

第五課：歌羅西書二6-23【基督裏的豐盛】

I. 結構

- A. 保羅在前文指出基督的超越和崇高（在天父的計劃、救贖和信徒成長中），這裏進入本書的中心：歌羅西教會面對的挑戰
- B. 因著基督為他們受死和復活，他們的罪得到赦免和靈介的自由，他們只需要繼續的依靠基督，不需要跟隨人的傳統來追求成熟
- C. 分段

要在基督裏生活	西二6-7
提防虛妄的哲學	西二8-23
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- D. 歌羅西書二6-7可以說是全書的中心：

- 你們既然接受了：平行
- 就當遵他而行：命令
- 生根：對命令的解釋

你們既然接受了主基督耶穌、就當遵他而行。在他裡面生根建造、信心堅固、正如你們所領的教訓、感謝的心也更增長了。 【西二6-7】

So then, just as you received Christ Jesus as Lord, **continue to live your lives in him**, *rooted and built in him*, *strengthened in the faith* as you were taught, and *overflowing* with thankfulness.

【NIV】

II. 要在基督裏生活（西二6-7）

- A. 「既然」的意思是「怎樣」；「就當」的意思是「就當照樣」
- 『你們怎樣接受了基督耶穌為主，就當照樣在祂裏面行事為人』
 - 「行事為人」在西一10已經出現過（好叫你們行事為人對得起主、凡事蒙祂喜悅、在一切善事上結果子、漸漸的多知道上帝。）
 - 即然與基督聯合，就要在基督裏生活，但怎樣生活才算是在基督裏面行事為人呢？保羅在第三至四6有詳細的教導，但他在西二7先簡單的解釋
 - 「在基督裏扎根、建造」
 - 扎根：詩一、五十二8、九十二12-14
 - 建造：林前三10，12，14、弗二19-21
 - 「信心堅定」

- 被建立、被堅定
 - 信心：不單是我們自己的信心 (your faith) ，更是信仰的內容 (the faith)
 - 「滿有感謝的心」
 - 從三個被動詞變成主動詞
 - 感恩 (敬拜) 的生命就是成熟的生命
- B. 和西一10下至2上的互相呼應

在一切善事上結果子	生根
漸漸的多知道上帝	建造
得以在各樣的力上加力	信心堅定
感謝父	滿有感感謝的心

Colossians 2:6-15

6a accordance
b Exhortation
7a means
b list
c list
d accordance
e list: summary/goal

Therefore, just as you received Christ Jesus the Lord, **continue to walk in him,**
[1] rooted and
[2] built up in him and
[3] established in the faith,
just as you were taught,
[4] abounding in thanksgiving.

8a Warning
b means
c source
d expansion
e contrast (to 8d)

See to it that no one takes you captive by means of empty and deceitful philosophy according to human tradition, according to the elemental spirits of the world and not according to Christ.

9 basis
10a expansion
b description

For in him all the fullness of deity dwells bodily, and you have been filled in him, who is the head of every ruler and authority.

11a Assertion
b means
c explanation

In him you were also circumcised with a circumcision not performed by human hands,
in the putting off of the body of flesh,
by the circumcision of Christ,
when you were buried with him in baptism,
in whom you were also raised
through faith in the work of God,
who raised him from the dead.

12a time
b progression
c means
d description

13a concession
b Contra-expectation
c cause

And you, who were once dead in your transgressions and in the uncircumcision of your flesh, **God made alive with him,**
having forgiven us all our transgressions,
by expunging the written decree that is against us,
together with its regulations,
which opposed us, and
this he took from among us,
nailing it to the cross.

14a expansion
b association
c description (of 14a)
d event
e means

15a time
b Event
c means

When he disarmed the rulers and authorities, **he boldly made a spectacle of them,**
by triumphing over them in him.

III. 提防虛妄的哲學 (西二8-23)

A. 第一次警告 (西二8-15) 【對虛妄哲學的批判】

- 要謹慎 (see to it)，不要被擄去
- 假教師 (西二8)
 - 他的理學、虛空的妄言 (empty and deceitful philosophy)
 - 虛妄在那裏？是作奸犯科的事嗎？他們的教導建基在那裏？
 - 照著基督對比照著人的傳統：那一個是永恆？那一個容易聽入耳？
 - 人的智慧和經驗有什麼問題？
- 基督完全的神性 (西二9)
 - 只有在基督裏才找到豐盛的源頭；還有什麼缺乏呢？
 - 天父的心意是要藉基督耶穌成就救贖：

因為父喜歡叫一切的丰盛、在他裡面居住。 【西一19】

除他以外、別無拯救。因為在天下人間、沒有賜下別的名、我們可以靠著得救。 【徒四12】

- 為甚麼有些信徒會覺得不夠、要另找途徑呢？會出問題嗎？
- 保羅說：既然一切丰盛都在基督裏，為何要被人的小學騙去呢？
- 信徒與基督的聯合 (西二10-15)
 - 在基督裏才得丰盛 (西二10)
 - 熟悉聖經？好的事奉？領多人信主？
 - 不同的翻譯：‘you are complete in him’ ‘in him you find your own fulfillment’ ‘in Christ you have been brought to fullness’
 - 與基督同死、同復活 (西二11-12)
 - 「人手的割禮」和「基督使我們脫去肉體情慾的割禮」有何不同？
 - 保羅提到兩個割禮的意思是：信徒從基督的割禮（死）中受了割禮 (believers are circumcised by Christ's own circumcision, i.e. his death)

豈不知我們這受洗歸入基督耶穌的人、是受洗歸入他的死麼。所以我們藉著洗禮歸入死、和他一同埋葬。原是叫我們一舉一動有新生的樣式、像基督藉著父的榮耀、從死裡復活一樣。

【羅四六3-4】

- 分享基督的勝利 (西二13-15)
 - 從死到生的轉捩點在那裏？ (西二13)
 - 「塗抹」：cancel；上帝把那攻擊我們的字據放到那裏？

- 得勝的源頭在十字架
 - 思想
 - 偶像的欺騙 (Deception of Idols)
 - 保羅一開始就指出要認定基督是主，假師傅的錯誤是以次要的取代了基督 (詩十六4上：以別神代替耶和華的、他們的愁苦必加增。)
 - 罪與疚 (Sin and Guilt)
 - 不要被我們的罪與疚奪去得勝的確據，因基督在十字架上的救恩已經成就了；我們不需要在基督的豐盛以外尋找贖罪的途徑
 - 割裏與新群體 (Circumcision and the New Community)
 - 上帝在舊約向以色列人定割禮為祂子民的表記，現在基督的死成就了上帝子民的成就；我們需要懂得審時度世，認識上帝在不同時代的新作為
 - 割禮在當時成為個人與群體認同的條件，我們今天會因與別人認同而妥協嗎？
- B. 因為基督的超越與全備，保羅在跟著的三個警告中指出信徒在基督裏得勝的生命表彰，不需要被人的說話迷惑

Colossians 2:16-23				
16a	Exhortation	Therefore, do not let anyone judge you		
b	realm		[1] in	food and in drink, or
c	list		[2] in regard to	a festival,
d	list		[3]	a new moon, or
e	list		[4]	sabbaths.
17a	description (16b-e)			These are a shadow of things to come, but
b	contrast			the substance belongs to Christ.
18a	Exhortation	Let no one condemn you		
b	means	[1] by insisting on	self-humiliation and	
c	means	[2]	the worship of angels,	
d	description		entering into these things that he has seen,	
e	description		conceited without reason by his carnal mind, and	
19a	description		not holding fast to the head,	
b	source		from which the entire body,	
c	means		nourished and	
d	action		united through the joints and ligaments,	
20a	condition	If you have died with Christ		grows with a growth from God.
b	separation	to the elemental spirits of the world,		
c	Question	why,		
		as though you were still alive to this world,		
		do you submit to its regulations:		
21a	illustration	[1] do not handle,		
b	list	[2] do not taste,		
c	list	[3] do not touch,		
22	description			all these, related to things that are destined to perish with use,
	description			according to human commands and teachings?
23a	description			These rules have no value in restraining the gratification of the flesh,
b	concessive			even though they have an appearance of wisdom
c	cause			with their [1] self-imposed worship,
d	list			[2] self-humiliation, and
e	list			[3] harsh treatment
				of the body.

C. 第二次警告（西二16-17） 【對食物和節期的批判】

- 食物和節期只是後事的影兒（shadow : not reality / substance）

律法既是將來美事的影兒、不是本物的真像

【來十1上】

D. 第三次警告（西二18-19） 【對苦行和異象的批判】

- 「故意謙虛、和敬拜天使」：self-humiliation and the worship of angels
- 「這等人拘泥在所見過的，隨著自己的慾心、無故的自高自大」：高舉個人的屬靈經驗而自高
- 結果是基督身體的分裂

E. 討論的結束（西二20-23） 【對律法主義的批判】

- 律法主義是人的傳統，只是世上的小學；有需要從基督的豐富中回頭嗎？
- 「照人所吩咐所教導的」是什麼意思？
- 律法主義的教導好聽，但卻是行不出來或行出來也沒有用；但其中最大的問題還是它使人自高自大

IV. 功課

A. 細讀歌羅西書三1至四1