

10/6-12#28 **The Mystery of God—Christ:** I. In the Bible a mystery refers not only to things that are hidden and unknown but also to things that are hidden in God's heart; this is the principle concerning the mysteries mentioned in the Bible. Col. 2:2 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ. 4:3 Praying at the same time for us also, that God would open to us a door for the word, to speak the mystery of Christ (because of which also I am bound). II. Colossians 2:2 says, "The mystery of God, Christ"; the mystery of God is manifested in Christ, so Christ is the mystery of God. III. There are five great mysteries in the Bible: A The mystery of the universe is God, who is the meaning and purpose of the universe. B The mystery of man is also God. C The mystery of God is Christ. D The mystery of Christ is the church. E The mystery of the church is the organism of Christ, the Body of Christ as the enlargement of Christ. IV. In Ephesians mystery is a crucial word: A In eternity God planned a will, but it was hidden in Him; it was a mystery. Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself. B God's hidden purpose is the mystery, and the unveiling of this mystery in the mingled spirit is the revelation of the mystery. Eph. 3:5 (...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. C God's mystery is His hidden purpose, and with this mystery there is an economy—the economy of the mystery. D Christ is a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ. Eph. 3:5 By which, in reading it, you can perceive my understanding in the mystery of Christ, E Christ and the church as one spirit are the great mystery. V. The all-inclusive Christ is the mystery of God: A God Himself is a mystery, and Christ is the mystery of this mystery. B "The mystery of God" indicates something incomprehensible and inexplicable. C As the mystery of God, the all-inclusive, extensive Christ is the definition, explanation, and expression of God—the Word of God: John 1:1 In the beginning was the Word,

and the Word was with God, and the Word was God. 14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality. 1 Although God is infinite and eternal, without beginning or ending, He also has a history, a story. 2 The all-inclusive, extensive Christ—the mystery of God, the mysterious story of God—is the history of God. 3 God's history refers to the process through which He passed in Christ so that He may enter into us, and we may be brought into Him; this process includes incarnation, human living, crucifixion, resurrection, ascension, glorification, and enthronement. D In this all-inclusive, extensive Christ as the mystery of God, all the treasures of wisdom and knowledge are hidden: Col.2:3 In whom all the treasures of wisdom and knowledge are hidden. 1 Wisdom is related to our spirit, and knowledge is related to our mind. Eph.1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him, 2 God is the unique source of wisdom and knowledge. Rom.11:33 Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways! 3 This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church. 4 Wisdom and knowledge also refer to all the "stories" of God. 5 All the wisdom and knowledge pertaining to God's stories are hidden in Christ, who is the mystery of God. VI. As the mystery of God, Christ is the embodiment of the fullness of the Godhead: Col.2:9 For in Him dwells all the fullness of the Godhead bodily, A All the fullness of the Godhead refers to the entire Godhead, the complete God: 1 The word Godhead refers to deity and strongly indicates the deity of Christ. 2 Since the Godhead comprises the Father, the Son, and the Spirit, the fullness of the Godhead must be the fullness of the Father, the Son, and the Spirit. 2Cor.13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all. 3 For Christ to be the embodiment of the fullness of the Godhead means that the fullness of the Triune God dwells in Christ in a bodily form: a This implies the physical body that Christ put on in His humanity, and it indicates that all the fullness of the Godhead

dwells in Christ as the One who has a human body. **b** Before His incarnation the fullness of the Godhead dwelt in Christ as the eternal Word, but it did not dwell in Him bodily. **c** After He became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in Him in a bodily way, and in His glorified body now and forever it dwells. **B** Fullness in Colossians 2:9 refers not to the riches of God but to the expression of the riches of God: **1** The riches are the quantity of an object, whereas the fullness is the flowing out, the overflow, of the object to become the expression of the object. **2** What dwells in Christ is not only the riches of the Godhead but also the expression of the riches of what God is: **a** God's fullness is the overflow of His riches, and this overflow is God's expression. **b** The fullness of the Godhead is the expression of the Godhead, the expression of what God is. **3** The Godhead is expressed both in the old creation, the universe, and in the new creation, the church. **c** When the Son of God was incarnated as a man, with Him was the fullness of God, and of this fullness we have all received: John 1:16 For of His fullness we have all received, and grace upon grace. **1** In John 1:16 grace does not refer to the riches of grace but to the fullness of grace; the riches of grace are in God, but the fullness of grace is in Christ Jesus. **2** The grace we receive is the fullness of grace; beginning from the time we are saved, we may receive grace upon grace. **3** The phrase grace upon grace in John 1:16 can be compared to the rolling waves of the sea that come in wave upon wave without ceasing.

VII. As believers in Christ, we are made full in Christ, in whom all the fullness of the Godhead dwells bodily; Col. 2:10 And you have been made full in Him, who is the Head of all rule and authority. **A** The Greek word translated "full" in verse 10 implies completion, perfection. **B** Because all the fullness dwells in Christ and because we have been put into Him, we have been made full, filled with the divine riches: Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel. **1** All those who believe in Christ have been put into Christ; therefore, we are identified with Him and are one with Him. **2** We the believers have been put into the all-inclusive, extensive Christ, identified

with Him, and joined to Him as our Husband; hence, we are one with Him. **3** Because we are one with Christ, we partake of all that He has accomplished, obtained, and attained; we inherit all that Christ has experienced and passed through, receiving all that He is and has. **4** All that He has passed through is now our history, and all that He has obtained and attained is our inheritance. **5** The result is that all that He is and all that He has belong to us, and all that He has experienced has become our history. **c** We need to have a full realization of what we have in Christ and to exercise faith to partake of all that is ours in Christ. **d** Because this fullness is all-inclusive, it accomplishes everything for us, it fully satisfies and supplies us, and it makes us full, perfect, and complete. **e** We have the all-inclusive, inexhaustible fullness that dwells in Christ bodily, and in Him we are made full. **Testimony Eph. 3:5** 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, God's hidden and predestined will is a mystery. The unveiling of this mystery within our mingled spirit is the revelation of the mystery. Since I was a child, I attended church meetings, but I did not have the concept of living the church life. I thought it was enough just to go on Sundays and pray to the Lord when I had a need. However, after coming to the church in Kobe, my church life was recovered. Not only on the Lord's Day, but also during the weekdays I meet and gather with the brothers and sisters. By exercising my spirit to call on the Lord's name, read His word, and fellowship, I enjoy it very much. I also began to talk with the Lord more often in my daily life. One time, while traveling on a train, I was calling on the Lord's name in my heart and asked Him what the mystery of God's economy was that the brothers and sisters often spoke about. Suddenly, the veil was taken away, and I was enlightened: *"The mystery of God is Christ, and the mystery of Christ is the church. The goal of your life is Christ and the church."* Although there were many people on the train, it felt as if it were only the Lord and me. I was so moved that I wept, praying, ***"Lord, You are the meaning of my life. I consecrate my whole life to You and to God's economy."*** Through that prayer, by the Lord's mercy, I am still in the church life today, and I give thanks that I am walking on God's ordained way!