

## Colossians 3:1-17

I want to look today at how different a Christian should be from everybody else around. And, it needs to be said that we should be different.

There are lots of people today who think that Christians should try to be as much like everybody else as possible. They'd say we should "be like the world to win the world." We should dress like them, have the same hobbies as them, enjoy the same entertainments as them. Rip the pews out and replace them with coffee tables.

But if that's true, if we have exactly the same priorities, the same tastes and the same aspirations as everybody else around us, then Christianity is effectively nothing. If our lives are no different from theirs, we got nothing to offer them. The only difference is that we "do God." We believe God exists and they don't. That's all it boils down to.

If Christianity is real, there ought to be a fundamental difference between the way the Christian lives his life, and the way everybody else lives their lives. That difference is the very witness we should be to them. We really need to understand what this difference is.

Then there's the opposite extreme. Some Christians think they should be so different from everybody else, they end up becoming oddballs. I was in a supermarket once, and a group of young women came in, all dressed in long skirts and wearing headscarves. I guessed Exclusive Brethren. They just looked odd and unapproachable. We've got to be able to relate to people around us, we can't just ignore them, live our own lives and pretend they don't exist. That's not a witness to the truth either.

Now, the Bible does give us some instructions about outward appearance. We're to dress modestly, not wear what pertains to the opposite sex, and we're not to draw attention to ourselves unduly – and that's exactly what those ladies were doing by the way they dressed. We're not to seek attention like that. Outward appearance is not our witness.

1 Samuel 16:7

*"Man looketh on the outward appearance, but the LORD looketh on the heart."*

人是看外貌。耶和华是看内心。

In Peter's first letter, he speaks to Christian women whose husbands aren't believers. Now, I know this is a particular case, but we can apply this passage to generally in our witness to unbelievers. Peter tells these women that if their husbands don't listen to their words, then they can still be a witness simply by the way they live:

1 Peter 3:1-4

*"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of*

*apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”*

你们作妻子的，要顺服自己的丈夫。这样，若有不信从道理的丈夫，他们虽然不听道，也可以因妻子的品行被感化过来。这正是因看见你们有贞洁的品行，和敬畏的心。你们不要以外面的辮头发，戴金饰，穿美衣，为妆饰，只要以里面存着长久温柔安静的心为妆饰。这在神面前是极宝贵的。

Many people use this verse to justify women never wearing jewellery, plaiting their hair, wearing makeup and so on, but that’s not actually what it says. It just says that these things aren’t our witness, but that our true witness is inward, not external. Our witness is about “*the hidden man of the heart.*” Having a “*meek and quiet spirit.*” That’s the witness we should be to other people. Not dressing oddly, or doing unusual things to attract attention. So how can we develop this inward life, this inward witness, this “*meek and quiet spirit?*” That’s what Paul talks about in this passage in Colossians.

*1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.*

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。

“*If ye then be risen with Christ...*” That’s a strange expression. We need to know what it means because the instructions in the rest of the passage are just for those who are “*risen with Christ.*” “*If ye then be risen with Christ...*” then the rest of the passage.

If someone asked us, “Are you risen with Christ?” what would we say? We could answer, “Yes, we’ll rise up with Christ one day in the future after our death.” The Christian does have a sure hope of a bodily resurrection. But here the phrase is in the present tense, “*If ye be risen with Christ,*” as though it’s already happened. Martha had a problem with this subject too, after the death of her brother Lazarus:

John 11:23-26

*“Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.”*

耶稣说，你兄弟必然复活。马大说，我知道在末日复活的时候，他必复活。

Jesus could then have said simply, “Don’t worry, I’m going to bring him back to life in a minute,” but He didn’t. He gave an answer that also referred to something far more than just bodily life: – “*Jesus said unto her, I am the resurrection, and the life.*” 耶稣对他说，复活在我，生命也在我。He talks about two things: resurrection and life.

– “*He that believeth in me, though he were dead, yet shall he live.*” 信我的人，虽然死了，也必复活。He talks about being dead and yet living at the same time.

– “*And whosoever liveth and believeth in me shall never die.*” 凡活着信我的人，必永远不死。And then He says that to never die, in other words to attain the resurrection of the just, there are two qualifications: *living* and believing in Christ. It’s not just a simple decision to follow Christ. We have to live, to be made alive, as well.

The bodily raising of Lazarus was a figure, a type, of a far greater kind of resurrection. Not a bodily resurrection, but a spiritual resurrection. A spiritual quickening, if you like, in the heart or the soul. And that’s absolutely fundamental to the Christian faith.

Ephesians 2:4-6

*“But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus”*

然而神既有丰富的怜悯。因他爱我们的大爱，当我们死在过犯中的时候，便叫我们与基督一同活过来。（你们得救是本乎恩）他又叫我们与基督耶稣一同复活，一同坐在天上，

Do we know this new spiritual life? This spiritual resurrection? Because without it, there’s no hope for any of us. By nature, we’re “*dead in sins.*” And if we carry on like that, we’ll eventually receive the just punishment for those sins. God won’t have done anything wrong in giving us that. But God is rich in mercy. So if we’re going to receive this new spiritual life, He’s the one we need to go to. And all those who call on Him and receive this new life, these are the people who are referred to here as being “*risen with Christ.*” They’ve become new creatures in Christ. They’ve been given a new heart. They’ve had the Holy Spirit put within them. They’ve been born-again.

So, are we “*risen with Christ?*” Are we truly born again of the Spirit of God? If so, then the rest of this passage is for us. We find out here what our witness should be.

*1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth.*

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。你们要思念上面的事，不要思念地上的事。

We’re to “*seek those things which are above*” – heavenly things, because after all, that’s where Christ is. We’re to set our affection, our desire, our love, on these things, not on the things of the earth any more. It’s impossible to set our affection on things we can’t see, unless we’ve been given this new spiritual life from God. So if we’re not “*risen with Christ,*” we won’t really understand what heavenly things are. This new life changes our

desires. We no longer want to chase after the things of this world any more. Things we once loved, we now have no delight in any more, we find them wearisome.

John gives us a stark contrast between the things of the world and the things of God:

1 John 2:15-17

*“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”*

不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了。因为凡世界上的事，就像肉体的情欲，眼目的情欲，并今生的骄傲，都不是从父来的，乃是从世界来的。这世界，和其上的情欲，都要过去。惟独遵行神旨意的，是永远常存。

So, do we love the world? Because it says here that if we love the world, the love of the Father is not in us. In other words, we've not received this new life, this spiritual resurrection at all. What do we chase after? Do we chase after *“The lust of the flesh, and the lust of the eyes, and the pride of life?”* The people all around us every day pursue these things – self-gratification and self-exaltation. They live for themselves, and chase after these things wherever they can find them. And they encourage each other to do the same. But here we're told that if we do these things, *“the love of the Father is not in”* us.

When it says *“love not the world,”* it doesn't mean we shouldn't deal with anything in the world ever again. Go off and become a hermit somewhere, or an Exclusive Brethren, not interacting with the world in any way. No. The Lord keeps us in this world for a purpose. We're still called to deal with the things of this world every day. That's not wrong. But our desires, our longings, the things we yearn for in our hearts, shouldn't be set on the things of this world any more. We've now got far more important things, heavenly things, to love and to long after.

And notice, it's a *“seeking”* process. *“Seek those things which are above.”* We have to make an effort to find these things. We have to search them out.

Jeremiah 29:13

*“ye shall seek me, and find me, when ye shall search for me with all your heart.”*

你们寻求我，若专心寻求我，就必寻见。

*3 For ye are dead, and your life is hid with Christ in God.*

因为你们已经死了，你们的生命与基督一同藏在神里面。

We're dead, but yet we're alive at the same time. So this must be referring to a spiritual death, just as being "*risen with Christ*" refers to a spiritual resurrection. If we've had a spiritual resurrection, then we're told here the old nature we used to have is now dead.

But if "dead" means it no longer exists, then we wouldn't need any instruction as to how to deal with it. But we've got plenty of instruction in the Bible as to how to deal with it. So, it can't mean that it's not there any more. It's "dead" in the sense we don't desire to follow it any more. It's still there, and it drags us back. Christians are so painfully aware that even though we've truly received this spiritual resurrection, we still sin against God.

The apostle Paul talks about a battle going on within us, the old nature against the new nature. We won't be perfected completely until we die and receive our resurrection bodies. So at the same time we're "*dead*" in our own sins, and yet alive in Christ.

Romans 7:22-25

*"For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."*

因为按着我里面的意思。（原文作人）我是喜欢神的律。但我觉得肢体中另有个律，和我心中的律交战，把我掳去叫我附从那肢体中犯罪的律。我真是苦阿，谁能救我脱离这取死的身体呢？感谢神，靠着我们的主耶稣基督就能脱离了这样看来，我以内心顺服神的律。我肉体却顺服罪的律了。

It's the easiest thing in the world to do what the flesh wants. We slip in to it without thinking. It's always going to be an effort to do what the Spirit wants. But that's what we're called to do. He does give us the ability and strength to do it.

Romans 8:10-14

*"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."*

基督若在你们心里，身体就因罪而死，心灵却因义而活。然而叫耶稣从死里复活者的灵，若住在你们心里，那叫基督耶稣从死里复活的，也必借着住在你们心里的圣灵，使你们必死的身体又活过来。弟兄们，这样看来，我们并不是欠肉体的债，去顺从肉体活着。你们若顺从肉体活着

必要死。若靠着圣灵治死身体的恶行必要活着。因为凡被神的灵引导的，都是神的儿子。

It's a question of who we're going to be led by. The flesh or the Spirit? The old man or the new man? That's what we need to get to grips with. We can't lose our salvation, we can't be un-born again, that's a silly idea. But we can fail, and we do fail many times, in doing what we ought to do. And we grieve ourselves, and the Lord, in the process.

And we are told that our new life is now "*hid with Christ in God.*" Our new life is hidden from the world, in the sense that the world won't understand it. It's spiritual. It's to do with "*things which are above.*" People will notice a change in us, and that change is our witness to them. But they won't understand us. Our fundamental philosophy of life will be completely different. We now no longer want to please ourselves, but to please Christ. We don't follow the crowd. This earth is no longer our home. It was said of Abraham he:

Hebrews 11:10

*"looked for a city which hath foundations, whose builder and maker is God."*

因为他等候那座有根基的城，就是神所经营所建造的。

Hebrews 13:14

*"For here have we no continuing city, but we seek one to come."*

我们在这里本没有常存的城，乃是寻求那将来的城。

We live as strangers and pilgrims on the earth. The world may tell us we're too heavenly minded to be any earthly use. But there's no danger of that as long as we're in this body.

*4 When Christ, who is our life, shall appear, then shall ye also appear with him in glory.*

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。

We've got a sure hope in heaven after our death. We'll one day "*appear with Him in glory.*" But it says here "*Christ, who is our life.*" He's our life here now. He's the one we love, the one we desire to please now. He is our life here, now, as well as after death.

Philippians 1:21

*"For to me to live is Christ, and to die is gain."*

因我活着就是基督，我死了就有益处。

So, if we're heavenly-minded, if we're different because we follow and love Christ rather than ourselves, we need to know exactly how He wants us to live. What's the Christ-like way to live our everyday lives? We need to know that because that's our witness.

It's more than simply following a set of rules outwardly, like other religions would teach. We've had an inner change. Our witness is to come from the heart, from the Holy Spirit:

John 14:15

*"If ye love me, keep my commandments."* 你们若爱我，就必遵守我的命令。

The Christian life isn't putting on a show. We must always be honest and genuine.

2 Corinthians 1:12

*"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."*

我们所夸的，是自己的良心，见证我们凭着神的圣洁和诚实，在世为人，不靠人的聪明，乃靠神的恩惠，向你们更是这样。

So, with this in mind, the rest of the passage gives us a few instructions. And first of all we've got a list of things to "*mortify*," or put to death:

*5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*

所以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。

*"Fornication, uncleanness, inordinate affection, evil concupiscence."* That's "*the lust of the flesh.*" These are sins against the seventh Commandment, "*Thou shalt not commit adultery.*" The Commandment doesn't just forbid adultery, it forbids plenty more.

The Westminster Shorter Catechism tells us helpfully that it forbids, "*all unchaste thoughts, words and actions.*" The Larger Catechism gives us an incredibly long list of things forbidden by this commandment. Not only the usual things you would expect, but "*idleness*" [David], "*gluttony*" [Esau], "*drunkenness*" [Lot]. That's "*the lust of the flesh.*"

Then we have "*covetousness, which is idolatry.*" That's "*the lust of the eyes.*" When we covet our neighbour's ox, ass or Ferrari, we're really idolising it. "*The lust of the eyes.*"

*6 For which things' sake the wrath of God cometh on the children of disobedience:*

因这些事，神的忿怒必临到那悖逆之子。

It's because of these lusts and desires, there's going to be a judgment. The world out there is full of sin. Everybody following after "*The lust of the flesh, and the lust of the eyes, and the pride of life.*" If God exists at all, there has to be a judgment. Otherwise God would be a monster, letting everybody get away with what they do. But before we get carried away complaining about others, look at the next verse:

*7 In the which ye also walked some time, when ye lived in them.*

当你们在这些事中活着的时候，也曾这样行过。

This verse brings us right down to earth. We're no different from anybody else. We too deserve the very same judgment. The reason I'm going to heaven and my neighbour isn't, is solely down to the grace of God, and certainly not me being better than him in any way. That fact ought to bring us low. That ought to break "*the pride of life*" in us. We should no longer be proud of anything in ourselves.

We're called here to mortify the flesh, to put it to death. So we should hate ourselves, and everything we are by nature. Modern psychologists tell us that we ought to have a sense of self-worth, self-acceptance, self-esteem, but that's just another way of telling us to be proud, to nurture "*the pride of life*." No. We should mortify pride, not nurture it.

1 Samuel 2:3

*"Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighed."*

人不要夸口说骄傲的话，也不要出狂妄的言语。因耶和华是大有智识的神，人的行为被他衡量。

*8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another,*

但现在你们要弃绝这一切的事，以及恼恨，忿怒，恶毒，（或作阴毒）毁谤，并口中污秽的言语。不要彼此说谎，

Here's another list of things we need to mortify in ourselves, against various other of the Ten Commandments. You get the idea. The Ten Commandments aren't a set of rules simply to be followed externally. They're a guide as to what we should be putting to death within ourselves. We've got a natural tendency to get angry, to want to take vengeance out on others ourselves, to lie, to laugh at questionable jokes. It's these natural instincts, that the Christian is called to put to death.

*seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him:*

因你们已经脱去旧人和旧人的行为，穿上了新人。这新人在知识上渐渐更新，正如造他主的形像。

We're called to put off the old man, to mortify the flesh, and to put on the new man, to nurture the fruit of the Spirit within us. Notice the new man is said to be "*renewed in knowledge after the image of him that created him.*"

Man was originally “*made in the image of God.*” Whatever that is, we lost it after the fall. And when we receive the new birth, the spiritual resurrection, we’re told here that we gain it again, it’s “*renewed*” in us. An equivalent passage in Ephesians says:

Ephesians 4:24

“*And that ye put on the new man, which after God is created in righteousness and true holiness.*”

并且穿上新人。这新人是照着神的形像造的，有真理的仁义，和圣洁。

From these two passages, we can work out that the “*image of God*” seems to involve three things: knowledge (spiritual), righteousness and holiness, all of which were lost at the fall, and are regained once we’ve received the new birth.

*11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*

在此并不分希利尼人，犹太人，受割礼的，未受割礼的，化外人，西古提人，为奴的，自主的，惟有基督是包括一切，又住在各人之内。

In the world there are divisions. To the Jew, the big division was that of Jew and Gentile (Greek). Circumcision and uncircumcision. But there are other divisions. Each nation is a division in itself, Barbarian, Scythian etc. There are social divisions, like the one between bond and free. These are the divisions we see in this world. Outward divisions.

But in reality, none of these matter at all. They’re insignificant compared to one great division that God has ordained. Only one division of men really matters. The division between those who have received this new birth, and those who haven’t. Christ said:

Luke 12:51

“*Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division*”

你们以为我来，是叫地上太平吗？我告诉你们，不是，乃是叫人分争。

This is a division we can’t see. The world doesn’t believe it exists at all. They go about saying all men are equal under God, and base their philosophy of life on that statement. Well yes, we’re all equally sinners in need of salvation. Some have been saved, and are “*risen with Christ,*” and others haven’t been and aren’t. That’s the one division that really matters, an invisible division, but our eternal destiny is wrapped up in it.

“*What think ye of Christ?*” Was He just a nice man who lived once, but has absolutely no relevance for our lives today? That’s what most people around us think. Or is He our Lord and Saviour? That’s the great division, and we need to work out in our own minds which side we stand. This is the most important, most serious business in the world.

We’ve had our list of things we should mortify, put to death. Now we’ve got a list of things we should nurture:

*12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*

所以你们既是神的选民，圣洁蒙爱的人，就要存（原文作穿下同）怜悯，恩慈，谦虚，温柔，忍耐的心。

*13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.*

倘若这人与那人有嫌隙，总要彼此包容，彼此饶恕。主怎样饶恕了你们，你们也要怎样饶恕人。

The elect of God, those who've been "*risen with Christ,*" are "*holy and beloved.*" We are holy, separate from the world. Still in the world, but not of it. And these are the things we should be nurturing in our lives: "*mercies, kindness, humbleness of mind, meekness, longsuffering.*" What have they all got in common? They're all fruit of the Spirit.

Galatians 5:22,23

*"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance..."*

圣灵所结的果子，就是仁爱，喜乐，和平，忍耐，恩慈，良善，信实，温柔，节制。

That's not an exhaustive list, there are others. The natural man can't do any of these things. Only the Spirit of God living within us can do them. These are what we should nurture. These are our witness. We're in this world for one purpose: to grow fruit.

John 15:5

*"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."*

我是葡萄树，你们是枝子。常在我里面的，我也常在他里面，这人就多结果子。因为离了我，你们就不能作什么。

*14 And above all these things put on charity, which is the bond of perfectness.*

在这一切之外，要存着爱心。爱心就是联络全德的。

Love is the "*bond of perfectness.*" It's the greatest of the spiritual fruit.

1 Corinthians 13:13

*"And now abideth faith, hope, charity, these three; but the greatest of these is charity."*

如今常存的有信，有望，有爱，这三样，其中最大的是爱。

Romans 13:10

“*love is the fulfilling of the law.*” 所以爱就完全了律法。

*15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.*

又要叫基督的平安在你们心里作主。你们也为此蒙召，归为一体。且要存感谢的心。

The peace of God should rule in our hearts, not our lusts and desires. That's what we're called to. And thankfulness. Thankfulness keeps us humble, because it makes us realise that we don't deserve anything at all in this world. In fact we deserve God's wrath and curse for every sin. The first thing we should be thankful for is that we're not in hell fire.

*16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*

当用各样的智慧，把基督的道理，丰丰富富的存在心里，（或作当把基督的道理丰丰富富的存在心里以各样的智慧）用诗章，颂词，灵歌，彼此教导，互相劝戒，心被恩感歌颂神。

We're called to “*seek those things which are above.*” But where can we find out about them? How can we become heavenly-minded? How can we find out what heaven is like? What Christ was like? We let the Word of Christ dwell in us richly. We should become people of the Book. We should teach and admonish one another from it. That's why this book is so important to us. And we're to do it in “*psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.*” The equivalent passage in Ephesians talks about speaking as well as singing. The point is that we should be using the word of God frequently. But we should also be a joyful, singing people.

Now this isn't particularly talking about a formal worship service, but I've been in churches that only sing the psalms and wouldn't sing anything else. Their argument is that the phrase “*psalms, hymns and spiritual songs*” is a Hebrew idiom, a threefold description of the book of Psalms, in the same way the phrase “the Law, the Writings and the Prophets” is a threefold description of what we call the Old Testament.

Most people don't go along with that, but think the phrase includes other songs as well. I don't think we should split or leave the church over such an issue. But I have to say that, today, in most churches, the Psalms have completely disappeared. And that's a great shame. That's why I always try to choose a Psalm to sing. We've got here a New Testament injunction to use them. They're still relevant to us today.

*17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*

无论作什么，或说话，或行事，都要奉主耶稣的名，借着感谢父神。

So what is it to be a good witness to the world around us? How should we be different from everybody else? It's not in outward appearance, in behaving oddly, in putting on any kind of external show. But it's the "*hidden man of the heart*," "*a meek and quiet spirit*," "*simplicity and godly sincerity*."

Here's a summary of how we should live: "*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.*"

Let's evangelise the world. But let's make sure we do it as holy, godly, Christ-like people. Only then can our witness be truly effectual.

1 Corinthians 10:31

*"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."*

所以你们或吃或喝，无论作什么，都要为荣耀神而行。