial matter in our work in the Lord's recovery is to minister the building and builded God (Matt. 16:18; Eph. 2:21-22; 3:17a).

b. The God whom we worship and minister to others is the processed and consummated Triune God embodied in Christ and realized as the Spirit (Col. 2:9; John 7:39; Gal. 3:14).

c. God is building Himself into His redeemed people in order to produce a house—the church, the Body of Christ, the enlargement of Christ, the embodiment of the Triune God realized as the Spirit (John 14:2, 10, 16-17, 20, 23).

d. Such a revelation should become a principle that governs our understanding of God and of God's building (Prov. 29:18a; Acts 26:19).

2. We should reconsider the work that we are doing for the Lord and ask how much of Christ as the embodiment of the Triune God has been wrought into those whom we have brought to the Lord (Gal. 4:19; Col. 1:28).

3. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way (2 Cor. 13:14; 1 Cor. 3:9-10, 12).

DAY 5

4. When we build the church with the processed and consummated Triune God, it is not actually we who are building; rather, God is building through us, using us as a means to dispense and transmit Himself into others (Acts 9:15; Eph. 3:8-9).

肆 主恢復中獨一的工作乃是那靈的職事—林後三 8：

一 新約的執事乃是屬於靈的；但他們的工作不僅是屬於靈的，根本就是那靈的職事—6、8 節，四 1。

二 我們不該說我們所作的僅僅是屬靈的工；主恢復中獨一的工作，就是那靈—三 8：

1 主對我們所說的話，就是靈（約六 63）；根據這原則，也可以說，主給我們的工作，就是靈。

2 新約的這個工作，新約的這個職事，乃是那靈的職事，而不僅是屬靈的職事—林後三 8。

3 當我們成為滿了那靈的人，我們說的話就是靈，我們作的工也是靈—徒二 4，弗五 18。

週 六

伍 主的恢復裏只有一個工作，就是一個身體的工作—四 12：

一 主恢復中獨一的工作，就是主經綸的工作，也就是基督身體的工作—林前十五 58，十六 10：

1 我們都必須看見身體，作身體的工作—弗一 22~23，二 16，四 4、15~16。

2 身體的異象，必須成為支配我們的異象；我們必須在這個異象之下，作主恢復的工作—箴二九 18 上。

3 我們甚麼時候看見身體的合一，甚麼時候就看見工作的合一；甚麼時候看見身體的合一，甚麼時候就脫離個人的工作，而進入身體的工作—弗四 4、12，林前十二 12~13，十五 58，十六 10。

二 所有同工都該為著基督的身體，在宇宙一面作同樣一個工作—羅十二 4~5，林前十二 12~13、24~27，弗四 12、16：

1 我們今天所作的，不是自己個人的工作，乃是神歷代以來的經綸，就是建造基督的身體—提前一 4，弗三 9，四 12。

IV. The unique work in the Lord's recovery is the ministry of the Spirit (2 Cor. 3:8):

A. The ministers of the new covenant are of the Spirit; however, their work is not merely of the Spirit—it is the ministry of the Spirit (vv. 6, 8; 4:1).

B. We should not say that the work we are doing is merely a spiritual work; rather, the unique work in the Lord's recovery is the Spirit (3:8):

1. The words spoken by the Lord Jesus were spirit (John 6:63); according to this principle, we can also say that the work that the Lord has given us is spirit.

2. The work, the ministry, of the new covenant is a ministry of the Spirit, not merely a spiritual ministry (2 Cor. 3:8).

3. When we become those who are filled with the Spirit, the words that we speak will be spirit, and the work that we do will also be spirit (Acts 2:4; Eph. 5:18).

DAY 6

V. In the Lord's recovery there is only one work—the work of the one Body (4:12):

A. The unique work in the Lord's recovery is the work of His economy, the work of the Body of Christ (1 Cor. 15:58; 16:10):

1. We all must see the Body and do the work of the Body (Eph. 1:22-23; 2:16; 4:4, 15-16).

2. The vision of the Body must become our governing vision, and we must do the work of the Lord's recovery under this vision (Prov. 29:18a).

3. If we see the oneness of the Body, we also see the oneness of the work, and we will be delivered out of individualistic work into the work of the Body (Eph. 4:4, 12; 1 Cor. 12:12-13; 15:58; 16:10).

B. All the co-workers should do the same one work universally for the Body of Christ (Rom. 12:4-5; 1 Cor. 12:12-13, 24-27; Eph. 4:12, 16):

1. What we are doing today is not our personal work but the economy of God throughout the generations, that is, the building up of the Body of Christ (1 Tim. 1:4; Eph. 3:9; 4:12).

2 我們所作的，不管是在我們的所在地，或是在宇宙一面為著別的國家作的，我們都要有一個領會，我們乃是在建造基督的身體—16 節。

2. Whatever we do in our locality or universally for other countries should be done with the realization that we are building up the Body of Christ (v. 16).

弗三 16~17 『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏…。』

四 12 『為要成全聖徒，目的是為著職事的工作，為著建造基督的身體。』

在〔主的〕恢復中有確定的工作，就是為著建造地方召會，為著建造基督宇宙的身體。這就是工作（長老訓練第十冊，一六頁）。

照著聖經，我們只能承認，今天藉著一個恢復，只有一個召會同一個見證。我們必須承認只有一位神、一位主、一位靈、一個召會、一個見證和一個恢復。我們也不可能有一個以上的工作。今天在地上必須是一個工作（長老訓練第七冊，三三頁）。

信息選讀

神在宇宙中，在每一個時代，都在作祂所要作的事。神所要作的事，表面上每一個時代好像都不相同；實在說，在內裏的原則是完全相同的。舊約和新約是兩個絕對不同的時代，神在其中所作的事並不相同，但在這兩個時代，內裏的神卻是同一位。…每一個時代裏的神，完全是同一位；祂在每一個時代所作的事，是為著同樣的目標，只不過在外表所顯出的方式上，有點不同。所以，凡追求神的人，在走神道路時，不該太注重外面的方式，乃要重在明白裏面神的道路和神的自己。…歷世歷代以來，神沒有改變祂所作的工作。

Morning Nourishment

Eph. 3:16-17 "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith..."

4:12 "For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ."

In the recovery there is a definite work which is for the building up of the local churches unto the building up of the universal Body of Christ. This is the work. (Elders' Training, Book 10: The Eldership and the God-ordained Way, p. 18)

According to the Bible, we can only recognize that there is one church, with one testimony by one recovery today. We have to admit to there being one God, one Lord, one Spirit, one church, one testimony, and one recovery. Also, it is impossible for us to have more than one work. There must be one work on the earth today. (Elders' Training, Book 7: One Accord for the Lord's Move, p. 34)

Today's Reading

In this universe and in every age God works according to His intention. God's work seems to be different outwardly in every age; actually, it is absolutely the same in principle inwardly. The Old Testament age and the New Testament age are absolutely different, and God's work in the two ages is different. However, intrinsically God is the same God in both ages....In every age God is the same God, and the work He does in every age is for the same goal, although the way His works are manifested outwardly is different. Hence, as those who pursue God walk on His way, they should not pay too much attention to the outward manifestation of His work; rather, they should focus on knowing God's way and God Himself inwardly....Throughout the ages God has never changed His work.

大學生能在青年時期就蒙恩典，實在是有福。況且，今天召會的光景，比三十年前豐富多了。三十年前，即使我們將手中所有的錢，都用來買書報，也難以從書報中找到今天的亮光。如今，我們將這些真理的亮光，都傳給了你們；你們需要看清楚，神在歷代所要作的工作只有一個。神在歷代所作這獨一的工作，乃是要把祂自己作到人裏面，祂要把人作成一個神人（God-man），就是一個神而人者的神人。神人的意思是，一個人裏面有神，在這裏面有神的成分。比方這裏有一杯水，加了茶的成分，就變作茶水。我們原來不過是一個「人」，現在有「神」加到我們裏面；並且祂不只加到我們裏面，更是調在我們裏面，這調和到一個地步，我們就成了一個神人，只是無分於祂的神格。

神歷代所作的工，就是這樣把祂自己作到人裏面。…神歷代所作的一件事，就是把祂自己作到人裏面，這是神的目標。

關乎神要把祂自己作到我們裏面這件事，是我們作夢也想不到的。…即使是得救多年，在召會中聽了許多道的弟兄姊妹，他們每想到神的時候，裏面仍是希望自己能神面前改好一點。我們需要聖靈在裏面開啟我們的眼睛，使我們看見改良不是神所要的；今天即使你我改好了萬萬倍，神也不要。神所要的，乃是要把祂自己作到你我裏面。神在每個時代裏所作的，就是這一個。

在每一個時代裏，神工作的性質都一樣；神工作的圖樣、分量、計畫，一點也沒有改變，就是要把祂自己作到我們裏面。至於外面的形狀、顯出，在各人身上都不一樣。若是你我都構得上神的要求，再過五年，在地上要發生多少事情，那只有神知道（神的橋梁與出路，一、三至四、六至七頁）。

參讀：神的橋梁與出路，第一篇；撒母耳記生命讀經，第二十八篇。

It is a great blessing for college students to be saved while they are still young. Furthermore, the situation of the churches today is much richer than it was thirty years ago. Thirty years ago, even if we had used all our money to buy spiritual publications, it would still have been impossible to find in them the light that we have today. Now that we have passed on the light of these truths to you, you must clearly see that there is only one work God desires to do throughout the ages. The unique work that God has been doing throughout the ages is to work Himself into man. God desires to make man a God-man, one who is God yet man. A God-man is one who has God within him, one who has the element of God. This may be likened to a cup of water becoming a cup of tea-water after the addition of the element of tea. We were originally only human, but today God has been added into us. God has not only been added into us, but He is also mingled with us. This mingling reaches the point where we become God-men, but we do not share the Godhead.

God's work throughout the ages has been only to work Himself into man....The one thing that God has been doing throughout the ages is to work Himself into man. This is God's goal.

The matter of God working Himself into us is beyond what we could even dream of....Even the brothers and sisters who have been saved for many years and have heard numerous messages in the church may still desire to improve themselves before God every time they think of Him. We need the Holy Spirit within to open our eyes to see that improvement is not what God desires from us. Even if we were to become a million times better today, God would not want this. What God desires is to work Himself into us. This is what God has been doing in every age.

The nature of God's work is the same in every age; the design, measure, and plan of God's work has not changed at all—He desires to work Himself into us. The outward form, the outward manifestation, of this work is different in every person. If we would all cooperate with God, only God knows what will happen on this earth in the next five years. (The Bridge and Channel of God, pp. 7-11)

Further Reading: The Bridge and Channel of God, ch. 1; Life-study of 1 & 2 Samuel, msg. 2

加四 19 『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』

腓二 13 『因為乃是神為著祂的美意，在你們裏面運行，使你們立志並行事。』

我有負擔幫助你們看見，在神的恢復，或在祂的經綸裏，祂主要的工作是甚麼。…神經綸的中心是在一件事上，就是神獨一的工作。神在宇宙中歷世歷代獨一的工作，乃是在基督裏將祂自己作到祂所揀選的人裏面，使祂自己與他們成為一。這與神性和人性的調和有關。

為要將祂自己作到我們裏面，神成了一個人，在地上過人性生活。然後祂經過死，進入復活並升天，成了終極完成、包羅萬有的靈，好進到我們裏面。當祂進到我們裏面，就重生我們的靈。現今祂正在我們裏面作工，在我們裏面擴展祂自己，並將祂自己建造到我們裏面（撒母耳記生命讀經，二三七至二三八頁）。

信息選讀

神的目的乃是藉著傳福音、治理召會，把祂作到你裏面，叫神成為你裏面的成分。神是有智慧的，祂這樣作，就能一石二鳥。一面藉著你能作工，能傳福音，能叫召會得以治理，另一面，藉著這個，把祂自己加到你裏面。神的目的不是要改你的錯，乃是要把祂自己作到你裏面，讓祂自己來充滿你，一天過一天，一年過一年，讓祂從裏面熟透出來。

神在歷世歷代只作一件事，就是要把祂自己作到人裏面去。…神為何造宇宙？為何造人類？祂為何造你？神要

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

Phil. 2:13 "For it is God who operates in you both the willing and the working for His good pleasure."

I have the burden to help you to realize what is God's main work in His recovery, or in His economy....God's economy is centered on one thing—God's unique work. God's unique work in the universe and throughout all the ages and generations is to work Himself in Christ into His chosen people, making Himself one with them. This involves the mingling of divinity with humanity.

In order to work Himself into us, God became a man and lived a human life on earth. Then He passed through death and entered into resurrection and ascension, becoming the consummated, life-giving Spirit ready to come into us. When He came into us, He regenerated our spirit. Now He is working in us to increase Himself in us and to build Himself into us. (Life-study of 1 & 2 Samuel, pp. 195-196)

Today's Reading

God's intention is to work Himself into you through your preaching of the gospel and your managing of the church. His intention is to make Himself your inward elements. God is wise. By doing this, He kills two birds with one stone. On the one hand, He can accomplish the work, spread the gospel, and take care of the church through you. At the same time, through these works, He can have Himself added into you. God has no intention to correct your mistakes. His only intention is to work Himself into you and to fill you up, so that day by day and year by year He would become ripened within you.

Throughout the ages, God has only one work, and that is to work Himself into man....Why did God create the universe? Why did He create man? Why did He create you? What is

成就甚麼事？這個乃是大問題。假如神要作一件事，你不知道，那麼你作基督徒，就作得沒有意思。或者你想神的心意，乃是要你得到喜樂平安，這些不錯，但這不是神的中心。神不光要給你平安、祝福、赦罪、永生等等，神中心的思想乃是要把祂自己作到人裏面。神在舊造和新造裏最終的目的是甚麼？乃是要把祂自己作到人裏面。這是神的目的。…神為甚麼要這樣作，我不知道，但是結果我知道，就是神要把祂自己作到人裏面（倪柝聲恢復職事過程中信息記錄，一一六、一〇一至一〇二頁）。

大衛想要為神建造香柏木的殿，但神是要在基督裏把祂自己建造到大衛裏面。神所要建造到大衛裏面的，要成為神的殿，也要成為大衛的家。這一個相互的住處也在約翰十四章二十三節揭示出來：「人若愛我，…我父也必愛他，並且我們要到他那裏去，同他安排住處。」這住處不僅是為著三一神，也是為著我們。凡神在我們裏面所建造的，要成為神的居所，也要成為我們的居所。

我們必須看見，神要得著一個居所，但不是憑著我們所行所作的，乃是憑著祂的建造。基督建造召會（太十六 18），是藉著進到我們靈裏，又從我們靈裏擴展到我們的心思、情感、意志裏，佔有我們的全魂。這召會要成為祂的居所和我們的居所。這是我們所需要的，我們的負擔就是要強調這一件事。

我們不需要為神建造甚麼；反之，神需要在基督裏將祂自己建造到我們裏面，作我們的生命、性情和素質。至終，三一神要成為我們內在的構成。我們要被三一神所構成。那就是大衛的後裔和神的兒子—有神性又有人性，能以滿足神的需要和我們的需要，使神和我們得著一個相互的住處。新耶路撒冷就是這相互住處的終極完成；我們都要在那裏（撒母耳記生命讀經，二〇五至二〇六頁）。

參讀：撒母耳記生命讀經，第二十五篇；倪柝聲恢復職事過程中信息記錄上冊，第二十、二十二篇。

God trying to accomplish? This is an important question. If God wants to do something, and you do not know about it, your Christian life is meaningless. You may think that God's intention is for you to have joy and peace. It is true that God wants you to have joy and peace, but these things are not God's center. God is not merely giving you peace, blessings, forgiveness, eternal life, and so forth; His central thought is to work Himself into man. What is the ultimate goal of God in the old creation as well as in the new? It is to work Himself into man. This is God's goal....I cannot tell you why God wants to do this. But I do know that this is His desire; He wants to work Himself into man. (Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, pp. 122, 107)

David wanted to build God a house of cedar, but God wanted to build Himself in Christ into David. What God would build into David would be both God's house and David's house. This mutual abode is also unveiled in John 14:23: "If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him." This abode will be not only for the Triune God but also for us. What God builds up in us is both God's habitation and our habitation.

We need to realize that God will have a habitation not by our doing or working but by His building. Christ builds the church (Matt. 16:18) by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation. This is what we need, and our burden is to emphasize this one thing.

There is no need for us to build anything for God. Rather, God needs to build Himself in Christ into us as our life, nature, and essence. Eventually, the Triune God will become our intrinsic constitution. We will be constituted with the Triune God. That will be the seed of David and the Son of God—something divine and human satisfying God's need and our need for a mutual abode. The New Jerusalem is the consummation of this mutual abode, and we will all be there. (Life-study of 1 & 2 Samuel, p. 169)

Further Reading: Life-study of 1 & 2 Samuel, msg. 25; Messages Given during the Resumption of Watchman Nee's Ministry, vol. 1, chs. 20, 22

第一週 週三

晨興餽養

詩三六 8~9 『他們必因你殿裏的肥甘得以飽足，你也必叫他們喝你樂河的水。因為在你那裏，有生命的源頭；在你的光中，我們必得見光。』

詩篇三十六篇八至九節也揭示，我們可以喫基督作神殿裏的肥甘，喝那靈作神樂河的水。「他們必因你殿裏的肥甘得以飽足，你也必叫他們喝你樂河的水。因為在你那裏，有生命的源頭；在你的光中，我們必得見光。」按表徵說，「肥甘」意指豐盛；這辭特指祭牲（脂肪燒成）的灰（Strong, 史壯）。因此，神殿的肥甘來自祭牲、供物；這些都豫表包羅萬有的基督（來十 5~10）。所以，神殿的肥甘指基督的豐富（弗三 8）。供物的脂肪灰表徵基督藉著祂的死所成就的（參聖經恢復本，利四 12 第一註與六 10 第一註）（新約總論第十冊，一七八至一七九頁）。

信息選讀

詩篇三十六篇八至九節啟示，神聖的三一在神聖的分賜裏作神子民在神殿中的享受。肥甘，指子基督；神的樂河，指那靈作生命水的河（約七 37~39，啟二 21）；生命和光的源頭（詩三六 9），指父作生命和光的源頭（約一 4，約壹一 5，啟二 23，二 1~2, 5）。詩篇三十六篇八至九節指明，整本聖經乃是按照一個支配的異象寫的，就是三一神將祂自己作到祂所揀選並救贖的人裏面，作他們的生命和生命的供應，好以神聖的三一，就是以父作源頭、子作肥甘並那靈作河，浸透他們全人（新約總論第十冊，一七九頁）。

沒有多少基督徒看見，神的心意是要把祂自己作到我們裏面。大多數的信徒只知道神是神，我們是神所造

WEEK 1 DAY 3

Morning Nourishment

Psa. 36:8-9 "They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life; in Your light we see light."

Psalm 36:8-9...unveils that we may eat Christ as the fatness of God's house and drink the Spirit as the river of God's pleasure. "They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures. / For with You is the fountain of life; / In Your light we see light." Figuratively, fatness means abundance; specifically, the word refers to the (fatty) ashes of sacrifices (Strong). Thus, the fatness of God's house comes from the sacrifices, the offerings, all of which typify the all-inclusive Christ (Heb. 10:5-10). The fatness of God's house, therefore, refers to the riches of Christ (Eph. 3:8). The fatty ashes of the offerings are the signs of Christ's accomplishment through His death (cf. footnotes 121 in Lev. 4 and 101 in Lev. 6, Recovery Version). (The Conclusion of the New Testament, pp. 3160-3161)

Today's Reading

Psalm 36:8-9 reveals the Divine Trinity in His divine dispensing as the enjoyment of God's people in His house. The fatness refers to Christ, the Son; the river of the divine pleasures, to the Spirit as the river of water of life (John 7:37-39; Rev. 22:1); and the fountain of life and light (Psa. 36:9), to the Father as the source of life and light (John 1:4; 1 John 1:5; Rev. 21:23; 22:1-2, 5). These verses indicate that the entire Bible was written according to the controlling vision that the Triune God is working Himself into His chosen and redeemed people to be their life and life supply in order to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river. (The Conclusion of the New Testament, p. 3161)

Not many Christians have seen that God's intention is to work Himself into us. Most believers only realize that God is God, that we are God's creatures, that we

的，我們墮落了，神因著愛我們，差祂的兒子為我們死在十字架上，完成了救贖。真基督徒也懂得基督復活了，差遣聖靈引導我們悔改，使我們相信祂，並接受祂作我們的救主。之後，按照天然的觀念，聖經被當作是倫理的書，用來教導信徒在日常生活中榮耀神。最後，基督徒被告知他們死後或是主回來以後，他們將永遠與主同在。當然聖經教導這樣的事，然而這些教導是膚淺的。這些不是聖經中神聖啟示的核仁。神聖啟示的核仁乃是，神造了我們並救贖我們，目的是為著將祂自己作到我們裏面，成為我們的生命。我們這些在主恢復裏的人，需要在這個啟示上看見更完全的異象。我們若有這樣一個完全的異象，我們對敬拜的觀念就會因此受規正（出埃及記生命讀經，五九四至五九五頁）。

聖經的每一卷書都印證你對〔詩篇三十六篇八至九節〕的領會，因為全本聖經都是照著這原則寫的，就是三一神作到祂的贖民裏面，作他們的享受、他們的飲料以及生命和光的源頭。應用這原則來解釋新約的任何一段話，都是無窮無盡的。然後你用任何一段話所釋放的信息，也都是極其豐富的。它會滿了肥甘，滿了樂河的湧流，並滿了生命和光的源頭。你的信息和你的職事會不一樣。有一種內在的原則，在裏面管治你所述說、所教導、所傳講的。這是我的負擔。僅僅去讀生命讀經，找出一些要點和題目來作我們的信息，並不管用。你還沒有被這樣一個原則所構成，這原則對你還沒有成為一個異象。也許你有眼睛研讀聖經，有心思領會聖經，但你沒有鑰匙開啟聖經。你需要鑰匙（長老訓練第二冊，一八一至一八二頁）。

參讀：出埃及記生命讀經，第四十四篇；長老訓練第二冊，第十三章。

became fallen, and that out of His love for us God sent His Son to die for us on the cross and to accomplish redemption. Genuine Christians also realize that Christ was resurrected and then sent the Holy Spirit to lead us to repentance, to cause us to believe in Him, and to receive Him as our Savior. Then, according to the natural concept, the Bible is used as a book of ethics to teach the believers to glorify God in their daily living. Finally, Christians are told that, after they die or after the Lord comes back, they will spend eternity with Him. The Bible, of course, teaches such things. However, these teachings are superficial. They are not the kernel of God's revelation in the Bible. The kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life. We in the Lord's recovery need to see a fuller vision of this revelation. If we have such a full vision, our concept of worship will be regulated by it. (Life-study of Exodus, pp. 515-516)

Every book of the Bible confirms your understanding of [Psalm 36:8-9] because the entire Bible was written according to the principle of the Triune God wrought into His redeemed people as their enjoyment, their drink, and their fountain of life and light. The application of this principle in interpreting any portion of the New Testament is endless. Then your message, using any portion, will be greatly enriched. It will be full of the fatness, full of the flowing of the river of pleasures, and full of the fountain of life and of light. Your message and your ministry will be different. There will be an intrinsic principle within and governing whatever you speak, teach, and preach. This is my burden. Merely to read the lines of a Life-study to pick up some points and titles for our message does not work. You have not been constituted with such a principle, and this principle has not become a vision to you. You may have the eyes to read the Bible and the mind to understand it, but you do not have the key to open it. You need the key. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 158-159)

Further Reading: Life-study of Exodus, msg. 44; Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 13

第一週 週四

晨興餽養

太十六 18 『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

弗二 22 『你們也在祂裏面同被建造，成為神在靈裏的居所。』

大衛是合乎神心的人，曾有一次大的失敗。這指明，僅僅作合乎神心的人算不得甚麼，因為一個人可以合乎神的心，卻仍是空虛的，沒有神作到他的心裏。在撒下七章，神似乎是說，「大衛，你是合乎我心的人，但你需要我作到你的心裏。你需要我建造到你的裏面，使你在生命和性情上成為我。你光是作合乎我心的人是不設的。你必須能說，『在我，活著就是神。』」大衛若是這樣的人，就不會墮落（撒母耳記生命讀經，二四四頁）。

信息選讀

一個人可以合乎神的心，卻沒有神，沒有神作到他裏面。大衛的墮落說明一個事實，就是我們即使是合乎神心的人，若沒有神作到我們裏面，我們就不會比別人好到那裏去。我們若沒有神作到我們的心裏，那麼作合乎神心的人有甚麼價值？我們若看見，神渴望將祂自己作到祂所揀選的人裏面，並看見這就是我們的需要，那麼，我們工作的目標就會是供應人基督，好叫三一神能設將祂自己建造到他們裏面。

今天在主的恢復裏，我們的工作乃是將神供應給人。的確，我們必須拯救罪人，餽養並成全聖徒。然而，最重要的事是要將神供應給人。我們所供應的神，不僅是建造的神，也是被建造的神。我們若不這樣供應

WEEK 1 DAY 4

Morning Nourishment

Matt. 16:18 "And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it."

Eph. 2:22 "In whom you also are being built together into a dwelling place of God in spirit."

David, a man according to God's heart, had a great failure. This indicates that merely to be a person according to God's heart means nothing, for one may be according to God's heart but still be empty, not having God wrought into his heart. In 2 Samuel 7 God seemed to be saying, "David, you are a man according to My heart, but you need Me to be wrought into your heart. You need Me to be built into your being to make you Me in life and in nature. It is not adequate for you to be according to My heart. You must be able to say, "To me to live is God." If David had been such a person, he would not have fallen. (Life-study of 1 & 2 Samuel, p. 200)

Today's Reading

A person may be according to the heart of God and yet be without God, not having God wrought into him. The fall of David illustrates the fact that even if we are a person according to God, if we do not have God wrought into us, we are no better than others. What is the value of being according to the heart of God if we do not have God wrought into our hearts? If we realize that God desires to work Himself into His chosen people and if we realize that this is what we all need, then the goal of our work will be to minister Christ to others so that the Triune God may build Himself into their being.

Our work in the recovery today is to minister God to people. Yes, we need to save sinners and to feed the saints and perfect them. The crucial matter, however, is that we minister God to others. The God whom we minister is not just the building God—He is also the builded God. If we fail to minister God in this way, our work will be

神，我們的工作就是木、草、禾稈（林前三 12）。

我要請你們重新考量你們為主所作的工。你可能打開了一個區域，或是帶許多人歸神，但是我要問你一個問題：在你帶來歸神的人中，有多少基督作三一神的具體化身作到他們裏面？我們若誠懇真實，就會謙卑下來，承認沒有太多的三一神，作到那些我們帶來歸神的人裏面。因此，我們必須實行一件事，就是供應經過過程的三一神到人裏面，使祂將祂自己建造到他們裏面的人裏。在我們工作的每一面—傳揚福音、餵養信徒、成全聖徒，其內在的元素必須是將建造和被建造的神供應給人。我催促你們向主禱告，求祂教導你們這樣作工。

經過過程的三一神已經具體化身在基督裏，並且實化為終極完成的靈。這是我們所敬拜、傳揚並供應給人的神。今天祂正將祂自己建造到祂所救贖的人裏面，為要以祂自己為元素，並用人蒙救贖且拔高的人性，來產生一個家。這家就是召會，基督的身體。這家是那作為三一神的具體化身，並實化成為那靈之基督的擴大、擴展。我們實行神命定之路的四個步驟—生、養、成全和建造時，我們的工作必須建立在經過過程之三一神的根基上；這位三一神正將祂自己建造到祂所揀選的人裏面。

這樣的啟示該成為管制我們領會神和神建造的原則。當我們談論召會的建造，或是身體的建造，我們必須看見，這建造乃是神的元素構造到人的元素裏，以及人的元素構造到神的元素裏。因此，這建造是神的元素與人的元素彼此的構成（撒母耳記生命讀經，二四四至二四六、二五一頁）。

參讀：撒母耳記生命讀經，第三十至三十一篇。

wood, grass, and stubble (1 Cor. 3:12).

I would ask you to reconsider the work you are doing for the Lord. Perhaps you have opened up a region or have brought many people to God. But I ask you this question: How much of Christ as the embodiment of the Triune God has been wrought into those whom you have brought to God? If we are sincere and genuine, we will humble ourselves and confess that not very much of the Triune God has been wrought into the ones we have brought to God. Therefore, we need to practice one thing—to minister the processed Triune God into others so that He may build Himself into their inner man. In every aspect of our work—preaching the gospel, feeding the believers, perfecting the saints—the intrinsic element must be that we minister the building and builded God to others. I would urge you to pray that the Lord would teach you to work in this way.

The processed Triune God is embodied in Christ and realized as the consummated Spirit. This is the God whom we worship, preach, and minister to others. Today He is building Himself into His redeemed people in order to produce a house with Himself as the element and also with something from their redeemed and uplifted humanity. This house is the church, the Body of Christ. This house is the enlargement, the expansion, of Christ, the embodiment of the Triune God realized as the Spirit. As we carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed Triune God, who is building Himself into His chosen people.

Such a revelation should become a principle that governs our understanding of God and of God's building. When we talk about the building up of the church or about the building up of the Body, we need to realize that this building is a constitution of the divine element into the human element and of the human element into the divine element. This building, therefore, is a constitution of the divine element and of the human element into each other. (Life-study of 1 & 2 Samuel, pp. 200-201, 205-206)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 30-31

林後三 6 『祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

8 『何況那靈的職事，豈不更帶著榮光？』

在林前三章十二節保羅說，建造的材料有兩類：一類是木、草、禾稈，乃是屬人的、屬世的；另一類是金、銀、寶石，乃是寶貴的珍寶、經過變化的材料。我們若用木、草、禾稈，就是用來自我們天然背景的成就，或是天然的生活方式建造，就會損傷召會（17）。我們應當用金、銀、寶石—分別表徵神、基督、那靈—建造召會。以這些材料建造召會，就是以經過過程並終極完成的三一神建造召會。當我們以經過過程並終極完成的三一神建造召會，實際上不是我們在建造，乃是神藉著我們在建造，以我們作憑藉，把祂自己分賜並傳輸到人裏面（撒母耳記生命讀經，一九六至一九七頁）。

信息選讀

林後三章八節還說到那靈的職事。「執事」英文是 **ministers**；「職事」是 **ministry**。執事是眾執事，是多數的；職事是那職事，是獨一的。執事是指人說的，職事是指人所作的工。我們這些執事，是屬靈的；但我們的工作，我們的職事，不僅是屬靈的，根本就是靈的職事，是那靈的職事。我們要看見這中間的區別。好比人說一樣東西是屬金的，那就是鍍金的；但說是金子，就是整個都是金子。…我們的工作就是靈。所以在聖經裏，連保羅都在以弗所六章大膽的說，那個話就是靈；並且他也倒過來說，那靈就是神的話。所有繙譯聖經的人，都在以弗所六章十七節，有很大的爭論。這裏說到那靈的劍，一般人都領會，那靈

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."

8 "How shall the ministry of the Spirit not be more in glory?"

In 1 Corinthians 3:12 Paul said that there are two categories of building material—wood, grass, and stubble, which are human and worldly, and gold, silver, and precious stones, which are precious treasures and transformed materials. If we build the church with wood, grass, and stubble—with the attainments that come from our natural background or with the natural way of living—we will mar the church (v. 17). We should build the church with gold, silver, and precious stones, signifying respectively God, Christ, and the Spirit. To build the church with these materials is to build the church with the processed and consummated Triune God. When we build the church with the processed and consummated Triune God, it is not actually we who are building. Rather, God is building through us, using us as a means to dispense and transmit Himself into people. (Life-study of 1 & 2 Samuel, p. 162)

Today's Reading

Second Corinthians 3:8 speaks about the ministry of the Spirit. Ministers, plural, are the many ministers, while ministry refers to the unique ministry. Whereas ministers refer to people, the ministry refers to the work done by people. We, the ministers, are of the Spirit. Our work, however, is not merely of the Spirit; it is the ministry of the Spirit. There is a difference between being of something and being that thing. To say that something is of gold means that it has some gold in it, but to say that it is gold means that the whole object is gold....Today our work is the Spirit. The Bible first tells us that the word is spirit (John 6:63). Then in Ephesians 6:17 Paul states this the other way around, saying that the Spirit is the word of God. Bible translators have had a controversy over this verse, which speaks of the sword of the Spirit. Most people understand that the sword of the Spirit is the word of God; that

的劍就是神的話，把話領會是劍。然而按著希臘文的文法來看，不是劍是話，乃是靈是話。

不要說我們今天是作屬靈的工；我們今天所作的工，就是靈。主耶穌是新約裏第一個說，「我對你們所說的話，就是靈。」（約六 63）根據這原則，也可以說，主對我們所作的工，就是靈。新約的這個工作，新約的這個職事，乃是個靈的職事；不僅是屬靈的職事，乃是靈的職事。並且在希臘文裏，這種辭句乃是同位格的。就如神的愛和神的生命，意思是，神和愛是一個，神和生命是一個。同樣的，靈的職事，意思是靈和職事就是一個。我們出去所作的，不僅是屬靈的工作，乃是「是靈的工作」。我們作的工作就是靈。…我們所作的那個工就是靈。…只有靈叫人得生命；也可以說，道是無益的，只有靈叫人得生命。我們所講的道若是靈，那就能叫人得生命。所以新約一切的啟示，都是要我們變作靈；我們是一個滿了靈的人，我們說的話也是靈，我們作的工也是靈。

我們今天要過一種生活，是否認己，把自己擺在一邊，而在裏頭接受基督作生命。這個在裏頭接受基督作生命，纔是真正的跟隨耶穌。我們一得救，就聽見人說，要捨棄一切跟隨耶穌。我們很受感動，也很願意跟隨；但我們不知道怎麼跟隨。直到有一天，我們蒙了光照，纔看見真正的跟隨耶穌，就是把我們自己擺在一邊，裏面接受那是靈的耶穌，讓祂作我們的生命，在我們裏頭天天加多，天天長大；那就是靈在我們裏面加多，靈在我們裏面長大。結果我們就變得屬靈了。不僅如此，我們也變作靈了；我們不僅是屬靈的，我們乃是變作靈了（結常存的果子，三三三至三三六頁）。

參讀：撒母耳記生命讀經，第二十四篇；結常存的果子，第二十四篇。

is, the word is the sword. According to the Greek grammar, however, it is the Spirit, not the sword, that is the word.

We should not merely say that the work we are doing today is a spiritual work. Rather, the work we do today is the Spirit. The Lord Jesus took the lead in the New Testament to say, "The words which I have spoken to you are spirit" (John 6:63). According to this principle, we can also say that the work which the Lord has given to us is spirit. The work, the ministry, of the new covenant is a ministry of the Spirit, not merely a spiritual ministry. In Greek, phrases such as ministry of the Spirit comprise words in apposition. Just as the love of God means that God and love are one, and the life of God means that God and life are one, the ministry of the Spirit means that the Spirit and the ministry are one. The work we go out to do is not merely a spiritual work but is also a work that is the Spirit. The Lord said, "It is the Spirit who gives life; the flesh profits nothing" [v. 63]. We may also say that doctrine profits nothing; only the Spirit gives life. If the word we speak is spirit, it will give life. Therefore, all the revelations of the New Testament require us to become spirit. When we become those who are filled with the Spirit, the words we speak will be spirit, and the work we do will also be spirit.

Today we need to live a life of denying our self, putting the self aside, and inwardly receiving Christ as life. To receive Christ as life inwardly is the genuine way to follow Jesus. When we were saved, we may have heard that we should forsake everything to follow Jesus. We may have been very touched and willing to follow, but we may not have known how to follow. Then one day we received the light to see that the genuine following of Jesus is to put aside our self, receive the pneumatic Christ inwardly, allow Him to be our life, and let Him increase and grow in us day by day. This is the increase and growth of the Spirit in us. In this way we will one day become not only spiritual but also spirit. (Bearing Remaining Fruit, vol. 2, pp. 290-292)

Further Reading: Life-study of 1 & 2 Samuel, msg. 24; Bearing Remaining Fruit, vol. 2, ch. 24

第一週 週六

晨興餽養

弗四 4 『一個身體和一位靈，正如你們蒙召，也是在一一個盼望中蒙召的。』

16 『本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

神的經綸就是神成為肉體，經過人生，受死，復活，化身成靈，進到人裏面作生命，把神分賜給人，叫人得變化，產生召會，就是基督的身體，也就是神的家、神的國、基督的配偶，最終的集大成，就是新耶路撒冷。這就是聖經，也就是那管制並支配我們的異象。

我們需要受這個異象的管制與支配，清楚看見我們不是作一個地方召會的工作，乃是作一個身體的工作（聖經中管制並支配我們的異象，一二至一三、七五頁）。

信息選讀

我們回頭來看，倪弟兄有甚麼成就？我又有甚麼成就？我們所作的，都是留下來給主自己恩待祂的兒女們；我們所作的，就是主的恢復。…我們一定要看見基督的身體，看清楚這個異象。…我們必須在這個異象之下，作主恢復的工作。主恢復的工作，就是主經綸的工作，也就是基督身體的工作。

我們都必須看見身體，作身體的工作。一切的難處，無論是召會中的，或個人生活中的，都是由於不認識身體。連我們對待妻子的態度不對，也是因為我們不認識身體。認識身體，不只會改變我們的召會生活，也會改變我們對待配偶的態度（聖經中管制並支配我們的異象，三一頁）。

WEEK 1 DAY 6

Morning Nourishment

Eph. 4:4 "One Body and one Spirit, even as also you were called in one hope of your calling."

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."

The economy of God is that God became flesh, passed through human living, died, resurrected, and became the Spirit to enter into us as life and dispense God into us that we may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate aggregate of which is the New Jerusalem. This is the Bible, and this is the vision that governs and controls us.

We need to be governed and controlled by this vision and see clearly that what we are doing is not the work of one local church but the work of the one Body. (The Governing and Controlling Vision in the Bible, pp. 17, 76)

Today's Reading

If we look back, what did Brother Nee accomplish, and what have I accomplished? All that we have done is left here for the Lord to show grace to His children; the work that we have done is the Lord's recovery....We must see the Body of Christ and be very clear concerning this vision....We must do the work of the Lord's recovery under this vision. The work of the Lord's recovery is the work of His economy, the work of the Body of Christ.

We all must see the Body and do the work of the Body. All our problems, whether in the church or in our personal life, are due to our lack of seeing the Body. Even our wrong attitude toward our wife is due to our not knowing the Body. Knowing the Body changes not only our church life but also our attitude toward our spouse. (The Governing and Controlling Vision in the Bible, p. 33)

神的兒女甚麼時候看見身體的合一，甚麼時候就看見工作的合一；甚麼時候看見身體的合一，甚麼時候就脫離個人的工作，就看見身體的工作。這不是說你這個人不作工了，乃是說你不把工作看作是屬乎你個人的。這一個工作是你作的或者不是你作的，都不成問題，只要工作有人作就設了（倪柝聲文集第二輯第十七冊，三〇八頁）。

在各區域的所有同工，都該為著那獨一的身體，在宇宙一面作同樣一個工作。我們應當只作一個工，…已過在主的恢復裏有好幾個工作，這仍然殘留在我們中間。這裏有一個危機和危險，就是這些不同的工作會造成分裂。我們要考量我們目前的光景，好讓我們能除去不同的工作。工作應該只有一個。就連保羅和彼得也沒有作兩個工作。雖然他們在不同的區域作工，他們只有建造基督的身體這獨一的工作（長老訓練第十一冊，一三四頁）。

當我們說，一個帶領，一個職事，我們的意思是：全地眾召會都是為著主的恢復，我們只接受一個職事，一個帶領。這一個職事，不是指一個個人的工作。在歷世歷代，主都有祂的行動，尤其是在特別的時代，主就有特別的行動。譬如，在挪亞時代，主的行動是要建造方舟，那是主行動的目的。為要得著方舟，主託付挪亞去執行這一個職事。我們可以說，那是挪亞的職事，但不是僅僅挪亞一人來建造方舟，而是有很多人分於這建造；他們都是有分於同一個職事（結常存的果子，四一三至四一四頁）。

我願意對你們，特別是對我們中間的同工和長老們，說一點親密交通的話。不要忘記，你所作的，不管是在你的所在地，或是在宇宙一面為著別的國家作的，你都要有一個完全的領會，你乃是在建造基督的身體（過照著聖經中神聖啟示高峯之生活實行的路，六二至六三頁）。

參讀：聖經中管制並支配我們的異象，第二篇；長老訓練第十一冊，第十二章。

Whenever God's children see the oneness of the Body, they will also see the oneness of the work, and they will be delivered out of individualistic work into the work of the Body. This does not mean that we no longer work by ourselves. It means that we no longer consider any work to be our own. It does not matter whether a work is done by us or not, as long as someone is doing it, we are satisfied. (The Collected Works of Watchman Nee, vol. 37, p. 244)

The co-workers in all the regions should do the same one work universally for the unique Body. We should do only one work...In the past there were several works in the recovery. This is still lingering among us. There is the risk and the danger that these different works will issue in divisions. We have to consider our present situation so that we can eliminate the number of works. The work should be just one. Even Paul and Peter did not carry out two works. Even though they worked in different regions, they had only one work to build up the Body of Christ. (Elders' Training, Book 11: The Eldership and the God-ordained Way (3), pp. 118-119)

We have one leading and one ministry among us because all the churches on the earth are for the Lord's recovery. This ministry is not the personal work of any individual. In every age and generation the Lord has His move, and in a particular age He has a particular move. At the time of Noah, the goal of the Lord's move was to build the ark, and in order to obtain the ark the Lord commissioned Noah to carry out this ministry. We can say that this was Noah's ministry, but Noah did not build the ark by himself. Rather, there were others who participated in the building. They all had a part in the same ministry. (Bearing Remaining Fruit, vol. 2, p. 355)

I would like to say an intimate word in fellowship, especially to the co-workers and elders among us. Do not forget that whatever you do in your locality or universally for other countries should be done in a full realization that you are building up the Body of Christ. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 57)

Further Reading: The Governing and Controlling Vision in the Bible, ch. 2; Elders' Training, Book 11: The Eldership and the God-ordained Way (3), ch. 12