

## 基督的奥秘

### The Mystery of Christ

读经：

**Please Read the Bible Verses:**

弗三 4-6 你们念了，就能借此明了我对基督的奥秘所有的领悟，这奥秘在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样；就是外邦人在基督耶稣里，藉着福音得以同为后嗣，同为一个身体，并同为应许的分享者。

Eph. 3:4-6 By which, in reading it, you can perceive my understanding in the mystery of Christ, Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit, That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel,

弗一 23 召会是祂的身体，是那在万有中充满万有者的丰满。

Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.

### 召会乃是基督的奥秘

#### The Church Being the Mystery of Christ

现在我们来到本篇的主题，就是基督的奥秘。宇宙是个奥秘，人是个奥秘，神更是个奥秘。圣经把这些启示得清清楚楚，不需要人去推测揣摩。接着，圣经再启示一个大奥秘，就是基督的奥秘。基督的奥秘乃是召会。歌罗西书给我们看见，神的奥秘就是基督；以弗所书给我们看见，基督的奥秘乃是召会。这两卷书可以称作姊妹书；一卷讲基督，一卷讲召会。神一切的讲究和故事都在于基督，基督一切的讲究和故事都在于召会。召会是出于基督，召会也是基督的彰显。在宇宙中这是极奥秘的一件事。

Now we come to the subject of this chapter: the mystery of Christ. The universe is a mystery, man is a mystery, and even more, God is a mystery. The Bible reveals these things very clearly, and there is no need for man to infer or grope. Then the Bible reveals another great mystery, which is the mystery of Christ. The mystery of Christ is the church.

Colossians shows us that **the mystery of God is Christ**, while Ephesians shows us that **the mystery of Christ is the church**. These two books may be called sister books; one is on Christ, and the other is on the church. **All the “stories” of God are related to Christ, and all the “stories” of Christ are related to the church. The church came out of Christ; the church is also the expression of Christ.** This is an exceedingly great mystery in the universe.

### 召会是基督的身体，作基督的彰显

#### The Church Being the Body of Christ as the Expression of Christ

这位基督，乃是神成为肉体，经过死而复活的一位。祂的复活乃是神大能的作为，因为是神的大能叫祂从死里复活，并将祂升到天上，升为至高，远超过一切的一切，使祂向着召会，作万有的头。

This Christ was God who became flesh and who passed through death and resurrection. His resurrection was a work of God's power because it was God's power that raised Him from the dead and brought Him into ascension in the heavenlies, highly exalting Him to be far above all and giving Him to be Head over all things to the church.

祂这复活的大能，不仅使祂升天、远超过一切、作万有的头，今天也运行在我们里面。因着神的灵运行在我们里面，这个大能就随着神的灵运行在我们里面。这大能不仅使我们得重生，得圣别，也使我们得变化，

叫我们在里面和神有了生机的联结。我们在这生机的联结里，享受基督这大能的生命，使我们实实在在的成了基督身体上的肢体。所有基督肢体的集大成，就是基督的身体，也就是召会，是那在万有中充满万有之基督的丰满。这丰满就是那充满万有之基督的彰显。（弗一 23。）

This resurrection power of Christ not only enabled Him to ascend to heaven, to be far above all, and to become Head over all things; it also **operates within us** today. Because the Spirit of God operates in us, this power operates in us along with the Spirit of God. This power not only **regenerates and sanctifies us** but also **transforms us, bringing us into an organic union with God**. In this organic union we enjoy Christ's powerful life for us practically to become members of the Body of Christ. **The aggregate of all the members of Christ is the Body of Christ, which is the church, the fullness of Christ, who fills all in all. This fullness is the expression of the Christ who fills all in all** (Eph. 1:23).

### 召会是一个新人

#### The Church Being the New Man

以弗所二章十四至十六节给我们看见，基督在十字架上的死，废掉了犹太人和外邦人中间的隔阂，拆毁了他们中间隔断的墙，使两下在祂生命大能的救恩里，成为一个身体，成为一个团体的新人，就是召会。在这新人里，惟有基督是一切，又在一切之内。（西三 10~11。）

Ephesians 2:14-16 shows us that **Christ's death on the cross abolished the barriers between the Jews and the Gentiles, breaking down the middle wall of partition between them, that in the salvation of the power of His life the two may become one Body, which is the one corporate new man, the church**. In this new man, only Christ is all and in all (Col. 3:10-11).

基督也是这团体新人的每一部分，（林前十二 12，）也住在每一部分（众信徒）之内。祂是这新人的内容和实际；这新人是祂这包罗万有之基督的奥秘和讲究。

Christ is also every part of this corporate new man (1 Cor. 12:12) and lives in every part (every member). He is the **content and reality** of this new man. This new man is the mystery and story of Christ, the all-inclusive One.

### 召会享受基督的丰富，成为神的丰满

#### The Church Enjoying the Riches of Christ to Become the Fullness of God

到了以弗所三章，就给我们看见，神是把基督那追测不尽的丰富，分赐到我们里面，使我们能天天享受基督那追测不尽的丰富。所以到了这里，使徒保罗就有一个祷告，求神照着祂荣耀的大能，借着祂的灵，用大能使我们得以加强到里面的人里。我们里面的人，就是我们重生的灵，也就是与圣灵调和成为一灵的灵。神要借着祂的灵，用大能使我们全人得以加强到里面的新人里。这就是说，神要我们不凭着外面天然的人活着，不凭我们的魂活着，不凭我们的心思、意志、情感活着。神要我们全人都进到我们重生的灵里，进到与圣灵调和为一的灵里，也就是进到我们里面的新人里。

Ephesians 3 shows us that **God wants to dispense the unsearchable riches of Christ into us to be our enjoyment day by day**. Therefore, the apostle Paul prayed that God would grant us, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man. Our inner man is our regenerated spirit, which has been mingled with the Holy Spirit into one spirit. God will strengthen us with power through His Spirit into our inner new man. This means that **God wants us not to live by our outward, natural man or by our soul—our mind, will, and emotion. God wants our whole being to enter into our regenerated spirit, into our spirit which has been mingled with the Holy Spirit as one, into our inner new man**.

## 召会与三一神调和为一

### The Church Being Mingled with the Triune God to be One

以弗所四章接着说，这一个身体，就是我们这一班人，只有一位主。我们借着信而受浸，与主有了联结。信是把主接受到我们里面，浸是被浸到祂里面。信是进入，与主有生机的联结。浸是结束、了结我们的一切。最后说到只有一位众人的神与父，就是那超乎众人，贯乎众人，也在众人之内的。

Ephesians 4 goes on to say that **this one Body, which is made up of us, has only one Lord**. We are joined to the Lord through **faith** and **baptism**. Through faith we receive the Lord into us, and through baptism we are immersed into Him. To believe is to enter into and have an organic union with the Lord. To be baptized is to end, to terminate, our all. Finally, this passage speaks of one God and Father of all, who is over all, through all, and in all.

## 召会是基督的新妇

### The Church Being the Bride of Christ

到了第五章，以弗所书再进一步给我们看见，召会不仅是新人，成全神的旨意，召会也是新妇，配偶，使基督得着满足。这样的召会，必定是被三一神所占有、所浸透的。到这时候，我们不仅享受三一神作我们的恩典，作我们的实际，我们也享受三一神作我们的爱，作我们的光。我们活在神的爱中，享受神的爱，我们也活在神的光中，享受神的光。这样，我们一切的生活、为人，就完全正常了。

In chapter 5 Ephesians goes on further to show us that **the church is not only the new man to fulfill God's will but also the bride, the counterpart, for Christ's satisfaction**. To be sure, such a church will have been possessed by and saturated with the Triune God. **At this stage we enjoy the Triune God not only as grace and reality but also as love and light. We live in and enjoy God's love; we also live in and enjoy God's light. In this way all our living and our walk become fully normal.**

## 召会是战士

### The Church Being the Warrior

总结的说，以弗所书给我们看见，召会是基督的奥秘，有基督的生命和性情，与基督一同复活，一同升天；也有基督的大能运行在里面，使召会远超过一切，成为基督的身体，享受基督那追溯不尽的丰富，而成为基督的丰满，基督的彰显，也就是神的丰满，神的彰显。这召会是一个新人，成功神的定旨；也是一个新妇，满足基督的心意；更是一个属灵的战士，抵挡神的仇敌，带进神的国度。这就是基督的奥秘。基督的奥秘就是这样一个奇妙的召会。（圣经中的五大奥秘，四七至五五页。）

In conclusion, the book of Ephesians shows us that as the mystery of Christ, the church has Christ's life and nature and was raised up together and ascended together with Him. Furthermore, the church has the power of Christ operating within her, causing her to be far above all and become the Body of Christ, enjoying the unsearchable riches of Christ to become the fullness of Christ, the expression of Christ, which is also the fullness of God, the expression of God. **This church is the new man to fulfill God's purpose, and she is also the bride to satisfy Christ's heart's desire. Furthermore, she is the spiritual warrior to withstand God's enemy and bring in God's kingdom. This is the mystery of Christ. The mystery of Christ is such a marvelous church.** (The Five Great Mysteries in the Bible, Chapter 4.)

参读：圣经中的五大奥秘，第四章；倪柝声文集第二十四册，第九十六篇；新约总论，第一九四篇。

Reference: The Five Great Mysteries in the Bible, Chapter 4; The Conclusion of the New Testament, Message 194.