

Sermon 讲道信息
January 一月 18, 2026
It's Time for a Change! 是时候改变了!
Colossians 歌罗西书 3:1-10; Ephesians 以弗所书 4:22-29

Change! We seem to be naturally resistant to change. Change makes us uncomfortable. Change robs us of our sense of security and challenges us. Change makes us work. Yet we must begrudgingly admit that change is inevitable. The one unchanging fact about life is change!

改变! 我们似乎天生抗拒改变。改变让我们感到不安。改变剥夺了我们的安全感，并向我们发起挑战。改变迫使我们付出努力。然而我们不得不勉强承认，改变是不可避免的。生命中唯一不变的事实就是改变！

I'm willing to guess that there is something you would like to change about yourself; about your spouse; about your friends or family; about your nation or your world.

我敢打赌，你总有些地方想改变的—无论是自己、配偶、朋友或家人，还是国家乃至整个世界。

“Negative” change - change “for the worse” - what scientists call “entropy”, happens spontaneously. Just “leave things alone” and they will naturally, on their own, degrade.

“负面”变化—即“恶化”的变化—科学家称之为“熵”，会自发发生。只需“放任不管”，事物便会自然而然地自行退化。

On the other hand, positive change - change for the better - requires attention and hard work. It requires initiative and intentional action.

另一方面，积极的改变—即向好的改变—需要关注和努力。它需要主动性和有意识的行动。

In paraphrasing the work of evolutionist Charles Darwin, Leon Megginson said: “*It is not the strongest of the species that survive, nor the most intelligent, but the one most responsive to change.*”

在阐释进化论者查尔斯·达尔文的观点时，里昂·梅金森指出：“物种生存的法则并非取决于最强壮或最聪慧的个体，而是取决于最能适应变化的个体。”

The subject of change holds significance for those of us who consider ourselves followers of Jesus. We have a sincere desire to grow and mature in our faith and our walk with Jesus and therefore are always aware of the need to change positively.

改变这个主题对我们这些自认为是耶稣门徒的人意义重大。我们怀着真诚的渴望，希望在信仰中成长成熟，在跟随耶稣的道路上不断进步，因此始终意识到积极改变的必要性。

Even the incredible Apostle Paul claims, in his first letter to Timothy, to be “*the worst of sinners*” (1 Tim. 1:15). 就连伟大的使徒保罗，在致提摩太第一卷书中也自称是“罪人中的罪魁”（提摩太前书 1:15）。

This was not some kind of false modesty but instead indicated his constant desire and drive to improve and grow as a disciple of Jesus, a recurring theme throughout his letters, as is evident specifically in our text today. 这并非虚伪的谦逊，而是表明他作为耶稣门徒不断追求成长的渴望与动力—这正是贯穿其书信的主题，在今日经文中尤为凸显。

As we, like Paul, draw closer to Jesus, we become more and more aware of how our image falls so short of His. We become aware that it is always time for change!

当我们像保罗那样亲近耶稣时，便愈发意识到自己与祂形象的巨大差距。我们由此领悟：改变永远刻不容缓！

In our text (Colossians 3:1-10), the Apostle Paul starkly deals with the reality of, and need for, change. He reveals the means toward lasting change “for the good” as disciples of Jesus, and always for God’s glory. 在我们的经文中（歌罗西书 3:1-10），使徒保罗直接面对改变的现实与必要性。他揭示了作为耶稣门徒实现持久改变的途径—“为着得益处”，且永远是为了神的荣耀。

Paul calls us to....
保罗呼召我们去.....

1. **A change of mind and focus.** “*Since, then, you have been raised with Christ, set your hearts on things above...*” (1a). “*Since*”... we have the benefit of His resurrection power, we can keep “looking up”, even when life and the world is trying to drag us down! What does Paul mean by “*things above*”? There are three “dimensions” to this concept:

1. 心志与焦点的转变。“所以，你们若真与基督一同复活，就当求在上面的事……” (1a)。“所以……”我们蒙受祂复活大能的恩典，便能持续“仰望天上”，纵使生活与世界试图将我们拖入深渊！保罗所说的“上面的事”指什么？这个概念包含三个“维度”：

- a. There is a **cosmological** aspect – what we might call in our vernacular as “*looking up into the heavens*” to behold Jesus’ full post-resurrection glory. The disciples were “*looking intently up into the sky*” (Acts 1:10) as Jesus ascended from their presence after His resurrection. This picture is not meant to suggest that our Lord dwells in some “*opulent apartment in the sky*”, but that He is above and over all. His glory cannot be contained on our little planet! Look up!

a. 存在着宇宙性的维度—用我们俗语来说，就是“仰望苍穹”，以目睹耶稣复活后荣耀的全貌。当复活后的耶稣从门徒面前升天时，他们正“定睛望天”（使徒行传 1:10）。这幅画面并非暗示我们的主居住在“天上的豪华公寓”，而是表明祂高居万有之上。祂的荣耀岂能被我们这颗小行星所容纳！往上看吧！

- b. There is an **eschatological** aspect – as we “*look up*” in faith we behold God’s kingdom, as Paul states: “*where Christ is, seated at the right hand of God*” (1b). God is on His Throne and our Saviour is sharing in His glory and authority. Look up – and see that Jesus is King of Kings and Lord of Lords and we dwell, not just in the “*kingdom of man*”, but in the *Kingdom of God*!

b. 其中蕴含着末世的维度—当我们凭信心“仰望”时，便得见神的国度，正如保罗所言：“基督坐在神的右边” (1b)。神坐在宝座上，我们的救主正与祂共享荣耀与权柄。仰望吧—一看耶稣是万王之王、万主之主，我们所居的不仅是“人的国度”，更是神的国度！

- c. There is an **ethical** aspect. “*Set your minds on things above, not on earthly things.*” (2). Paul will expand on the “*ethical life*” later in our text. Here he is referring to our “*earthly nature*”, that almost irresistible pull to “*look down*” into the ways of the world, so that we lose our focus on God, His call, and His ways. Let’s determine, by God’s grace and the power of His Holy Spirit to “*look up*”!

c. 这里涉及道德的层面。“你们要思念上面的事，不要思念地上的事。” (2) 保罗将在本文后进一步阐述“道德生活”。此处他所指的是我们的“属世本性”—那种几乎无法抗拒的诱惑，使人“俯视”世俗之道，以致我们偏离了对上帝、祂的呼召及祂道路的专注。让我们凭着神的恩典与圣灵的大能，决心“仰望”！

Next, Paul calls us to...接下来，保罗呼召我们……

2. **A change of direction.** In verses 5-7 Paul gets more specific about God’s call to a new way of living and looking at life: “*Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming. You used to walk in these ways, in the life you once lived.*”

2. 方向的转变。在第 5-7 节中，保罗更具体地阐述了上帝对我们生活方式与人生观的全新呼召：“要治死你们在地上的肢体，就如淫乱、污秽、邪情、恶欲，和贪婪（贪婪就与拜偶像一样）。因这些事，上帝的忿怒必临到那悖逆之子。当你们在这些事中活着的时候，也曾这样行过。”

Paul is calling us to a dramatic change of direction in our lives.

保罗呼召我们生命方向的彻底转变。

No longer will we be hostage to our “*earthly nature*”. We have “*put it to death*” by faith, as we were joined with Jesus in his death on the cross.

我们不再受制于“属世的本性”。因着信心，我们已将它“钉死”，如同与耶稣同钉十字架。

This is a frequent picture in Paul’s writings, most powerfully and clearly stated as a personal testimony in his letter to the Galatians: “*I have been crucified with Christ and I no longer live but Christ lives in me.*” (2:20a)

这在保罗书信中屡见不鲜，他在《加拉太书》的个人见证中阐述得最为有力清晰：“我已经与基督同钉十字架，现在活着的不再是我，乃是基督在我里面活着。”（2:20a）

When the Apostle Paul refers to our “*earthly nature*” he means our nature which is oriented to serving self, which he sums up as “*idolatry*”. He means “worshipping self”, being completely “self-centered”.

使徒保罗所指的“属世的本性”，乃是那以自我为中心的本性，他将其概括为“拜偶像”。这意味着“崇拜自我”，完全陷入“自我中心”的状态。

We must note that although Paul is referencing the dark side of human nature his call here is positive and hopeful. So he proclaims: “*you used to walk in these ways in the life you once lived.*” (7) We can change for the good because of who we are in Christ and because of who Christ is in us!

我们必须注意到，尽管保罗在此揭示了人性阴暗面，但他的呼召却是积极而充满希望的。因此他宣告：“当你们在这些事中活着的时候，也曾这样行过。”（7）正因我们在基督里的身份，正因基督在我们里面，我们才能向善转变！

Next, Paul calls us to...接下来，保罗呼召我们.....

3. **A change of attitude (8-9a).** “*But now you must also rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other...*” (8-9a)
3. 态度的转变（8-9a）。 “但现在你们要弃绝这一切的事，以及恼恨、忿怒、恶毒、毁谤，并口中污秽的言语。不要彼此说谎；.....” (8-9a)

I think we all know our actions really don't change until our attitude changes, until there is a change in heart, mind, and soul.

我想我们都明白，唯有当态度改变—当心灵、思想和灵魂发生转变时，行为才会真正改变。

Paul specifically uses the attitude of “*anger*”, one with which we can all relate, to make his point.

保罗特别以“恼恨”这种我们都能感同身受的情绪来阐明观点。

We note a progression here: if “*anger*” is unchecked and unresolved it can reveal itself through “*rage*” that is, sudden and uncontrollable outbursts, leading to “*malice*” which are intentional acts of ill will and harm. 我们注意到这里存在一个递进过程：若任凭“恼恨”肆意蔓延，它便会通过“忿怒”显露—即突然且无法控制的爆发，进而演变为“恶毒”，即蓄意作恶与伤害的行径。

In the setting of the church fellowship, which is Paul's main concern in this letter, such anger, rage, and malice manifests itself in what I call “*character assassination*.”

在教会团契的背景下（这也是保罗在这封书信中的核心关切），这种以及恼恨、忿怒、与恶毒会以我称之为“人格毁谤”的形式呈现。

“*Slander*” and “*filthy language*” are disparaging insults. “*Lying*” is simply another form of disrespect and belittling.

“*毁谤*”与“*污秽的言语*”实为贬损性辱骂，“*说谎*”则是另一种轻慢贬抑的行径。

Once again Paul states these attitudes should not be found in the heart or among the followers of Jesus. He reminds us that “*since we have taken off our old self with its practices*” (9b) we are better than this!

保罗再次强调，这些恶劣心态绝不该存在于信徒心中。他提醒我们：“因你们已经脱去旧人和旧人的行为”（9b），我们理应超越这些卑劣行径！

Next, Paul calls us too...接下来，保罗呼召我们.....

4. **A change of purpose (9b-10).** Paul makes it very clear: as disciples of Jesus the whole direction and purpose of our life has changed. He draws a dramatic picture of this change of direction in our text: “*put on the new self, which is being renewed in knowledge in the image of its Creator.*” (10) Paul uses this same analogy of “*putting off*” and “*putting on*” in his letter to the Ephesians: **E.G.**

4. 目标的转变（9b-10）。保罗阐明：作为耶稣的门徒，我们生命的整体方向与目标已然改变。经文以戏剧性的画面描绘这种方向转变：“穿上了新人。这新人在知识上渐渐更新，正如造他主的形象。”（10）保罗在《以弗所书》中同样运用了“脱去”与“穿上”的比喻：例如

a. “*put off* your old self, which is being corrupted by its deceitful desires” (Eph.4:22b). Note that in Colossians 3:9 Paul presents this “*putting off*” as an accomplished fact (“*since you have taken off your old self*”), as well as an intentional action on our part (“*with its practices*”). We must be careful to keep in mind that this “*putting off*” is the work of God in Christ when we, by faith, *died with him* and were renewed or born again as “*a new creation in Christ Jesus.*” (2Cor.5:17).

a. “就要脱去你们从前行为上的旧人，这旧人是因私欲的迷惑渐渐变坏的”（弗 4:22b）。需注意，在歌罗西书 3:9 中，保罗既将这“脱去”视为既成事实（“**因**你们已经脱去旧人”），也视为我们主动的行动（“连同旧人的行为”）。我们务必谨记：这“脱去”乃是神在基督里所成就的工作—当我们凭信心与祂同死，便被更新或重生为“在基督耶稣里的新造之人”（林后 5:17）。

b. “*be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.*” (Eph.4:23-24). This is an intentional act of faith, and recognition of who we are in Christ. In typical fashion Paul makes this practical, demonstrating for us how it works in Eph.4:25,28,29

b. “又要将你们的心志改换一新，并且穿上新人；这新人是照着上帝的形象造的，有真理的仁义和圣洁。”（弗 4:23-24）这是信心的主动实践，是对我们在基督里身份的确认。保罗一如既往地将其具体化，在弗 4:25、28、29 节中向我们展示了实践之道。

i. “**Therefore** (in light of who you are in Christ) *each of you must put off falsehood and speak truthfully (“stop telling lies” NLT)...*” (25a) Paul is suggesting that truthfulness goes to our true character. Commitment to speaking truthfully demonstrates *integrity*. **Integrity** is a matter of character. It includes honesty, a consistently high ethical standard, treating others with respect and compassion, and being trustworthy. These are the marks of a disciple of Jesus who has been truly transformed by His grace.

i. “所以，（鉴于你们在基督里的身份）你们要弃绝谎言，各人与邻舍说实话……”（25a）保罗指出，诚实关乎我们真实的品格。坚持说真话彰显正直。**正直**关乎品格本质，包含诚实无欺、持守高标准道德准则、以尊重与怜悯待人、以及值得信赖等特质。这些正是被耶稣恩典真正改变的门徒的标记。

ii. “*Anyone who has been stealing must steal no longer...*” (28a). This is the “*putting off*”. “*The commandment, ‘thou shalt not steal’ expresses one of the most elementary of ethical principles; it is repeated in New Testament summaries of the Decalogue, and Paul includes thieves among various other wrongdoers who could not ‘inherit the Kingdom of God.’*”

ii. “从前偷窃的，不要再偷……”（28a）。此即“脱去旧人”。“‘不可偷盗’的诫命阐明了最基本的伦理准则之一；新约对十诫的总结中反复强调此诫，保罗更将盗贼与其他各类恶人并列，指出他们皆不能‘承受神的国’。”

Again, we note that Paul is not just referring to an action (stealing) but to an attitude or a mark of bad character.

我们再次注意到，保罗所指的不仅是行为（偷窃），更是态度或品格缺陷的标志。

Taking the property of others without permission or agreement belittles them and cheats both them and ourselves.

未经许可或协议擅取他人财物，既贬低对方，也欺骗了自己。

So, how do we stop? That is the “*putting on*” part of this verse: “*but must work, doing something useful with their own hands.*”

那么如何戒除恶习？这正是经文中“穿上”的真谛：“总要劳力，亲手做正经事”。

Paul tells us to replace greed, covetousness, and indolence with industry. We are to become productive members of society, working not only to meet our needs or the needs of our loved ones, but so that we “*may have something to share with those in need*”.

保罗教导我们以勤勉取代贪婪、贪欲与怠惰，成为社会中富有生产力的成员。我们劳作不仅为满足自身及亲人需求，更要“可以有余分给那缺少的人”。

iii. “Do not let any unwholesome talk come out of your mouths...” (4:29a). The Greek word for “unwholesome” means “rotten, useless, worthless”.

iii. “污秽的言语一句不可出口……” (4:29a)。希腊文“污秽”意为“腐朽、无用、毫无价值”。

More than merely foul language Paul is referring to words that slander, hurt, and destroy. Jesus chillingly declared: “everyone will have to give account on the day of judgment for every *empty* word they have spoken.” (Mt.12:36).

保罗所指的不仅是粗俗语言，更是那些诽谤、伤害、毁灭他人的话语。耶稣曾严厉宣告：“凡人所说的闲话，当审判的日子，必要句句供出来。” (太 12:36)

“Empty” means “careless, thoughtless, unprofitable, useless, injurious”. The disciples of Christ, on the other hand, must *put on* “only what is helpful for building others up according to their needs, that it may benefit those who listen. (29b).

“闲话”即“轻率、无思虑、无益、无用、有害”。反之，基督的门徒当“只要随事说造就人的好话，叫听见的人得益处。” (29b)。

I hope you know that our words can bless or condemn; build up or tear down; help or hinder.

愿大家明白，我们的言语能祝福也能定罪；能建立也能拆毁；能助益也能阻碍。

The Apostle James, in his book in the New Testament, deals at length with the power of the tongue. 使徒雅各在新约书信中详尽论述了舌头的力量。

He boldly declares that our control or lack of control of our tongue is a mark of the authenticity of our faith. “Those who consider themselves religious and yet do not keep a tight rein on their tongues to seed themselves and their religion is worthless.” (1:26).

他直言不讳地宣告：我们能否控制自己的舌头，正是检验信仰真伪的标记。“若有人自以为虔诚，却不勒住他的舌头，反欺哄自己的心，这人的虔诚是虚的。” (1:26)

In an analogy (3:9-11), he asserts that, just as fresh water and salt water cannot flow from the same spring, blessings and curses should not come out of the same mouth of a disciple of Jesus.

在比喻中 (3:9-11)，他断言：正如清泉与咸水不能同源，耶稣门徒的口中也不该同时发出祝福与咒诅。

If we fill our heart and mind with “fresh water”, that is, goodness and purity, then the “salt water” will not contaminate our words.

若我们以“清泉”一即良善与纯净一充满心灵，“咸水”便不会玷污我们的言语。

Many years ago someone quoted this to me and I've always remembered it: “What is in the well of the heart will come up in the bucket of the mouth.”

多年前有人向我引述过这句话，我始终铭记于心：“心中之井所盛，终将由口之桶所提。”

The point is obvious: if it's not in the well, it won't come up! Therefore, we must focus not so much on the mouth, as on the “well”, that is our heart or our spirit.

其意不言自明：若井中无物，便无物可提！因此我们不应过多关注口舌，而当专注于“井”一即我们的内心与灵。

This is exactly what the Apostle Paul is saying here: tend to the heart, tend to the spirit, fill it with good things and good things will come forth.

这正是使徒保罗在此所言：修心养性，以善为本，善念自会涌现。

It states in plainly in Phil.4: “brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things.” (8).

腓立比书 4 章明示：“弟兄姊妹们，凡是真实的、可敬的、公义的、清洁的、可爱的、有美名的，若有什么德行，若有什么称赞，这些事你们都要思念。” (8)

He then immediately links this attitude to our practice: “Whatever you have learned or received or heard from me, or seen in me—put it into practice.” (9).

紧接着，他将这种态度与实践相连：“你们在我身上所学习的，所领受的，所听见的，所看见的，这些事你们都要去行，赐平安的上帝就必与你们同在。”(9)

It is always time for a change in the life of a maturing disciple of Jesus!

在耶稣门徒的生命成长历程中，改变永远是恰逢其时的！

The question is this: do I have the courage, do I have the faith, do I have the trust, to submit myself to God?

关键在于：我是否拥有勇气、是否怀有信心、是否存有依靠，甘愿将自己全然交托于神？

Do I believe that He can change me, first and foremost for His glory, for my good, and for the good of the world?

我是否相信祂能改变我—首先为彰显祂的荣耀，为成就我的益处，更为了普世的福祉？