**Introduction**

You live differently based on where you are. Isn’t it true, that we act differently, we conduct ourselves differently based upon where we are? We speak very differently when we’re at home than we do at an important work meeting. We act differently when we’re in a library or a cafe than we do at a family gathering. When we grieve at the funeral of a loved one, we speak quite differently than we do when we’re celebrating a wedding. Where we are, where we find ourselves at any given time, greatly influences the way in which we live.

你生活方式的不同，是根據你住在什麼地方。不是這樣嗎？我們有不同的行為，不同的處事方式，是根據我們所在的地方？我們在家裡面講話的方式和我們在一個重要工作會議是有很大不同的。

Paul’s letter to the Colossians has much to say to us. Colossians informs us not only how we should live, but also what Jesus has done for us. This letter was written while Paul was imprisoned in order to encourage the Church in Colossae with doctrinal exhortation for life. The Church had been dealing with some kind of mystical cult involving both a return to the Old Testament’s liturgical calendar and the worship of angels. This mystical movement apparently was imposing human traditions, human sensibilities onto the worship of God. And so Paul writes this letter to show how the Gospel frees us from sin, from false religion, and false worship. But throughout this letter, Paul not only focuses on *what* Jesus has done for us and *how* we should live in light of it. This letter also tells us about *where* we Christians really are and why it matters.

保羅寫給哥羅西教會的信就是在對我們講這些。哥羅西書不但告訴我們，我們應該要如何生活，還告訴我們耶穌為我們做了什麼事。這封信是保羅在監獄裡寫的，為了要用教義性的勸戒來鼓勵哥羅西教會的生活。

教會一直在面對某種神秘的宗教，牽涉到回轉到遵行舊約禮儀的節日，以及對天使的崇拜。這種神秘的運動，顯然是把一種人為的傳統，人的喜好加入了對神的敬拜中。所以，保羅寫了這封信，解釋福音把我們從罪，和從假宗教中釋放出來了。

但是整篇書信中，保羅不僅把焦點放在，耶穌已經為我們所成就的事上，並且告訴我們要如何生活在這樣的亮光下。這封信也告訴我們：做一個基督徒是在什麼地方，並且這為什麼是一件 重要的事。

Christian, we too need this letter. We need Paul’s doctrinal exhortation for our life together in this fallen world. We are prone to wander off spiritually, and we need to be reminded again and again of God’s grace, our life in Christ, and how we ought to live. So as we consider God’s Word this afternoon, let’s ponder over this main idea before we dive in: Because you are in Christ, let your life reflect the reality of where you are. We’ll see why this main idea is true from our text by asking and answering three questions from our text: 1) Where are you? 2) What are you seeking? 3) Where are you going?

基督徒，我們需要這封信。我們需要保羅的教義勸戒，教導我們所有的人要如何生命在這個墮落的世界中。我們很容易就在屬靈上走偏了路，我們需要一再地被提醒，關於神的恩典，關於我們在基督裡的生活，以及我們應該要如此生活。

因此，當我們今天下午來讀神的話的時候，在我們進入經文之前，讓我一同思想這個主要的觀念：因為你是在基督裡的，讓你的生活反應出你在那裡的真實性。我們將看到這個主要的思想，的確是從這一段經文來的，經文問了我們三個問題：1）你在那裡？2）你在尋求什麼？3）你朝什麼方向走？

**1- Where are you? (3:1-4) 你在什麼地方**

Notice the first thing Paul says. Look down at your Bibles at verse 1. “If then you were raised with Christ…” Now when we hear the word “if,” we may be thinking that this has some conditionality with it, as if Paul were saying that “if perhaps” or “maybe you were raised with Christ.” However, when Paul says “if” here, he is using what’s called a first class conditional. In other words, Paul is assuming that this is true. We could translate it, “*Since* you have been raised with Christ,” or “If you have been raised with Christ (*and you have been*)…” This is confirmed with how Paul addresses this Church, as those who *are* in Christ (1:2).

注意保羅首先說的是什麼。你的聖經的第一節經文：「你們若真與基督一同復活…」。當我們聽到「若」這個字，我們也許會認為這含有某種條件，好像保羅在說：「如何這樣」或「也許你與基督一同復活」。然而，保羅在這裡說「若」，他是在用一種文法，叫做第一條件性用語。換言之，保羅是在確認這是真實的。我們可以翻譯為「既然你已經與基督一同復活了」或「如果你已經與基督一同復活，你已經如此…」這是與保羅在1:2節向教會問安的說法是一致的：在基督裡有忠心的弟兄。

So what does this mean? Christian, you are raised *with* Christ. That’s where you are. But this raises the question: how? How was I raised with Christ? What does this entail? The context of the whole letter gives us some answers. Paul says in Colossians 1:12-13 that those who believe are made partakers of the heavenly inheritance, and are transferred into Christ’s Kingdom of Light. And this we have because Jesus our Lord redeemed us, he saved us by his cross, having dealt with all our sins and having lived righteously for us (Col. 1:14; Rom. 5:12-21). Paul says we receive this amazing grace from God through faith (2:6-7), and that it is through faith that we receive all the truths that our baptism signified and sealed (2:11-12). But notice especially the connection Paul makes throughout this letter. Christians, having believed in Jesus Christ, you are now *united* with Christ. This is why Paul can say that the saints are *in Christ* and *in Colossae*. Because, through faith, the truths of our baptism are shown forth in us. We are united to Jesus Christ so much so that Paul says that when Christ died, we died in him. When Christ was buried, we were buried with him. When Christ rose again from the dead, we also rose again with him to a new life. Paul in verse 1 assumes that all of this is true, and this is the foundation, the basis, the rationale for what he says next.

這是什麼意思呢？基督徒，你是與基督「一同」復活。這就是你所在的地方。但是，這造成一個問題：如何一同復活？我如何與基督一同復活？這是什麼意思？整封信提供給我們一些答案。保羅在哥羅西書1:12-13節說，那些相信的人，成為屬天產業的繼承人，並且被轉移到基督光明的國度。我們能有這些，是因為我們的主耶穌救贖了我們，祂藉著祂的十字架拯救了我們，解決了我們所有的罪，並且為我們活出了義（西1:14；羅5:12-21）。保羅說，我們是藉著信心（2:6-7）從神那裡得到了這奇異的恩典，並且是藉著信心，我們得著了所有的真理，這些是我們所受的洗禮所象徵的和做了印記的（2:11-12）。

但是特別要注意的是，保羅在整篇書信中所用的連結。基督徒，已經信耶穌基督了，你現在就是與基督一同聯合的。這就是為什麼保羅可以說，在哥羅西的眾聖徒是在基督裡的。因為，藉著信心，我們所受的洗禮的真理向我們表明了這些。

我們與耶穌基督一同聯合，就如同保羅說，當基督死的時候，我們在祂裡面也一同死了。當基督被埋葬的時候，我們也已經與祂一同埋葬了。當基督從死裡復活的時候，我們也一同與祂復活，得著了新的生命。保羅在第一節，理所當然地認為這些都是事實，並且這是他下面所要說的事的一個根基，基礎，和理由。

We may be reminded of Paul’s words to the Romans in Romans 6:1-6, where he says, “What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it? Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.” And so this passage asks: Where are you? If you have trusted in Jesus, you are in him. You are raised with Jesus Christ and you are with him where he is.

我們也許需要記得，保羅在羅馬書6:1-6節所說的話，他在那裡說，「**6** 這樣，怎麼說呢？我們可以仍在罪中，叫恩典顯多嗎？2 斷乎不可！我們在罪上死了的人豈可仍在罪中活著呢？3 豈不知我們這受洗歸入基督耶穌的人，是受洗歸入他的死嗎？4 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。5 我們若在他死的形狀上與他聯合，也要在他復活的形狀上與他聯合。6 因為知道我們的舊人和他同釘十字架，使罪身滅絕，叫我們不再作罪的奴僕，」

這樣，這段經文在問，「你在那裡？」如果你已經信耶穌了，你就在祂裡面。你已經與耶穌基督一同復活了，並且你與祂一同在祂所在的地方。

But this still raises the question. How? How can Paul say that we’re raised with Christ when we’re still here? We’re here and we’re getting older. Where is this resurrection life? Why can’t I seem to see it? I don’t feel like I’m with Christ. Why is it that I only seem to see my sinful existence?

但是，這裡仍然有一個問題？如何是這樣的？保羅為什麼可以說我們與基督一同復活，但是我們仍然還在這裡呢？我們在這裡，我們會變老。這個復活的生命在什麼地方呢？為什麼我好像看不到它呢？我感覺不到我是與基督一同的。為什麼我看到的都是我的罪的存在呢？

Paul is speaking here of Spiritual realities. And when I say Spiritual, I mean those things which pertain to the Holy Spirit and his work. Paul says in Colossians 1:13 that God delivered us from being under the kingdom of darkness - from sin, the misery of sin, enslavement to sin, and from being under the tyranny of the devil. We have been delivered from that to be citizens of the Kingdom of Christ, sons and daughters of the living God. This is who we really are now. God has given us a new life. He has taken us out from under the dominion of sin. He has given us new hearts, a new home, and a new family as the children of God. The Gospel of John 3:1-15 shows us that God does this, applies the redemptive work of Christ to us, by His Holy Spirit who breathes in us new life (Ezekiel 36-37).

保羅在這裡所說的是聖靈的事實。當我說屬靈的，我的意思是所那些關於聖靈和聖靈的工作的事。保羅在西1：13節說：神救我們脫離黑暗的國度-從罪，從罪的痛苦中，從罪的奴役中，從邪惡的暴力下拯救出來。我們已經從那些地方被拯救出來，成為基督國度的子民，永活的神的兒女。這是我們真實的所是。神已經賜給我們一個新的生命。祂已經把我們從罪的統治下拯救出來了。祂已經賜給我們一個新的心，一個新的家，一個作為神兒女的家。約翰福音3:1=15節，告訴我們，神把基督的拯救工作施行在我們身上，祂藉著聖靈，在我們裡面賜給我們一個新的生命（結36-37）。

So we, by the Holy Spirit’s uniting us to our Lord Jesus, are really raised to new life, even while we get older and wither away. And in this new life, the only death we look ahead to is our final death to sin, whether it happens when we breathe our last breath, or upon the return of Jesus. This reality, of resurrection with Jesus, will be fully realized when he returns, but it isn’t only a future event. It’s not only something we’re looking forward to. This is something with present significance. Paul says that we are so wrapped up in Jesus, so closely united to him by the Spirit, that we are *presently* with Christ even while we are right here.

所以，藉著聖靈把我們和主耶穌聯合在一起，就真實地復活有新生命了，即使我們會變老，漸漸枯萎。並且，在這新生命中，我們唯一盼望的死亡，就是最後向罪的死，當我們呼吸最後一口氣的時候所發生的事，或是在耶穌再來的時候發生的事。這個事實，與耶穌一同復活的事實，將會在祂再來的時候完全實現，但是這不是一件未來發生的事。這不僅是一件我們盼望要發生的事。這是一件在現在就是重要的事。保羅說，即使是現在此時此刻，藉著聖靈，我們是與基督緊密地聯合在一起的。

So where are you? Dear Christian, you are raised with Christ. That is *where* you are. But if we’re with Christ, if we’re so united to him that that’s where we truly are, how should we live? How should our *whereabouts* influence the way we act? This brings us to our second question:

所以，你現在在那裡？親愛的基督徒，你們一經與基督一同復活了。這是你所在的地方。但是，如果你是與基督一起的，如果我們是這樣與祂聯合的，真實的聯合，那麼我們要如何生活呢？我們在那裡，會如何影響我們的行為呢？這把我們帶到下一個問題：

**2 What are you seeking? (3:1-2, 5) 你在追求什麼？**

As those who have been raised with Christ, you are called to seek and to set your mind on the things that are above (3:1-2). What are the things above? Notice how Paul describes them.

Positively, they are the things where Christ is, who is sitting at the right hand of God. In other words, the things that are above are those things associated with King Jesus - his resurrection and conquest of sin and death, his rule over the entire universe, his Kingly demands and commands. It is his glory, his kingdom, his character.

你是與基督一同復活的人，你就被呼召要追求，並且把你的心思意念專注在天上的事情（3:1-2）。什麼是天上的事？注意，保羅如何描述這些事情。

正面的說，這些事情就是基督所在的地方，祂坐在神的右手邊。換言之，「天上的事」就是那些與君王耶穌有關的事-祂的復活和征服了罪和死我，祂的統治整個宇宙，祂作為君王發出的要求和命令。這是祂的榮耀，祂的國度，祂的本質。

But Paul also tells us more about what the things above are, by what he contrasts them with. Verse 2 says, “Set. Your mind on the things above, not on things of the earth…” Now Paul here is not saying that we’re to reject our physical, creaturely reality. He’s not saying we’re to run away to a monastery and have nothing to do with the broader culture.

但是，保羅也告訴我們，更多關於地上的事，祂用對比的方式告訴我們。第2節說：「不要思念地上的事」保羅在這裡不是說，我們要排斥我們物質的，受造的事實。他不是說，我們要跑到修道院去，遠離塵世文化。

The things of the earth are not physicality or human nature. The things of the earth are sin, as Paul tells us in verse 5. So by contrast, if the things of the earth are sins, then the things above having to do with Christ are virtues. The things above are purity, love, truth, faithfulness, patience, contempt, peace, pure worship, confession and conviction of the truth. These are the fruits of the Spirit of Christ.

**地上的事，不是屬物質的或屬人類本質的。地上的事是指罪，如同保羅在第5節說的。所以，藉著對比，地上的事是指罪，那麼天上的事，就是與基督有關的好行為。這些天上的事是純淨的，愛，真理，信實，耐心，知足，平安，純淨的敬拜，對真理的宣告和確信。這些都是基督的靈結出的果子。**

So what does this mean? Christian, since you are raised wit hChrist and that is where you are, you are called to fixate not only your outward conduct, but your inner thoughts, hopes, and desires on Christ, on those things agreeable to his will. As those who follow the one who perfectly meditated on God's Word for us, as Psalm 1 foretells of Christ, so also you must set your minds on the things above, on the Word of your risen King. You have the high and marvelous calling of those who, “...present your bodies as a living sacrifice, holy and acceptable to God…” and who are to, “...be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.” (Rom. 12:1-2) So Christian, you must be seeking after the things above, to love them and practice them in your life.

所以這是什麼意思呢？基督徒，既然你已經與基督一同復活了，那是你所在的地方，你被呼召出來，不僅要把你外在的行為專注在那些與基督相合的事情上，也要把你的內在的思想，盼望和慾望都專注在基督上。

就好像那些跟隨耶穌，祂為了我們的緣故終日默想神的話，如同詩篇1所指向基督一樣，你們也要把你們的心思意念專注在天上的事，專注在復活的君王的話上面。你領受的呼召是超越的，驚人的：「把你的身體獻上當作活祭，是聖潔的，是神所喜悅的…」你要「心意更新而變化，叫你們察驗何為神的善良、純全、可喜悅的旨意。」（羅12:1-2）。所以，基督徒啊，你必須追求天上的事，愛它們，並且應用在你的生活中。

But Paul also tells us that there is something else we should be seeking, doesn’t he? Look down at verse 5. Paul says, “Therefore, put to death your members which re on the earth…” Christian, you must seek to kill sin in your life. Here, Paul especially highlights sexual sin. Notice in verse 5 he lists 5 terms, all of which are associated with sexual sins. Paul is being comprehensive here. Any kind of impurity, whether it is an action, a thought, an attraction, or an attitude, must be put to death if it is against God’s Word. We must be seeking the ways we can anticipate temptation, know how to respond, and avoid tempting situations, both ahead of time and as they happen. A few texts may come to mind and are certainly worthy of our meditation this evening, of Christ’s words in Matthew 5:27-30, and how he for us victoriously resisted sin in Luke 4:1-13.

但是，保羅還告訴我們，有另外一件事，我們必須追求的，他不是這樣說嗎？請看第5節。保羅說：「所以，要治死你們在地上的肢體…」基督徒啊！你必須追求治死你生活中的罪。這裡，保羅特別地強調：淫亂的罪。注意，他在第5節列出了五件事，都與淫亂有關。保羅的說法是全面的。任何一種的不潔淨，不論是行為上的，還是思想上的，或是吸引力的，或是一種態度，都必須治死，如果是與神的話相違背的。

我們必須盡力追求不受試探，知道要如何去回應，並且避免進入試探的環境，不但在發生時，還是在事先。我們想到一些經文，特別值得我們今天晚上去默想的，就是基督在碼頭福音5:27-30節，所講的話，以及在路加福音4:1-13節，祂如何勝過這樣的罪。

But Paul says something more here. There is another category of sin he calls us to put to death. Covetousness. But notice what he says here, and it's so easy to miss. Paul connects covetousness to the previous list by that simple words “and.” This connecting word is significant. Covetousness, which is idolatry, is not something unrelated to sexual immorality. These sins are quite closely connected. And don’t we know this to be true? What is sexual sin but the covetous notion that we should have what we want, in the way we want it, precisely when we want it, no matter who says otherwise?

但是，保羅在這裡還提到一件事。這裡有另外一種罪，他呼召我們要治死的。「貪婪」。但是注意他這裡所說的，是很容易就會被忽略的。保羅把「貪婪」與前面的項目連在一起，他用了「和」這個字。這個連接詞是非常重要的。「貪婪」就是拜偶像，不是與淫亂沒有關係的。這些罪都是關係緊密的。難道我們不知道真是如此嗎？淫亂就是貪婪的意思：我們要得到我們想要的，按照我們的方式得到它，就在我們所想的時間得到它，不管其他人不同意？

Friends, that is not only a definition of what covetousness looks like, it is the very heart of idolatry! Paul is getting at those subtle ways we begin to think of ourselves, of our desires, as more important, noteworthy, or even right, than God’s will for us. This is autonomy, discontentment. This is a heart that desires independence from God. This is idolatry. We could spend all evening dissecting all the ways in which our sin and the sins we sadly still cherish are really manifestations of covetousness, discontentment, and idolatry. But we must remember, even as we seek to, with the Spirit’s help, kill sin, we must remember that Christ has already set us free from them. We are already dead to sin even as we struggle with it.

朋友們，這不僅是「貪婪」的意思所描述的，這是淫亂的核心！保羅這種細膩的說法，讓我們開始檢視我們自己的慾望，是否重要到一個地步，甚至高過神對我們的旨意。這是一種獨立自主，不滿足。這是一種想要獨立自主離開神的心。這是淫亂。我們可以花整個下午，仔細的分析我們的罪，我們仍然可悲地追求的那些罪，其實都是貪婪、不滿足和淫亂的表現。但是，即使我們靠著聖靈的幫助追求治死罪的時候，我們必須記得，記得已經把我們拯救出來了。當我們在掙扎的時候，我們已經對罪是死的。

So why should we seek the things above? Why should we kill sin? Because you’ve already died to sin, and as those who *are with Christ*, it only makes sense that you live in light of where you truly are. Just as it is unbecoming to laugh and tell jokes at a funeral, or to weep and wail at a wedding, so also does it make little sense for those of us who are in Jesus Christ to live as though we weren’t with him. In other words, this text is calling you to live who you really are. Jesus has freed you from the dominion of sin. What more reason do you have to kill remaining sin in your life? To answer this question, we’ll ask and answer one final question from our text:

那麼，我們為什麼要追求天上的事呢？為什麼我們要治死罪呢？因為你已經向罪死了，並且你是與基督一同的，你在這樣的理解下，按照你真實的情況去生活，是合理的。就如同在葬禮的時候開玩笑是不合適的，或是在婚禮上哀傷痛哭一樣，我們是在耶穌基督裡的人，活得好像不在祂裡面一樣，是不合理的。換言之，這段經文是在呼召你，要活出你真實的身分。耶穌已經把你從罪的統治下釋放出來了。你還有其他原因不去治死還存留在你身上的罪呢？要回答這個問題，我們必須要問經文中最後一個問題：

**3 Where are you going? (3:3-4, 6)你朝什麼地方去？**

Our being in Christ means that we are forever safe in God. Look down at verses 3-4. Paul says, “For you died, and your life is hidden with Christ in God. When Christ who is our life appears, then you also will appear with Him in glory.” Christian, your life is *hidden* with Christ in God. The world and the things of this world, all the world’s rage against us, all of our own struggles with temptation and sin, all of these things cannot touch your life. They cannot take your life, your hope, nor your joy away from you. Isn’t this exactly how Peter encourages the persecuted Christians in 1 Peter 1:3-5?

我們在基督裡的意思是說，我們在神裡面永遠是安全的。3-4節的經文中，保羅說，「因為你們已經死了，你們的生命與基督一同藏在神裡面。基督是我們的生命，祂顯現的時候，你們也要與他一同顯現在榮耀裡。」基督徒！你的生命是與基督一同藏在神裡面的。時間和這個時間上的事，所有世界上與我們敵對的憤怒，所有我們對試探和罪的掙扎，所有這些事都無法傷害你的生命。他們無法奪去你的生命，你的盼望，你的喜悅。這不正是彼得在彼得前書1:3-5節所說的嗎？

Our Lord himself promised us that everyone who believes will have life, and nobody can snatch us out of his hand, in John 10:28-30. We’re safe with God. And when Jesus returns, our life will appear with Him in glory. He is our life. And he is coming to usher us into everlasting joy together with him. This hope, this truth, is what compels Paul and you to live differently. You are citizens of the new creation. That’s who you are, that’s who you will always be. And you are headed for an eternal life without sin anymore. This is what Christ has done for you, and this is the sort of life that you now have and are called to live in. In other words, this text calls us not only to live in the light of where you truly are, but also with where you’re going. You are in Christ, and you’re always going to be with him, in grace and in glory.

我們的主他自己應許我們，每一個信祂的都有永生，沒有任何人可以把我們從祂手中奪去，約翰福音10:28-30。我們與神在一起是安全的。並且當耶穌再來的時候，我們的生命將會與祂一同顯現在榮耀中。祂是我們的生命。祂會來帶我們與祂一同進入永遠的喜樂中。這個盼望，這個真理，督促保羅和你以不同的方式生活。你是新造族類的子民。那是你的所是，那是你一直永遠的所是。並且，你是朝向永生，再沒有任何罪了。

這是基督為你所做的，這是你現在的生命，也是你被呼召出來的生活。換言之，這段經文呼召我們不僅要在這樣的理解下認識你真實的身分，更要呼召你朝一個方向走。你在基督裡面，你永遠要與祂一同，走在恩典和榮耀中。

Now there is one important corollary to this truth, and we must not miss it. If you know how it all ends, does this not also mean something for the present? If we know that we will be glorified when Jesus returns, what does that say about the nature of our growth in grace, our sanctification? We will surely grow in Christ. Sanctification is a fact of the Gospel. The Holy Spirit is at work in you, who believe on Jesus Christ.

這個真理有一個重要的結果，我們不能忽略它。如果你知道結局是什麼，不也就是告訴你現在嗎？如果我們知道我們將會與基督一同在榮耀中顯現，這告訴我們在恩典中成長的特質是什麼，我們的成聖的特質是什麼？我們一定會在基督裡成長的。成聖是福音的事實。聖靈是在你們著想信耶穌基督的人裡面工作的。

Perhaps some of you like a good fantasy/sci-fi story. I know I do! If you would, imagine for a moment some kind of impending battle as an invading army is getting ready to attack a fortified city. The enemy troops are scrambling about the rooftops of the city, getting the battlements ready for the attack. The invading soldiers are nervous, making sure their weapons are all prepared. Imagine being in that kind of scenario, how nervous you would be? But what if one of the soldiers was able somehow to zoom forward in time to see the end of the battle. What if that time-traveling soldier saw the future, that none of his fellow soldiers were injured, and that they took the city in a great victory. Now imagine if that soldier could zoom back in time to the moments before the battle, knowing that the victory was certain. How would he or she fight? How would you fight? But, as silly as sci-fi stories can be sometimes, isn’t this something similar to what Paul is doing in this passage? He has just told us that, for those who are in Christ, that their future is certain. We are headed for glory. We are headed for full and final victory over sin. Paul tells us this ahead of time. We’re not there yet, we’re not glorified yet, but we know it’s coming!

也許你們有的人喜歡看科幻小說。我知道我喜歡看！你可以想像一下：有一個軍隊要入侵攻打一個碉堡城市。敵人的部隊在城市的房屋頂上經過，準備要開戰。入侵的軍隊非常緊張，確定他們的武器都預備好了。你可以想像自己在那樣的情況中，你會有多麼緊張？但是如果其中一個士兵，可以從時間隧道進入未來，看到爭戰的結果。如果那一個士兵看到結果沒有一個士兵受傷，並且他們得勝地征服了那座城市。你試想那位士兵可以從時光隧道返回到打仗之前，知道勝利是確定的。他們會如何爭戰呢？你會如何爭戰呢？雖然，科幻小說有時候是可笑的，但這不正是保羅在這段經文中所講的嗎？他正是告訴我們：那些在基督裡的人，他們的未來是確定的。我們正朝向未來的榮耀。我們正朝向未來和最後勝過罪。保羅提前告訴我們著想。我們還沒有到達那裡，我們還沒有進入榮耀，但是我們知道它確定會來到！

Dear Christian, how does this hope fuel your fight against sin? Do we not march forward with victory in our hearts? Sanctification is not a maybe, it is a fact. It’s going to happen, God is at work in you. This is why putting our sin to death makes so much sense! It is because we are already with Christ, and we are headed for glory, and nothing is going to change that! If you’ve trusted in Jesus, you are blood-bought and Spirit-filled, and nothing you do or anyone else does is ever going to change that. Why wouldn’t we want to give glory and thanks to the God who saved us?

親愛的基督徒，這樣的盼望，對你和罪的爭戰，是否添加了力量呢？我們不是在我們的心裡朝向勝利邁進嗎？成聖，不是一件可能會發生的事，它是一件事實。它會發生，神正在你裡面工作，這就是為什麼，治死我們的罪是如此的有意義！這是因為我們已經在基督裡了，我們已經在朝向榮耀邁進了，並且沒有任何事情可以改變它！如果你信靠基督，你被寶血買贖，你被聖靈充滿，無論你做什麼，或任何其他人做什麼，都無法改變它。為什麼我們不要把榮耀和感謝，歸給那拯救我們的神呢？

There is however a grave danger in this text. Not everyone is in Christ. Not everyone has their life hidden with Christ in God. For those who do not believe in Jesus, who refuse to look to him for salvation - for hypocrites who seek to enter the Kingdom of God by their own “righteousness,” for the unrepentant who refuse to turn from sin to Christ; there is another location in this text and another destination. Those who are outside of Christ do not have a secure life in him. But what waits for them is divine justice, condemnation for sin.

然而，這段經文中有一個重大的危機：並不是所有的人都是在基督裡的。不是每一個人的生命都與基督一同藏在神裡面的。那些不相信耶穌的人，那些拒絕祂的救恩的人，那些假冒為善的人，想要憑著自己的義進入神國度的人，那些沒有悔改，拒絕向罪回轉向基督的人；經文中講到另外一個地方，另外一個結局。那些在基督之外的人，在基督裡沒有穩妥的生命。等待他們的只是神對罪公義的定罪。

Paul says concerning the sins of verse 5, “Because of these things the wrath of God is coming upon the sons of disobedience…” (3:6) You cannot claim to be in Christ if you are living in callous, unrepentant, habitual sin. If you do not care about sin, if holiness doesn’t matter to you, if you don’t care at all to set your trust, your hopes, your minds on Christ, you show that you are not with him. The apostle John over and over in his first epistle repeats the fact that the children of God live righteously, and those who aren’t his live in sin. For all those who are with him, these are being transformed by the Spirit. And so if this is you, you are in a dangerous place. You are a son of disobedience, and you need the grace from God that only comes through Jesus. You need the forgiveness of all your sins, and the righteousness of Christ with which to stand before God. This you can only receive if you trust in Jesus, and plead with him for salvation, and turn from your sins. Be reconciled to God!

保羅在第5節講到罪的問題，他在第6節說「因這些事，神的忿怒必臨到那悖逆之子。」你不能宣稱能是在基督裡的，如果能生活在一種麻木不仁的，不悔改的，習慣性的罪中。如果你對罪漠不關心，如果你覺得聖潔是無關緊要的，如果你不關心，把你的信靠、你的盼望、你的思念放在基督上面，你就不是與基督一同的。

使徒約翰罪約翰壹書中，一再重複的事實就是：神的兒女要有公義的生活，那些不是如此的人就是生活在罪中。因為，那些在祂裡面的人，都是被聖靈更新變化的人。如果你是這樣的，你就在一個危險的地方。你所有的罪都需要被饒恕，你需要基督的義，使你可以站在神面前。只有你信靠耶穌你才能領受到著想，並且向祂祈求拯救，並且從罪中回轉。與神合好！

Christian, what you are seeking tells you something of who you are and where you’re truly from. And so this text calls you to examine yourself. Are you in the faith? Do you know Christ? Do you see him working in your life? And for those who despair at the besetting sins that haunt you, who are struggling with assurance, know this for certain: the grace of the Lord Jesus Christ is far deeper and more powerful than your most grievous of sins. You can have confidence that he is able to save you to the uttermost. Cling to him. He has given you his Holy Spirit, who will lead you into all truth and help you walk in holiness. Christ will never let you go - your life is hidden with him. Nobody can take it from you, not even you.

基督徒，你在追求什麼，告訴你，你的真實所是和你的所在。因此，這段經文呼召你，要檢視你自己。你在信心中嗎？你認識基督嗎？你看到祂中你的生命中工作嗎？對於那些不斷受到罪的攪擾，糾纏，感到絕望，對於得救確據感到掙扎的人，你要確定知道這些：主耶穌基督的恩典，比你任何最嚴重的罪都還要高深和有能力。你可以信靠祂能夠完全地拯救你。抓住祂。祂已經賜給你聖靈了，聖靈會引導你進入一切的真理，並且幫助你走在聖潔中。基督不會讓你離開的——你的生命藏在祂裡面。沒有任何人可以把你從祂奪去，就連你自己也不能。

**Conclusion**

*Christian, live out your true identity, your true place. You are in Christ, therefore let your life reflect the reality of where you are.*

基督徒，活出你真實的身分，你真實的所在。你是在基督裡，因此，讓你的生活反映出你真實的所在。

*1 John 2:15-17 “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever.”*

15 不要愛世界和世界上的事。人若愛世界，愛父的心就不在他裡面了。16 因為凡世界上的事，就像肉體的情慾，眼目的情慾，並今生的驕傲，都不是從父來的，乃是從世界來的。17 這世界和其上的情慾都要過去，惟獨遵行神旨意的，是永遠常存。