

## 神的奥秘 The Mystery of God

读经:

**Please Read the Bible Verses:**

西二 2 下 能以完全认识神的奥秘，就是基督；

Col. 2:2 unto the full knowledge of the mystery of God, Christ,

西二 9 因为神格一切的丰满，都有形有体的居住在基督里面，

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily,

**神的奥秘就是基督**

**The Mystery of God Being Christ**

这就是使徒保罗所传神的奥秘。（林前二 1。）这不是一般所传讲的肤浅启示，乃是隐藏在神里面深处的奥秘。这奥秘不是福音任何一面的皮毛，乃是神全部福音的内在实际。这实际就是基督乃是神的奥秘。

This is the **mystery of God** preached by the apostle Paul (1 Cor. 2:1). This is not the shallow revelation that so many have preached; it is the mystery **hidden in the depths of God**. This mystery is not any superficial aspect of the gospel; it is the **intrinsic reality of the complete gospel of God**. This reality is **Christ as the mystery of God**.

我们若要知道基督如何是神的奥秘，就必须来看歌罗西书头两章。歌罗西书从第一章到第二章，都告诉我们这位基督是怎样的一位。

If we want to know how Christ is the mystery of God, we need to study the first two chapters of Colossians. Colossians 1 and 2 tell us what kind of person Christ is.

**基督是众圣徒的分**

**Christ as the Portion of the Saints**

歌罗西一章十二节说，基督是神给我们众圣徒的分。在旧约里，神将迦南流奶与蜜之地分给以色列各支派。每一支派都得了一分；这一分就成了他们的产业，也是他们的福分。今天在新约里，基督就是神给我们的一分产业，这分产业就是我们所得的属灵福分。

Colossians 1:12 says that **Christ is the God-allotted portion of the saints**. In the Old Testament, God allotted the land of Canaan, the land flowing with milk and honey, to the tribes of Israel; each tribe received a portion. This portion became the inheritance and blessing of the children of Israel. **Today in the New Testament, Christ is our God-given portion as our inheritance. This portion, this inheritance, is the spiritual blessing that we have received.**

**基督是一切受造之物的首生者**

**Christ as the Firstborn of All Creation**

歌罗西一章十五节接着说，基督“是一切受造之物的首生者”。在受造之物中，基督是第一个。这是说到基督在受造之物中居首位。就着基督是神而论，他是创造主；但就着基督是人而论，他也是受造者。他成为人，有分于受造的血肉之体，当然是受造的一部分。在受造之物中，首先的亚当堕落了，才有末后的亚当。如果基督不是受造者，他怎么会成为末后的亚当？他若不是受造者，他就不能成为末后的亚当。亚当这个名词，就是受造的名词。你不能说首先的亚当是受造的，末后的亚当却不是受造的，这是不合逻辑的。

Colossians 1:15 goes on to say that **Christ is “the Firstborn of all creation.”** Christ is the first One among all creatures. This speaks of **Christ having the preeminence among all creatures. With regard to Christ being God, He is the Creator; but with regard to Christ being man, He is a creature.** Since He became a man and partook of the created blood and flesh, to be sure He is part of creation. Among the creatures, after the first Adam fell, there was a **last Adam**. If Christ was not a creature, how could He become the last Adam? If He was not a creature, He could not have become the last Adam. Adam is the name of a created one. You cannot say that the first Adam was created, yet the last Adam was not. To say this is not logical.

**基督是造物主，也是受造之物的维系者**

**Christ as the Creator and the One in Whom All things Cohere**

歌罗西一章十六节告诉我们，基督是万有的创造者。万有无论是在诸天之上的、在地上的、能看见的、不能看见的、或是有位的、主治的、执政的、掌权的，都是在基督人位的能力里被造的。万有都是在基督所是的能力里被造的。一切受造之物，都带着基督内在能力的特征。这一切都是借着他造的，都是为他造的，也都是归于他的。

Colossians 1:16 tells us that **Christ is the Creator of all things**. All things in the heavens and on the earth, the visible and the invisible, whether thrones or lordships or rulers or authorities, were created in the power of Christ's person, in the power of what Christ is. **All creation bears the characteristics of Christ's intrinsic power. All these have been created through Him, for Him, and unto Him.**

**基督是召会身体的头，是元始，是从死人中复活的首生者**

**Christ as the Head of the Church, the Body, as the Beginning, and as the Firstborn from the Dead**

十八节告诉我们，基督又是召会身体的头，是元始，是从死人中复活的首生者。这是说到基督在复活的新造里，就是在召会中居首位。他是身体的头，是元始，是从死人中复活的首生者，就是首先第一个从死里复活的，在召会中居首位。这是说到他和新造的关系。

Verse 18 tells us that Christ is the **Head of the Body**, the **church**; He is the **beginning**, the **Firstborn from the dead**. This means that **in resurrection Christ has the first place in the new creation, the church**. He is the Head of the Body, the beginning, and the Firstborn from the dead, the first to be resurrected from the dead to have the **preeminence** in the church. **This shows us His relationship with the new creation.**

**基督成了赐生命的灵**

**Christ Having Become the Life-giving Spirit**

基督作神的受膏者，为要成功神永远的救赎和计划，就取了两大步骤。第一，他先以神的身份成为肉体，成为人，（约一 1，14，）就是末后的亚当，（林前十五 45 下，）好为我们受死成功救赎。（来九 26~28，十 12。）第二，他这末后的亚当又藉着死与复活，成了赐生命的灵，（林前十五 45 下，）好进到里面，（约十四 20，）作我们的生命，（西三 4，）活在我们里面，（加二 20，）使我们活出他来。（腓一 20~21。）

In order to accomplish God's eternal redemption and plan, Christ as God's Anointed took two great steps. **First, as God He was incarnated to become a man** (John 1:1, 14), **the last Adam** (1 Cor. 15:45b), **that He might die and accomplish redemption for us** (Heb. 9:26-28; 10:12). **Second, through death and resurrection He as the last Adam became a life-giving Spirit** (1 Cor. 15:45b) **that He may enter into us** (John 14:20) **to be our life** (Col. 3:4) **and to live in us** (Gal. 2:20) **that we may live Him out** (Phil. 1:20-21).

藉着这两大步骤，基督经过了成为肉体，尝尽了人生寒霜，并且死而复活。他从神成为人，又从人成为灵。这样，他就作成了神永远的救赎，并神全备的救恩，以完成他为神所膏的使命。

By these two great steps Christ passed through incarnation and tasted all the sufferings of human life; then He died and was resurrected. From being God He became a man, and from being a man He became the Spirit. **Thus He accomplished God's eternal redemption and full salvation to carry out the commission for which He was anointed by God.**

**基督是我们的生命**

**Christ as Our Life**

歌罗西三章四节更进一步告诉我们，这位包罗万有、作神彰显的基督，乃是我们的生命。这不是客观的，乃是主观的，是在我们里面的。这位基督现今坐在神的右边，（一，）是在天上，但他又在我们里面，作我们的生命和一切。这实在是太深奥了！太荣耀了！这生命就是神的生命，包括神一切的丰富。我们凭这生命活着，就得享受神的一切！

Colossians 3:4 goes a step further to tell us that this **all-inclusive Christ**, who is **God's expression**, is **our life**. This is not objective but subjective. It is something within us. **Now this Christ is sitting at the right hand of God (v. 1) in the heavens, but He is also within us as our life and everything.** This is truly too mysterious and too glorious! **This life is the life of God, including all the riches of God. When we live by this life, we enjoy everything of God.**

**基督是新人——召会——的一切**

**Christ as Everything to the New Man, the Church**

接着，三章十至十一节告诉我们，这位包罗万有、在我们里面作生命的基督，使我们成为一个团体的新人。这新人乃是由有他作生命的众圣徒所组成的。这新人的内容不是我们天然的人，不是希利尼人，不是犹太人；不是中国人、美国人、德国人、日本人，也不是菲律宾人、马来西亚人。这新人的内容乃是那是神的奥秘、在众人里面作生命的基督。他是这新人的生命，也是这新人的一切。（圣经中的五大奥秘，二七至三一、三六、至三九页。）

Following this, 3:10-11 tells us that **this all-inclusive Christ who is life within us makes us a corporate new man. This new man is composed of all the saints who have Him as life.** The content of this new man is not our natural man: not Scythian or Jew or Chinese or American or German or Japanese or Filipino or Malaysian. **The content of this new man is Christ, who is the mystery of God and who is the life in all men. He is the life of the new man, and He is everything to the new man.** (The Five Great Mysteries in the Bible, Chapter 3.)

参读：圣经中的五大奥秘，第三章；在基督里得丰满与凭着灵而行，第二篇。

Reference: The Five Great Mysteries in the Bible, Chapter 3.