

Why Christians Obey God

基督徒為什麼要順服神

James Barnett 詹姆斯巴內特 12.6.22

My parents moved out when I was 18. We lived in Wollongong, I was in my second year of university, and my parents and younger sister moved to the Hills district in Sydney.

我 18 歲的時候父母搬了出去。我們住在臥龍崗，我在讀大學二年級，我的父母和妹妹搬到了悉尼的 Hills 區。

I lived with my brother and then on my own.

我和哥哥住在一起，然後一個人住。

It forced me to become an adult. I cooked my meals, cleaned my clothes, and worked to pay for rent.

這迫使我成為一個成年人。我做飯，洗衣服，付房租。

When I finished Uni, I moved back in with my parents living in Sydney so I could find work, and there were positives and negatives. I found a job. But my parents couldn't help but treat me like a child. I was now 21, I had lived as an adult, and I was not used to my mother washing my clothes.

大學畢業後，我搬回了住在悉尼的父母那裡，這樣我就可以找到工作了，這有積極的一面，也有消極的一面。我找到了一份工作。可我爸媽還是忍不住把我當小孩子看待。我那時 21 歲了，我已經成年了，我不習慣媽媽洗我的衣服。

The tension came because my status had changed. I had been a child and became an adult living independently, but they treated me like a child again.

當時的不舒服是因為我的身份發生了變化。我曾經是個孩子，長大成人，獨立生活，但他們又把我當作孩子一樣對待。

There is tension when a person doesn't act like who they are.

當一個人的行為不乎合像他們的身份時，就會產生張力。

The married person who acts like they're single.

表現得像單身的已婚人士。

The parent lives like they don't have children.

父母像沒有孩子一樣生活。

The new worker acts like they are still a uni student.

新工人表現得好像他們還是個大學生。

The adult behaves like a child.

大人表現得像個孩子。

Their status has changed for those who follow Jesus—from death to life. From the power of sin to being set free by God. Yet I wonder if we forget our status as God’s children and return to our old ways.

對於跟隨耶穌的人來說，他們的身份已經改變——從死到生。從罪的權勢到被神釋放。然而，我想知道我們是否忘記了我們作為上帝兒女的身份，回到我們的老路。

Do we forget who we are?

我們忘記了我們是誰嗎？

We are in the book of Romans. Over the last few weeks, we have seen the desperate need we have for God to save us. And he does so through his grace. He chooses to forgive and justify us because of his great love for us—justification by faith, trusting in God’s promises. We saw last week that we have gone from having Adam as our head, the one who represents us as the sinful one. And we have a new head, Jesus.

我們在查考《羅馬書》。在過去的幾週裡，我們看到了我們迫切需要上帝來拯救我們。他這樣做是通過他的恩典。他選擇寬恕我們並使我們稱義，因為他對我們的愛——因信稱義，相信上帝的應許。上週我們看到，我們已經不再以亞當為首，代表我們是有罪的那一位。我們有了一個新的首腦，耶穌。

Today we will see that Paul shows that not just are we saved, but our status changes. And it isn’t **right** for us to return to our old way of doing things. Don’t go back to that – instead, **be who you are**.

今天我們將看到保羅表明我們不僅得救了，而且我們的身份也改變了。回到我們以前的做事方式對我們來說是不**正確**的。不要回頭——相反，要**活出你是誰**。

The first Status change is from Dead to alive. The second Status is Slaves of Sin to Slave to God.

第一個身份變化是從死亡到活著。第二個身份是從罪的奴隸，成為上帝做奴隸。

1. Status – Dead or Alive 6:1-14

1. 身份——死或生 6:1-14

Paul now answers a question that would have been on people’s minds as they were listening and is often on Christian and non-Christian minds. Does what I do matter if I am saved despite what I do? Can I go on sinning?

保羅現在回答了一個問題，這個問題在聽他說話的人們時候的腦海中會一直出現，並且經常出現在基督徒和非基督徒的腦海中。如果我儘管做了什麼也得救，那麼我需要留意我的行為嗎？我可以繼續犯罪嗎？

Chapter 6 verse 1.

第6章第1節。

What shall we say, then? Shall we go on sinning so that grace may increase?

這樣，我們要怎麼說呢？我們可以仍在罪中使恩典增多嗎？

If what I do has nothing to do with my salvation, does it matter what I do when I'm saved? Actually, if anything, the more I sin, the more God gets to forgive me, and he gets to show more and more grace. Isn't that a good thing? I remember working through this thinking, I've spoken with many people who have asked this question, and maybe you're asking today – does it really matter what I do if God's going to forgive me anyway.

如果我所做的與我的得救無關，那麼我得救之後所做的重要嗎？事實上，如果有的話，我犯罪得越多，上帝就越可去原諒我，也可表現出越來越多的恩典。這不是一件好事嗎？我記得自己曾處理這種想法，和很多問過這個問題的人交談過，也許你今天也在問——如果上帝無論如何都會原諒我，我做什麼真的重要嗎？

Paul responds to the question of should we keep on sinning and pretty strongly. Verse 2, 保羅回答了我們是否應該繼續犯罪的問題，並且非常強硬。第 2 節，

By no means! We are those who have died to sin; how can we live in it any longer?
絕對不可！我們向罪死了的人，豈可仍在罪中活著呢？

It's hard to picture how strongly Paul writes this. I wonder if we got a text from Paul, it would have been in all capital letters. NO! We have died to sin. Sin and the Christian don't go together.

很難想像保羅寫這篇文章的力度有多大。我想知道若我們是從保羅那裡得到了一條短信，它應該是全部大寫的。不可以！我們已經向罪死了。罪和基督徒不會併存。

This doesn't mean that Christians don't sin or that sin has no influence over the Christian. It doesn't even mean that it's just inappropriate for the Christian to sin. And it's not saying the Christian is slowly moving away from sin. It says Dead. Died to sin.

這並不意味著基督徒不犯罪或罪對基督徒沒有影響。這甚至不意味著基督徒犯罪是不合適的。這並不是說基督徒正在慢慢遠離罪惡。他是指向死忘。向罪死了。

The moment a person becomes a Christian, they have a new master under a new power. The Christian has gone from being ruled by Sin to being ruled by God. Previously we were completely under the power of sin. We could not resist it. But now, sin can not dominate the Christian. The Christian can resist and rebel against the pull of sin.

一個人成為基督徒的那一刻，他們就有了一個新的主人在新的權力之下。基督徒已經從被罪統治到被上帝統治。以前我們完全在罪的權勢之下。我們無法抗拒。但是現在，罪不能支配基督徒。基督徒可以抵抗和反抗罪惡的誘惑。

There is a new power at work in our lives, and Paul says in Colossians 1:13 有一種新的力量在我們的生命中運行，保羅在《歌羅西書》1:13 中說

He has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.

他救了我們脫離黑暗的權勢，遷移到他愛子的國度裏。

One way to understand this would be if a Wicked military force had complete control of a country. A good army invaded, throwing out the wicked force and giving back government control and communication to the people. But the out of power soldiers from the wicked

military might still be out hiding in the bush. This guerrilla force could create havoc for the new rightful government. It could impose its will on the government, even if it could never get back into power.

理解這一點的一種方法是，如果邪惡的軍隊完全控制了一個國家。一支好軍隊入侵，驅逐邪惡勢力，將政府控制和溝通交還給人民。但是來自邪惡軍隊的失去權力的士兵可能仍然躲在灌木叢中。這支游擊隊可能會對新的合法政府造成嚴重破壞。它可以將自己的意志強加給政府，即使它永遠無法重新掌權。

Being dead to sin means we don't have to obey it, even if it remains.

向罪死意味著我們不必服從它，即使它仍然存在。

Paul explains this as being dead to sin and alive to Jesus in verse 3,

保羅在第3節為向罪死，向耶穌活著作解釋

3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? 4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

3 難道你們不知道，我們這受洗歸入基督耶穌的人，就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，是要我們行事為人都有新生的樣子，像基督藉著父的榮耀從死人中復活一樣。

Paul uses baptism to speak of conversion when the Christian is made aware of Jesus' lordship and follows him. At that moment, just like in chapter 5, Jesus becomes our head, and he died on our behalf, and so too, we live because he was raised to life for us.

保羅用洗禮來談論當基督徒意識到耶穌的主權並跟隨他時的悔改。在那一刻，就像在第5章中一樣，耶穌成為我們的頭，他為我們而死，所以因為他為我們復活了，我們也活著。

He says in verse 8

他在第8節中說

8 Now if we died with Christ, we believe that we will also live with him.

8 我們若與基督同死，我們信也必與他同活。

All that is true of Jesus is true of the Christian. He died to sin, and he was raised to life. So the Christian is also dead to sin and now has a new life.

對耶穌真實的一切對基督徒也是真實的。他向罪死了，他又復活了。所以基督徒也向罪死了，現在有了新的生命。

It's a new status. The Christian's position in life has changed. If you're following Jesus, your old way of life died. It's dead. You've had two lives—the before Jesus life and the after Jesus life. So even when we sin, it doesn't change our status.

這是一個新的身份。基督徒在生命中的身份已經改變。如果你跟隨耶穌，你舊的生活方式就死了。它死了。你有過兩種生命——耶穌之前的生命和耶穌之後的生命。所以即使我們犯罪，也不會改變我們的身份。

But this is a wonderful reality that we can ignore or forget.

但這是一個我們可能會忽略或忘記的美妙現實。

So Paul calls us to do what God did, verse 11

所以保羅呼召我們做神所做的，第 11 節

11 In the same way, count yourselves dead to sin but alive to God in Christ Jesus.

11 這樣，你們也要看自己對罪是死的，在基督耶穌裏對上帝卻是活的。

God counted Jesus' death against our account. Jesus has paid our price to change our status.

上帝把耶穌的死算在我們的賬上。耶穌為改變我們的身份付出了代價。

But not only does God count it against our account, but we are also called to do the same thing. To consider ourselves as to how God considers us. He counted us right in Jesus, and we must do the same. To see that we are counted right in Jesus.

但是，上帝不僅將它算在我們的賬上，而且我們也被要求做同樣的事情。以上帝如何看待我們的方式來思考我們自己。他在耶穌裡算我們是義的，我們也必須這樣做。看到我們在耶穌裡是義的。

We are not under sin, it's a legal right, but we actually need to take advantage of it. There is no point in having \$14 million in the bank if you live on the street and do not take advantage of what you have. We need to live with the reality of what's in the bank.

我們不再在罪之下，這是一項合法的權利，但我們實際上需要利用它。如果你在銀行裡有 1400 萬元，卻在街上流浪並且不利用你所擁有的東西，那麼是沒有意義的。我們需要在銀行中的存款的現實來生活。

We, too, need to live with the reality of how God sees us. Before we can speak of how this kind of living should change our hearts and lives, it must enter our minds. We have to see ourselves and each other as God does.

我們也需要以上帝如何在現實中看待我們來生活。在我們談論這種生活應該如何改變我們的心靈和生命之前，它必須進入我們的思想。我們必須像上帝一樣看待自己和彼此。

Read a story of those freed from slavery in the United States after the civil war. Slavery had been abolished, and all slaves, young and old, were given their freedom. But many older people had endured years of slavery and found it difficult to understand their new status. They heard that they were free, but many did not realize it. They began to quake and fear when they saw their old master coming. Martyn Lloyd Jones, the preacher, said,

閱讀了一個有關美國內戰後從奴隸制中解放出來的人的故事。奴隸制已被廢除，所有的奴隸，無論老少，都獲得了自由。但許多老年人已經忍受了多年的奴役，很難理解他們的新身份。他們聽說他們是自由的，但許多人沒有意識到這一點。當他們看到他們的老主人到來時，他們開始顫抖和恐懼。傳教士馬丁·勞埃德·瓊斯說：

“You can still be a slave experientially, even when you are no longer a slave. God tells us here, through his word, whatever you may feel, whatever your experience may be, that we are no longer under the reign and rule of sin. And if I fall into sin, as I do, it is simply because I do not realize who I am.”

“即使你不再是奴隸，你仍然可以在體驗上活著像奴隸。上帝在這裡通過他的話語告訴我們，無論你有什麼感受，無論你的經歷如何，我們不再處於罪的統治之下。如果我陷入罪中，是我發生的，那是因為我不認清自己是誰。”

Verse 14 says,
第 14 節說，

14 For sin shall no longer be your master, because you are not under the law, but under grace.

14 罪必不能作你們的主，因你們不在律法之下，而是在恩典之下。

Yet how often are we fearful of it, feeling like we are stuck in it, and not looking to our new master who has set us free.

然而，我們有多少次害怕它，感覺我們被困在其中，而不是仰望讓我們自由的新主人。

So, brothers and sisters, there is a wonderful assurance here. We are called to think of ourselves as set free from slavery. We can be fearful of sin, not realizing who we are. Or we can see ourselves and each other from God's viewpoint and then embrace that status.

所以，弟兄姊妹，這裡有一個奇妙的保證。我們被召去認定自己為已被解脫了的奴役。我們可能害怕罪，不知道自己是誰。或者我們可以從上帝的角度看待自己和彼此，然後接受這種身份。

I will sin. You will rebel against God. Today and tomorrow. But that is not who I am or who you are. You are saved.

我會犯罪。你會反抗上帝。今天和明天。但這不是我或你是誰。你是已得救了的。

The slave to sin is who I was. But now, we have a new master. Our new status means life should look different.

我們已往是罪的奴隸。但是現在，我們有了新的主人。我們的新身份意味著生命應該看起來不同。

2. Status – Slave to sin or God

2. 身份——罪或上帝的奴隸

This morning's second point is that we go from being slaves to sin to slaves to God, which means that life should look different because we have a new master.

今天早上的第二點是我們從罪的奴隸成為上帝的奴隸，這意味著生命應該看起來不同，因為我們有了一個新的主人。

Paul returns to the question he asked in verse 1 and answers it slightly differently. Verse 15, 保羅回到他在第 1 節中提出的問題，並略有不同的回答。第 15 節，

What then? Shall we sin because we are not under the law but under grace? By no means!

那又怎麼樣呢？我們在恩典之下，不在律法之下，就可以犯罪嗎？絕對不可！

Can we do anything we like? Are we under any obligations? Do I have to follow the ten commandments? Do I have to love my neighbour? Do I have to regularly read my bible, pray, and spend time in devotion to God?

我們可以做任何我們喜歡的事情嗎？我們是否有任何義務？我必須遵守十誡嗎？我必須愛我的鄰居嗎？我是否必須定期閱讀聖經、祈禱並花時間獻身於上帝？

Paul again answers this by talking about our status, this time about slavery, and Bob Dylan, singer-songwriter, takes his cue from Paul when he sang, You're going to have to serve somebody. Verse 17-18

保羅再次通過談論我們的身份來回答這個問題，這一次是關於奴隸制，而創作歌手鮑勃·迪倫（Bob Dylan）在他唱歌時從保羅那裡得到了啟發，你將不得不為某人服務。第17-18節

17 ...though you used to be slaves to sin, you have come to obey from your heart the pattern of teaching that has now claimed your allegiance. 18 You have been set free from sin and have become slaves to righteousness.

17 ……你們從前雖然作罪的奴隸，現在卻從心裏順服了所傳給你們教導的典範。

18 你們既從罪裏得了釋放，就作了義的奴僕。

No one is free. We all have a master, either sin or God. And when our master is sin, verse 23 tells us that the wage we earn is death.

沒有人是完全自由的。我們都有一個主人，不是罪就是神。當我們的主人罪時，第23節告訴我們，我們賺的工價就是死。

But when our Master is God, we don't earn anything. Instead, we are given the gift of eternal life in Jesus.

但是當我們的主人是上帝時，我們什麼也賺不到。相反，我們在耶穌裡得到了永生的禮物。

The point of Romans 6 is that we're all serving something. Some bottom line is that something is driving us, has mastered us, and we are its slaves.

《羅馬書》第6章的重點是我們都在服事。一些底線是某些東西在驅使我們，控制了我們，我們是它的奴隸。

What are you offering yourself to? Don't go back to being a slave to sin! Are you a slave of other people's opinions, not God's? Are you a slave to the bottom line of your bank balance instead of the riches offered freely through God's grace? Are you a slave to obeying your family, hoping they might be proud of you when you have a God who longs for us to be close with him?

你把自己獻給什麼？不要回去做罪的奴隸！你是別人意見的奴隸，而不是上帝意見的奴隸嗎？你是銀行餘額底線的奴隸，而不是通過上帝的恩典白白提供的財富嗎？你是服從家人，渴望他們會為你感到驕傲的奴隸，還是看到有一位希望我們與他親近的上帝？

Are you mastered by a desire to be with someone, which shapes your behaviour to get affection instead of seeing the affection and love you already have in Jesus?

你是否被與某人在一起的渴望所控制，塑造了你的行為以獲得愛，而不是看到你在耶穌裡已經擁有的愛？

We are all controlled by something, leading to death when it is anything other than God. 我們都被某種東西所控制，當它不是上帝時，就會導致死亡。

But there is a kind, generous, loving Master. Verse 18 told us that we had become slaves to righteousness.

但有一位善良、慷慨、慈愛的主人。第 18 節告訴我們，我們已經成為了義的奴隸。

The Christian doesn't have to obey God to be saved, but we have to obey God to have a life filled with all the fullness God desires us to have. A joyful flourishing life. That is the way to live in the new life we are given.

基督徒不一定要順服神才能得救，但我們必須順服神才能擁有充滿神希望我們擁有的一切豐盛的生命。欣欣向榮的生命。這就是我們在新生命中生活的方式。

Tim Keller has an illustration about a bird and a fish. I really appreciate it. The fish in the water sees the bird flying and wants that freedom. He desires it. So, he flops out of the water and dies because the fish is made for the water. That's where the fish finds its freedom. And whilst it looks like being bound in slavery to that water, that is the best place for it.

蒂姆凱勒有一個關於鳥和魚的舉例。我真的非常欣賞。水中的魚看到鳥在飛，想要那種自由。他渴望它。所以，他從水裡跳了出來卻死了，因為魚是為水而生的。這就是魚找到自由的地方。雖然它看起來像是被束縛在水中的奴隸，但那是最好的地方。

I wonder if we are swimming and seeing people leap out of the water chasing sin, and we desire that these people have lived and are flourishing. Instead of seeing that obeying God, both show God that we love him and that he knows the best way to live. So, what do we do?

我想知道我們是否正在游泳，看到他人跳出水外去追逐罪惡，我們希望像這些人一樣生活並且興旺發達。沒有看到順服上帝，是同時向上帝表明我們愛他，並且表明知道他是最好的生活方式。那麼我們該怎麼辦？

We saw in the first point that we need to change our minds, to count ourselves as God counts us.

我們在第一點看到，我們需要改變我們的想法，以上帝看待待我們的方法來看待自己。

Paul, in verses 13 and 19, calls us to action.

保羅在第 13 和 19 節呼籲我們採取行動。

13 Do not offer any part of yourself to sin as an instrument of wickedness, but rather offer yourselves to God as those who have been brought from death to life; and offer every part of yourself to him as an instrument of righteousness... 19 Just as you used to offer yourselves as slaves to impurity and to ever-increasing wickedness, so now offer yourselves as slaves to righteousness leading to holiness.

13 也不要將你們的肢體獻給罪作不義的工具，倒要像從死人中活著的人，把自己獻給上帝，並把你們的肢體獻給上帝作義的工具。...19 你們從前怎樣把肢體獻給

不潔不法作奴隸，以至於不法；現在也要照樣將肢體獻給義作奴僕，以至於成聖。

Paul is saying, be who you are. Be controlled in your behaviour, and offer your members your heart, actions, and soul to righteousness. Offer your whole self to purity, love, generosity, kindness, patience, and self-control. Obey God, not based on your feelings or situation, but by the reality of the gospel – that God has considered you righteous.

保羅在說，活出你是誰。讓你的行為受控制，將你的心、行動和靈魂，整個肢體獻給上帝作義的工具。將你的整個自我奉獻給純潔、愛、慷慨、善良、耐心和自製。服從上帝，不是基於你的感覺或情況，而是基於福音的現實——上帝認為你是義的。

Be the status change. We are no longer under the reign and power of sin but are God's. Sin no longer reigns, even if we still struggle with it.

成為身份變化。我們不再在罪的統治和權勢之下，而是屬於神的。罪不再掌權，即使我們仍在與它鬥爭。

Viewing are self as righteous in Jesus is a great assurance. It motivates us to obey God and live the new status, not earn it, because it is already who we are.

在耶穌裡看自己為義是一個很大的保證。它激勵我們順服上帝並活出新的身份，而不是要賺取它，因為我們自己已經是有新的身份。

If you are still thinking about what it means to follow Jesus, I want to encourage you to think about what this new life status would mean for you. Everything you are yearning for and searching for is found in this new status as a child of God in Jesus. Are you searching for meaning and purpose, seeking recognition, joy, and a person who will love you for who you are?

如果您仍在思考跟隨耶穌意味著什麼，我想鼓勵您思考這種新的生命身份對您意味著什麼。你所渴望和尋找的一切都可以在耶穌裡作為上帝孩子的新身份中找到。您是否在尋找意義和目的，尋求認可、快樂和一個會愛你的人？

That is only found in God. And the status as a child of God is higher than any other status. The millionaire fears losing money in uncertainty. The CEO finds a lack of purpose in retirement, and beauty fades. Every other status is found wanting except a child of God, slave of righteousness.

那都能在上帝身上找到。而作為上帝之子女的身份是高於其他任何身份。百萬富翁會擔心在不確定性中賠錢。首席執行官發現退休後缺乏目標，美貌逐漸消退。除了上帝的孩子，義的奴隸之外，其他所有的身份都被確定為有缺乏的。

For the brother and sister who is a Christian struggling with being who you are, let me get practical about what it means to see ourselves as God sees us and offer ourselves to righteousness.

對於那些掙扎於活你自己是誰的基督徒的弟兄姐妹，讓我實際指明以上帝的眼光看待我們並獻身於義意味著什麼。

When we come to daily situations where we are faced with the struggle to sin – is this my highest Good, treating it as my Master instead of Jesus?

當我們每天面對與罪作鬥爭的情況時——這是我最高的善，把它當作我的主人而不是耶穌嗎？

There's a cycle that happens. Event / Thought / Feeling / Response.

有一個循環發生。事件/思想/感覺/反應。

So if someone says something that makes me look bad, I will offer myself as a slave to God or sin at that moment. If I let my desire to look good and defend myself to be my master, my thoughts will run 'quick, say something, they've made you look bad, I have to put this person down quickly, I must pay them back for hurting me!' Filled up with feelings of anger, bitterness, and rage, I lash out with words.

所以如果有人說了一些讓我看起來很糟糕的說話，我可以在那一刻把自己獻給上帝或罪作奴隸。如果我想要讓自己好看，作我的主人捍衛自己，我的想法會是，「快，說點什麼，他們讓你看起來很糟糕，我必須快點低矮這個人，我必須償還他們對我的傷害！」充滿憤怒、痛苦和憤怒的感覺，我用言語猛烈抨擊。

Or I can remember who I am. My status has changed to be a child of God, set free from sin. In that same situation, my thought could be, 'this person has pointed out some difficult truths about me that I need to be aware of. (Even if they may have done it to hurt me) God is my judge, and he has already accepted me. I can have a feeling of thanks to God and this person and respond with an apology.

或者我可以記住我是誰。我的身份已經改變為上帝的孩子，從罪中釋放出來。在同樣的情況下，我的想法可能是，「這個人指出了一些關於我而難以接受的真相，我需要了解這些真相。（即使他們這樣做是為了傷害我）」上帝是我的審判者，他已經接受了我。我可以對上帝和這個人有一種感謝的感覺，並以道歉來回應。

That cycle happens all day when we are placed into situations where we get to consider, who is my master? Will I count myself as God's slave to righteousness and respond by offering my thoughts, feelings, and responses to God. Or will I respond to protect myself, seeking myself? 這種循環整天都會發生，當我們被置於需要作出考慮的情況時，誰是我的主人？我是否會將自己視為上帝的義的奴隸，並通過向上帝提供我的想法、感受和回應來回應。還是我會以保護自己，尋找自己來回應？

Brothers and sisters, take a step in the faith of seeing yourself as God sees you and ask God to help you offer your whole self to him.

弟兄姐妹們，以信邁出一步，以上帝的眼光看待自己，並祈求上帝幫助你將整個自我獻給他。

Our Status has changed. It doesn't make sense to go back to how things were. Will you live as God has called you to?

我們的身份發生了變化。回到原來的樣子是沒有意義的。你會按照上帝呼召你成為的那樣的方式去生活嗎？