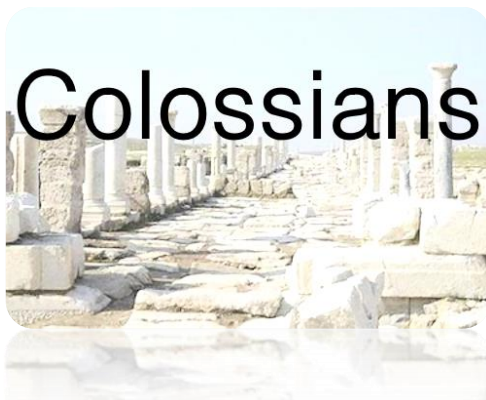


COLOSSIANS 3 vs 1 歌罗西书 3:1

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¹ If you then are risen with Christ, **seek** those things which are above where Christ sits at the right hand of God / actively search for His ideas, images, and information, and patterns of thinking; **zeteo**, it's the same word when Jesus says, Seek first the kingdom of God; or when Jesus says, **Seek**... and you will find.



¹ 所以你们若真与基督一同复活，就当**求**在上面的事。那里有基督坐在神的右边。/ 积极寻找他的思想、形象、信息和思维模式;**zeteo**，当耶稣说，先寻求神的国;或者当耶稣说，**寻找**，你就会找到。

和保罗说……

And Paul says...

² Set your **mind** on things above, not on the earth / the word is: **phroneo**; Paul uses this action word 11 times in his letter to the Philippians... when he writes: Have the same mind that was also in Christ Jesus. Paul just wrote... **we were enemies of God in our deep thoughts and meditations** -- Colossians 1.

In the 1800s, Adam Clarke... explained this phrase by saying: **Love heavenly things, study them... be entirely engrossed by them.**

Set your mind on things above / we all know parents who complain, my kid doesn't mind me. Well?! I wonder if God our Father has ever said that?

Get our mind on things above; think the way they think;

not on the earth / instead of believing all the advertisements and restless, addictive images and sensual and violent ways of the world; advertisers are paid millions in hopes they will convince you and me... that we need what they are peddling.

Dr. Thielicke, the great German pastor during the World War II era... who publicly just by his presence... resisted the Nazis. He said, Mind God; think God's way; it's not a matter to be taken lightly that God should always be of a different mind than men, even from very serious-minded and wise men.

² 你们要**思念**上面的事，不要思念地上的事。/ 这个词是:phroneo;保罗在给腓立比书的信中，用了11次这样的话，他写道：“你们要以基督耶稣的心为念。”保罗在书中写道：“**在我们的思想和默想中，我们是神的敌人。**”——歌罗西书 1

在 19 世纪，亚当·克拉克这样解释这个短语：**爱天上的事，研究它们，完全沉浸其中。**

你们要思念上面的事/我们都知道父母抱怨，我的孩子不介意我。好吗? !我想知道我们的父神有没有这样说过?

把我们的放在心上;以他们的方式思考;

不要思念地上的事/而不是相信所有的广告和不安的，令人上瘾的图像和感官和暴力的方式的世界;广告商花了数百万美元，希望他们能说服你和我……我们需要他们所兜售的东西。

Thielicke 博士，二战时期伟大的德国牧师，他曾公开反对纳粹。他说，注意上帝;认为上帝的方式;这是一件不能掉以轻心的事情，上帝应该永远与人有不同的想法，即使是与非常严肃和明智的人。

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All of us need to take God seriously. **Mind Him first who is at the right hand of God.**

³ For you are dead, and your life is hid with Christ in God / take our cross, we die daily. Consider our-selves dead to the world; Paul says, our hope is laid up in heaven. It's safe with Them up there.

⁴ When Christ, your life will appear, then you will appear with Him in glory / and He will someday... sooner than you can imagine; when we see Him, we will be like Him -- **Psalm 17**,

⁵ Therefore mortify your members which are upon the earth / and we might wonder: what does this mean? Simple, it means what Jesus taught us in His Sermon on the Mount... when He clearly said: **if your right eye offends you, pluck it out** -- **Matthew 5:29-30**. He said if we are His disciple, we will take up our cross -- what reminds us: this world is NOT our home. Jesus taught lessons of the heart which is why we need a metanoia moment; because **without a changed mind, there will be no changed heart.**

Consider dead those parts which belong to the earth, starting with: our eyes and ears to our feet and toes. Paul has us ask: what do you watch? what do you listen to? where do you stand? what keeps you in balance?

FORNICATION

Huh?! Paul starts with the juiciest way of the world; any and all feeding the insatiable, never gratified feelings and gratuitous sensuality. Paul is a good preacher. He knows he will have everyone's attention.

FORNICATION... that's an F-word we all can say, even self-righteous; salivating in secret! the word is: **porneia**; a billion-dollar industry in L.A. alone with priests, pastors and parishioners pushing to the front of the line.

Paul is writing this letter to the Church at Colossae; a congregation that was far from being perfect.

我们所有人都需要认真对待上帝。提醒他是谁站在上帝的右边。

³ 因为你们已经死了，你们的生命与基督一同藏在神里面。 /拿着我们的十字架，我们每天都在死去。就当我们对世界是死的;保罗说，我们的希望在于天上。有他们在上面很安全。

⁴ 基督是我们的生命，他显现的时候，你们也要与他一同显现在荣耀里。 /有一天他会有的，比你想象的要早;当我们看见祂的时候，我们也要像祂一样。--**诗篇 17**

⁵ 所以要治死你们在地上的肢体。 /我们可能会想:这意味着什么?很简单，它的意思是耶稣在登山宝训中教导我们的，当他清楚地说:**如果你的右眼冒犯你，就摘掉它**——**马太 5:29-30**。他说，如果我们是他的门徒，我们将拿起我们的十字架——这提醒我们:这个世界不是我们的家。耶稣教导我们心灵的功课，这就是为什么我们需要一个冥想的时刻;**因为没有悔改，就不会有改变的心。**

想想死的那些属于地球的部分，从我们的眼睛和耳朵到我们的脚和脚趾。保罗让我们问:你看什么?你听什么音乐?你站在哪一边?是什么让你保持平衡?

就如淫乱，

啊? !保罗从世界上最有趣的方式开始;一切满足于贪得无厌、永不满足的感情和无端的感官享受。保罗是个好牧师。他知道他会吸引所有人的注意力。

淫乱，这是一个我们都会说的脏话，即使是自以为是的人;垂涎三尺的秘密!这个词是:色情;光是在洛杉矶就有数十亿美元的产业，牧师、牧师和教区居民挤在队伍的最前面。

保罗给歌罗西的教会写了这封信;一个离完美还差得远的教会。

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ALL... Paul's words are addressed to a congregation being saved by God's grace. He got everyone's attention;

uncleanness / the word is: **akatharsia**... and Paul doesn't mention one example of what is unclean. With this word, Paul reminds us heaven is not full of earth's trailer trash. The students know what he meant.

Next Paul says,

evil strong desires / in Greek: **pathos**, guard your **passions**, / this word is: **epithumia**; the word means **strong desire** or craving. Jesus had strong desire... same word; **strong desire to eat the Passover with His disciples**. But His desire was not evil. Paul is talking about: **kakos epithumia**.

and greediness which leads to idolatry / the insatiable greed; feeding our worst idol, our self.

Let us eat, drink and be merry; for tomorrow, we die!
About this mindset, Dr. Dallas Willard, philosophy professor at USC, said: If someone was writing a letter of recommendation for you, you probably would not want this maxim ascribed to you because it would reveal your personality and view of life.

In these verses, Dr. Willard says: Paul is answering the age-old questions that every person -- man or woman, young or old... in every culture seeks to answer:

1. What is reality?
2. Who is well off?
3. Who is truly a good person?
4. How do I become a good person?

Dr. Willard says that knowledge is secure access to reality. Society is like any living organism; its existence depends upon the correct integration of its parts into a whole. **Integration** cannot be present if a society is organized around ignorance and illusion; and if the moral quality of its citizens falls below a certain level.

保罗的话是对一个因神的恩典得救的会众说的。他引起了所有人的注意;

污秽 / 这个词是:无神……保罗没有提到什么是不洁净的一个例子。保罗用这句话提醒我们, 天堂并不是到处都是地上的垃圾。学生们明白他的意思。

保罗说,

邪情, 恶欲, /希腊语: **pathos**, 保护你的激情, /这个词是: **epithelial**;这个词的意思是强烈的欲望或渴望。耶稣**有强烈的愿望, 同样的话:很想和门徒一起吃逾越节的筵席**。但他的愿望并非邪恶。保罗说的是, **kakos epithelial**。

和贪婪, 贪婪就与拜偶像一样。 /贪得无厌的欲望;喂养我们最坏的偶像, 我们自己。

我们要吃喝快乐。为了明天, 我们牺牲!关于这种心态, 南加州大学哲学教授达拉斯·威拉德博士说:如果有人给你写推荐信, 你可能不希望把这句格言归到你身上, 因为它会暴露你的个性和人生观。

在这些诗句中, 威拉德博士说:保罗正在回答那些古老的问题, 这些问题是各种文化中的每个人—男人或女人, 年轻人或老年人—都在寻求回答的:

1. 现实是什么?
2. 谁是富人?
3. 谁是真正的好人?
4. 我怎样才能成为一个好人?

威拉德博士说, 知识是通向现实的安全途径。社会就像任何生命体;它的存在取决于它的各个部分正确地整合成一个整体。如果一个社会是围绕着无知和幻想组织起来的, 那么**整合**就不可能存在;如果公民的道德素质低于一定水平。

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This is still true of modern nations perishing for lack of knowledge. Here, Paul confronts a failure of knowledge, and the general disintegration of life which comes from acting on falsehoods at that most fundamental level. Knowledge of Christ or lack of it is positioned at that level where it competes for the human soul.

Simply put, **worldview**... consist of the most general and basic assumptions about what is real, and what is good; including assumptions about who we are, and what we should do. Worldview is unavoidable; everyone has a worldview.

Whenever we act, we act with reference to a world, a totality of facts, goods and possibilities. There is nothing more practical than our worldview, for it determines the orientation of everything... we think and do. You cannot opt out of having a worldview.

Much of it lies outside our consciousness in the moment of action embedded in our body; and in its social environment, including in our history, language and culture; it radiates throughout our life as background assumptions... in thoughts too deep for words.

Jesus answered each of these worldview questions: **What is real? What is reality?** The answer Jesus gives to this question is: **God and His kingdom**. In the language of technical philosophy, Jesus was a personalist. Trinitarian personality is for Him the last word on the universe.

This ultimate person is the only one who can say without qualification: I AM. He is dependent on nothing but Himself. The Kingdom is: where what God wants done, is done.

The reason they concluded that Jesus had come from the Father is because His words and His deeds had a power that was not seen in human life. Jesus said, God actively seeks those who worship Him in spirit and truth – **John 4:23**. That answers the second question: **Who is well off? Who is blessed?**

现代国家因缺乏知识而灭亡，也是如此。在这里，保罗面对了知识的失败，以及生活的普遍解体，这都来自于在最基本的层面上对谎言的行动。对基督的认识或对基督的缺乏，都是在与人的灵魂竞争的层面上。

简单地说，**世界观**...由关于什么是真实的，什么是好的最普遍和最基本的假设组成;包括假设我们是谁，我们应该做什么。世界观是不可避免的;每个人都有自己的世界观。

无论我们什么时候行动，我们都是参照一个世界，一个事实、事物和可能性的总和。没有什么比我们的世界观更实际的了，因为它决定了我们所想所做的一切的方向。你不能放弃自己的世界观。

在我们的身体内嵌入行动的那一刻，它就在我们的意识之外;以及其社会环境，包括我们的历史、语言和文化;它以背景假设的形式辐射到我们的生活中...在难以用语言表达的思想中。

耶稣回答了这些世界观的问题:**什么是真实的?现实是什么?**耶稣对这个问题的回答是:**神和他的国**。用技术哲学的语言来说，耶稣是一个个人主义者。三位一体人格对他来说是宇宙的最后定论。

这个终极的人是唯一可以毫无限制地说:我就是我。他完全依靠自己。王国就是:神要做的事，就在那里完成。

他们之所以断定耶稣是从天父那里来的，是因为他的话语和行为有一种在人的生命中看不到的能力。耶稣说:“神积极地寻找那些用灵和真理敬拜他的人。” **约翰福音 4:23**。这就回答了第二个问题:**谁是富人?祝福是谁?**

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Long before the coming of Christ... according to Plato, Socrates remarked: the good do their neighbors good, and the bad do them evil. But the Greeks, for all their brilliance, could never solve the next problem in line which was: **How does one become a really good person?**

Jesus answers: You place your confidence in Him and become His student, His life-long apprentice in kingdom living...progressively entering into the abundance of life He brings. Our confidence leads us to constantly go to school with Him, taking our whole life with us; and in so doing, love comes to pervade our life to such an extent that we are unmistakably His students.

He said, By this, everyone will know that you are My disciples, if you have love for one another – John 13. As Teacher, He can impose this challenge Himself because He knows no one else can produce the human transformation He has in mind. As Jesus' disciple, I am learning from Him how to lead my life, as He would lead my life... if He was me.

These are the questions that everyone who would be a teacher of humanity must answer. Modernity, after centuries of struggle, has found NO credible answers to the basic questions of life.

The universities... our primary institutions of research, simply have NO intellectually responsible responses to those questions.

That is a fact, anyone can verify. Our institutions of higher education, our colleges and universities stand as the authoritative institutions of knowledge in our society today; **following the withdrawal of the church from that position**. They are the places we go to learn what is taught as knowledge in our world. They not only stand as the repository of legitimate knowledge, **but they presume to determine what will count as knowledge**, and what methods are acceptable as sources of knowledge today.

根据柏拉图的说法，早在基督到来之前，苏格拉底就曾说过：“善者善其邻，恶者恶其邻。”但是希腊人，尽管他们才华横溢，却始终无法解决下一个问题：一个人如何成为一个真正的好人？

耶稣回答说：你相信他，成为他的学生，成为他在天国里的终身学徒...逐步进入他所带来的丰富的生命。我们的信心使我们不断地和他一起上学，带着我们的整个生命；在这样做的过程中，爱就会渗透到我们的生活中，以致我们毫无疑问地成为他的学生。

耶稣说：“你们若有彼此相爱的心，众人从此就知道你们是我的门徒了。” - 约翰福音 13 作为导师，他可以亲自挑战，因为他知道没有人能改变他心目中的人。作为耶稣的门徒，我正在向他学习如何引导我的生活，就像他会引导我的生活一样...如果他是我的话。

这些都是每个想要成为人性教师的人必须回答的问题。现代性，经过几个世纪的奋斗，没有找到关于生命基本问题的可靠答案。

大学，我们的主要研究机构，对这些问题根本没有理性的负责任的回应。

这是事实，任何人都可以证实。我们的高等教育机构，我们的学院和大学是当今社会知识的权威机构；**在教会退出这一立场之后**。他们是我们去学习在我们的世界里被教授的知识的知识的地方。它们不仅是合法知识的储存库，**而且还决定了什么可以被视为知识**，以及什么样的方法可以作为今天的知识来源。

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That is why their greatest boast today is research. The test of “good” research is **not** truth or knowledge achieved, that is held in contempt.

The result is that the accepted institutions of knowledge have NOTHING to say, certainly NO knowledge to offer with reference to the primary questions of life, which is why, in our colleges and universities, there is NO **Department of Reality**, or of **the Good Life**; or of **the Good person**. To say this, recognizes it is so.

There is NO intellectually responsible teaching on these matters, or upon the nature and limits of knowledge and research itself. As a matter of fact, worldview questions are dealt with behind the back, both by individuals, and by policies and practices. Answers to those questions are mostly communicated covertly.

Excerpts from: [Knowing Christ Today: why we can trust spiritual knowledge, Dr. Dallas Willard](#), chapter 2, Harper publishing; © 2009–Dallas Willard

One last comment on the age-old questions that everyone seeks to answer: it was Aristotle, considered as the father of the science of logic... who suggested: an educated student should be able to form a fair, impromptu judgment as to the goodness or badness of a method used by a professor in his exposition!

Now days, Aristotle’s advice is resented and berated by the educated-elite, including those with great capacity – frequently, fascists and inquisitors... who over-populate and tirelessly pontificate in our public and private institutions. We live in an age of angry, intolerant leaders demanding they be tolerated.

Here... helping to redirect the minds of those living in Colossae should they possess some faulty thinking about what life in the Spirit is about, Paul says, **faithlessness, uncleanness, passions, evil strong desires and greediness which is idolatry** / falsely attributing power to some material thing -- which serves the individual. Our greatest idol is: our self

这就是为什么他们今天最大的夸耀是研究。对“好的”研究的检验**不是**对真理或知识的取得，而是对它们的蔑视。

其结果是，公认的知识体系没有什么可说的，当然没有关于生活的主要问题的知识，这就是为什么在我们的学院和大学里，**没有现实系或美好生活系**；或者是好人。这么说，承认这是事实。

在这些问题上，或者在知识和研究本身的性质和局限上，没有理智负责任的教学。事实上，世界观问题是由个人、政策和实践在背后处理的。这些问题的答案大多是秘密地传达的。

摘自: [《今日认识基督:为什么我们可以相信属灵知识》](#)，[达拉斯·威拉德博士](#)，第二章，哈珀出版社;©2009 -达拉斯威拉德

最后一个评论，每个人都试图回答的问题:这是亚里士多德,视为逻辑的科学之父...建议:一个受过教育的学生应该能够形成一个公平的,即兴的判断的善或恶的方法教授在他的博览会!

如今，亚里士多德的建议遭到了受过教育的精英人士的憎恨和斥责，其中包括那些能力超群的人——通常是法西斯主义者和检察官...他们在我们的公共和私人机构中人满为患，不知疲倦地自以为是。我们生活在一个愤怒、偏执的领导者要求被容忍的时代。

这里...帮助重定向的想法 2 写信给那些生活在他们应该具备一些错误的思考生活的精神是什么,保罗说,不可信赖,污秽邪恶的激情,强烈的欲望和贪婪,这是偶像崇拜/错误地将权力一些东西——服务于个人。我们最伟大的偶像是:我们自己

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6 the wrath of God will come on the children of disobedience / the rebellious, obstinate children; so gratefully, not on those appointed unto salvation through Jesus Christ our Lord:

6 因这些事，神的忿怒必临到那悖逆之子。 / 叛逆、固执的孩子;并不是指着那些因我们的主耶稣基督被定要得救的人。

7 in which you also previously walked, when you lived in them.

7 当你们在这些事中活着的时候，也曾这样行过。

[This is My Father's World](#)

[JESUS, it is YOU](#)

[Jesus Christ and Nanotechnology](#)

[The Love of God](#)