

Embracing Your New Identity
Not Ashamed
Romans 6:6–23
May 9, 2021

接纳你的新身份
不羞愧
罗马书6:6-23
2021年5月9日

Today we will be in the last ½ of Romans 6 as we continue our march through the book of Romans. How many of you are still enjoying this? A few weeks ago, on Easter Sunday, we looked at the first half of this chapter where Paul makes the point that a true believer can't continue to willfully and habitually pursue sin, because a true believer is someone who has **turned over control** of their lives to Christ, and when Christ comes in, he **breaks the power** of sin over you. This means, if you are *still* willfully pursuing sin, you **never really let Christ take control**, because when he comes in he changes you permanently.

今天我们将学习《罗马书》6章的最后1 / 2，然后继续学习《罗马书》你们中有多少人还喜欢这个？几周前，在复活节，我们看本章的前半部分，保罗称，真正的信徒不能继续故意和习惯性地追求罪，因为真正的信徒是人生活的**控制权转向基督**，当基督来的时候，他**打破了罪对你的能力**。这意味着，如果你仍然故意追求罪，你就**从来没有真正让基督来控制你**，因为当他来的时候，他就永久地改变你。

But... But Paul realizes that the experience of every believer, including himself, is a **brutal struggle** against sin. Over the next couple of chapters, he is going to talk about how *even as an Apostle* his life is a constant fight between what he knows he ought to do and what his sinful body is pulling him to do. In this chapter he asks the question every Jesus follower asks at some point: **If resurrection power actually come into me, why do I still struggle so much with saying no to sin?**

- Why does my heart still feel so stubborn sometimes?
- Why does my mind wander in prayer? Loose focus in worship?
- And how can I change?

但是...但是保罗意识到每一个信徒，包括他自己，经历的都是与罪的**残酷斗争**。在接下来的几章里，他会讲到，作为一个使徒，他的一生是如何在他知道他应该做什

么和他罪恶的身体驱使他做什么之间不断斗争。在这一章中，他问了每个耶稣的信徒都会问的一个问题：**如果复活的能力真的进入了我，为什么我仍然挣扎着对罪说不？**

- 为什么我的心有时还是那么固执？
- 为什么我在祈祷时神游？在敬拜中不集中？
- 我该如何改变？

Note, Paul's audience in this text is to true Jesus followers. In vs. 17 he describes these people as those "...who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed..."

These people are not fake or insincere. They are really following Jesus. That's what makes these chapters so encouraging.

- Don't you find yourself **frustrated** at your **lack of progress** in the Christian life?
- Wondering why **temptations** still have such attraction to you;
- Wondering why you don't **naturally love God more**;
- More naturally **generous**;
- More **courageous** with your convictions.

I wonder that about you. I wonder it about me, too. Chapters 6 and 7 are the most vulnerable words we see from Paul. What he reveals about himself may **surprise** you... and they definitely will **encourage** you.

注意，保罗的听众是耶稣的忠实追随者。在17节中，他描述这些人说：“感谢 神！因为你们从前虽然作罪的奴仆，现今却从心里顺服了所传给你们道理的模范。”

这些人不是假的或不真诚的。他们是在追随耶稣。这就是为什么这些章节如此鼓舞人心。

- 你没有发现自己在基督徒生活中**缺乏进步而沮丧**吗？
- 想知道为什么**诱惑**仍然对你如此有吸引力；
- 想知道为什么你**天生就不爱上帝**；
- 更自然大方；
- 更**勇敢**地坚持自己的信念。

我想知道你的情况。我也想知道我的情况。第六章和第七章是我们从保罗那里看到的最脆弱的话语。他所透露的关于他自己的事情可能会让你吃惊，而且他们肯定会鼓励你。

These chapters are so crucial in understanding the Christian life. In chapter 6, Paul lays out his **theology for how to change**. He says change begins by embracing, at your core, the **new identity** God has giving you.

In preaching on this chapter, Tony Evans tells the story of a guy who visited his therapist and said, “I need some help changing my diet.” The nutritionist said, “OK, what’s the problem?” And the man said, “Well, every time I go by grocery store I find myself just wanting to eat dog food. When I walk in... I feel drawn to the dog food section. It’s just something in me says ‘You really need to go to that section.’ And when I’m there, I find myself staring at the pictures on the dog food bags and thinking about how much fun it would be to play around with them. And then I’ll just rip open one of the bags and eat a scoop. Sometimes I get so excited I bark and howl and I’ll lay on my back and try to get people walking by to scratch my belly.”

这些章节对于理解基督徒的生活至关重要。在第6章，保罗阐述了他的**神学如何改变**。他说，改变始于在你的内心接纳神给你的**新身份**。

在这一章的布道中，托尼·埃文斯讲述了一个人的故事，他去看他的治疗师，说：“我需要一些帮助来改变我的饮食。”营养学家说：“好吧，是什么问题？”那个人说：“嗯，每次我去杂货店的时候，我发现我只是想吃狗粮。我一走进来，就被狗粮区吸引住了。只是我的内心在说，‘你真的需要选择那个部分。’“当我在那里的时

候，我发现自己会盯着狗粮袋上的照片，想着和它们一起玩耍该有多有趣。”然后我会撕开其中一个袋子吃一勺。有时我太兴奋了，就会汪汪叫，然后仰面躺着，试图让路过的人来挠我的肚子。”

- The nutritionist says, “ Well, sir, that ... that does sound like a dietary challenge. How long have you been like this?” And the man said, “Ever since I was a puppy.”
- *It was so much funnier when he told it.*
- **“Some things,” Pastor Tony says, “require more than behavior modification. They start with identity.”**

- 营养学家说：“嗯，先生，那个.....这听起来确实像是对饮食的挑战。你这样有多久了？”那个男人说“从我还是只小狗的时候”
- 他讲的时候有趣多了。
- “有些事情，”托尼牧师说，“需要的不仅仅是改变行为。他们从身份开始。”

This is what Paul is saying: **Change begins with how you see yourself.**

11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

The greek word translated **consider or reckon**, is an accounting term. It means to look at one thing and consider it to be something else. In Romans 4, Paul used this word to talk about how **God credits righteousness** to us *WHEN we trust Jesus* as the substitute penalty for our sins. When we lay claim to Jesus as our sin bearer, resting our faith in him, **God considers (reckons, counts) our faith as righteousness.**

这就是保罗所说的:改变从你如何看待自己开始。

11 这样，你们向罪也当看自己是死的；向 神在基督耶稣里，却当看自己是活的。

希腊文翻译成“考虑”或“估算”是一个会计术语。它的意思是看一件东西，却把它当作另一件东西。在罗马书4章中，保罗用这个词来谈论当我们相信耶稣是代替我们罪的惩罚时，神是如何将义归给我们的。当我们声称耶稣是我们的罪的承担者，我们对他的信心，神把我们的信心视为义。

Now in Romans 6, it's our turn to do the considering: We are to **count ourselves as already dead to sin**, and when we do, **God infuses the power of new life** into us.

- You see, just as **faith** was the means by which we received justification;
- so, **continued faith** is the means by which we access the power for sanctification.

Here's how it works: When we put faith in Christ as the substitute for our sin, God counts our faith as righteousness.

- As we **consider ourselves dead to sin**, God infuses into us the power of new life. In other words, just as we believe our way into justification, so we believe our way into the power of sanctification.

在罗马书6章中，轮到我们思考了：我们要视自己对罪已经死了，当我们这样做的时候，神就把新生命的能力注入我们。

- 你看，这就是信心的意思我们因信称义。
- 因此，持续的信心是我们获得成圣能力的途径。

它的工作原理是这样的：当我们相信基督代替了我们的罪，神就把我们的信当作义。

•当我们认为自己对罪是死的，神就把新生命的能力注入我们。换句话说，正如我们相信成义的途径，我们也相信成圣的能力。

You say, “OK, well, but when I do that, but I don’t feel resurrection power. I don’t feel dead to sin. Sin and wrong desires feel very much alive in me.” **Right.** But as you continue to believe it, God uses that faith to transform you.

Abraham, you might remember from chapter 4, was Paul’s example ... At 90, after a lifetime of infertility, **God declared he would have a son** —and not just one random kid; a son that would father a great nation. Now, when God said that, Abraham didn’t feel like that was even possible. But Romans says **he believed what God said even when he DIDN’T feel it**, even though he knew his equipment was way past the expiration date.

And as he believed, Romans 4 says, he “received strength.” **So we will receive the strength to walk in righteousness as we believe** that God has made us dead to sin--like he said.

你会说，“好吧，但是当我这么做的时候，我感觉不到复活的力量。我对罪没有死的感觉。罪和邪恶的欲望在我心里非常活跃。”**正确的。**但当你继续相信它时，上帝就会用这个信念来改变你。

亚伯拉罕，你可能还记得第四章，是保罗的榜样...90岁时，在一生不育之后，上帝宣布他会有一个儿子——而不是随便一个孩子；一个将成为伟大国家之父的儿子。当上帝这么说的时，亚伯拉罕觉得这根本不可能。但是罗马书说他相信上帝的话，即使他没有感觉到，即使他知道他的躯体已经老迈很久了。

当他相信的时候，罗马书4章说，他“得到力量”。这样，当我们相信上帝使我们死在罪中，我们就能得到行义的力量——就像他说的。

Listen, this is **not some kind of mental trick** or the power of positive thinking... where you tell yourself “I’m brave” enough times that you become brave.

- **God gives you actual power** when you believe that what he says is true.
- Faith, Paul says in Romans 4, is believing God as he “calls things into existence that do not yet exist.”
- *As you believe them, God gives you the power for them.*

听着，这不是什么心理把戏，也不是什么积极思考的力量，不是让你告诉自己“我很勇敢”，让自己变得勇敢。

- 当你相信神所说的是真的，**神就给你实际的力量。**
- 保罗在罗马书4章中说，信仰就是相信上帝“将尚不存在的事物称为存在”。
- 当你相信他们，**上帝就会给你力量。**

Listen: (We always want to feel first, before we’ll believe. God says, “No, sometimes you have to believe first, and only then will you feel.”) In the Christian life, **power comes through believing**: Believing in the righteous identity God has declared over you releases the power to live up to that identity in you.

This is why Satan began each of his temptations of Jesus in the wilderness with the charge, “If you really are the Son of God ...” When you think about it, it’s kind of an odd way to start the temptation. But right before Jesus had gone into the wilderness to be tempted, God had declared over Jesus, “You are my beloved Son, in whom I am well pleased!”

听:(我们总是想先感受，然后再相信。上帝说:“不，有时候你必须先相信，才会有感觉。”) 在基督徒的生活中，**能力来自于相信**:相信神为你所宣示的公义身份，就能释放你的能力，使你能在你身上实现那个身份。

这就是为什么撒但在旷野每次试探耶稣的时候，都先嘱咐他说:“你若是神的儿子.....”仔细想想，这种开始诱惑的方式有点奇怪。耶稣还没有到旷野去受试探之先，神就指着耶稣宣告说，你是我的爱子，我喜悦你。

So this was the first thing Satan attacked, because he knew that **if he weakened Jesus’ identity in the Father**, he would weaken Jesus at his core. So, before he brings any of the temptations toward **materialism** or **pride** or the

lusts of the flesh, he starts with Jesus' identity: Are you really the beloved Son of God?

That's a pattern for how he tempts us. Satan will do whatever he can to take your eyes off the new identity God has given you.

- He'll start **bringing up past and present sins** — bringing up things in your past that are *true*.
- And he'll whisper: You really think you are a beloved son or daughter of God?
- Remember how bad you messed up that relationship?
- how little spiritual progress you've made,
- how much you mess up?

所以这是撒旦攻击的第一件事，因为他知道**如果他削弱了耶稣在天父中的身份**，他就削弱了耶稣的核心。所以，在他把诱惑引向**物质主义，骄傲或肉体的欲望**之前，他先从耶稣的身份开始：你真的是上帝的爱子吗？

这就是他引诱我们的模式。撒旦会尽他所能把你的眼睛从神给你的新身份上挪开。

- 他会开始**提起过去和现在的罪恶**——提起你过去真实的事情。
- 他会低声说：你真的认为你是上帝所爱的儿子或女儿吗？
- 还记得你是如何把这段感情搞砸的吗？
- 你的精神进步如此之少，
- 你搞砸了多少事情？

He might even dangle a carrot in front of you: You are almost there, but not yet, and you **still need to prove that you are worth loving**. So, *try* a little harder; *do* a little better, **and then** God will love you. And the moment you start believing that, *he already has you* — because he's taken your eyes off of what God can do and put them on what you can do.

他甚至可能在你面前摆一根胡萝卜：你就快成功了，但还没有，你**还需要证明你是值得爱的**。所以，再努力一点；做得好一点，上帝就会爱你。当你开始相信这一点的时候，他已经拥有了你——因为他把你的注意力从上帝能做的事情转移到了你能做的事情上。

The power of the Christian life begins by believing what God has declared, even though it feels impossible —

- **YOU ARE FULLY RIGHTEOUS IN HIS SIGHT**
- you are dead to sin

- you have the power of the resurrection is inside of you.

As you believe that, he releases in you the power of new life. You say, “But, I don’t have a righteous record and I don’t feel righteous.” That’s not what God bases his declaration on. He has declared it over you **based on the finished work of Christ**.

In your worst moment of your worst day....God still wanted you.

基督徒生命的能力始于相信神所宣告的，尽管这是不可能的

•你在神面前是完全公义的

•你对罪是死的

•复活的力量就在你的内心。

当你相信这一点时，他会在你身上释放新生命的力量。你说，“但是，我没有正直的记录，我也觉得自己不正直。”这不是上帝宣言的依据。**他已经在基督所作的工上向你们宣告了。**

在你最糟糕的时刻....上帝仍然还要你。

So, the first command is “CONSIDER yourselves dead to sin and alive to God in Christ Jesus.”

In vs. 12 we get the second: 12 Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. 14 For sin will have no dominion over you, since you are not under law but under grace.

所以第一条诫命就是“你们向罪也当看自己是死的；向 神在基督耶稣里，却当看自己是活的。”

在第12节我们得到第二个:12不要容罪在你们必死的身上作王，使你们顺从身子的私欲。13也不要将你们的肢体献给罪作不义的器具；倒要像从死里复活的人，将自己献给 神，并将肢体作义的器具献给 神。14 罪必不能作你们的主，因你们不在律法之下，乃在恩典之下。

Sin cannot rule over you, because when you received Christ, JESUS took the place of power at the center of your heart. Thus, sin can no longer hold you captive .

- Before you received Christ, **sin DID hold you captive**—Paul says in Romans 1 that we were literally “given over” to sin, which means **we couldn’t stop sinning**. But that’s not true anymore because Jesus rules at our center with the powers of resurrection.

罪不能统治你，因为当你接受基督的时候，耶稣取代了你心中的权能。因此，罪不能再俘虏你了。

•在你接受基督之前，**罪确实把你俘虏了**。保罗在罗马书1章说，我们被“交给”了罪，意思是**我们不能停止罪**。但现在不是这样了，因为耶稣用复活的力量统治着我们的中心。

16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?

In other words, even though sin can’t rule over you, it can still **invade** and **harass** parts of your heart. Christ has broken sin’s control and he now sits at the seat of power, but **sin still exists out in the margins**, and if you stop fighting it, it’s going to work slowly and methodically to regain control.

16 岂不晓得你们献上自己作奴仆，顺从谁，就作谁的奴仆吗？或作罪的奴仆，以至于死；或作顺命的奴仆，以至成义。

换句话说，即使罪不能统治你，它仍然可以**侵入和骚扰**你的心。基督已经打破了对罪的控制，他现在坐在权力的宝座上，但**罪仍然存在于边缘地带**，如果你停止与它斗争，它就会慢慢地，有条不紊地重新获得控制。

((Now, real quick--Before we explore what some of those things might be, let me add...I know this **analogy of slavery** might be difficult because of the injustice of slavery in this country. A couple of things here:

- The slavery Paul is here referring to would be more like what we call “**contractual servanthood**.” It’s still not a great economic system, but it’s not the injustice of kidnapping and forced labor along ethnic lines. Paul makes clear in places like 1 Timothy 1 that **that kind of slavery is categorically wrong**.

- Second, **Paul is just using an analogy**, not endorsing a particular economic system. See what he says in vs. 19 I am speaking in human terms, because of your natural limitations... So, don't let the analogy throw you .))

The point is — **sin works to enslave**. Sin is a captor always working for dominance

(现在，快速地——在我们探讨这些事情可能是什么之前，让我补充一点.....我知道用**奴隶制**来类比可能比较困难，因为这个国家的奴隶制是不公正的。这里有几件事：

•保罗在这里所指的奴隶制更像是我们所说的“**契约仆人**”。它仍然不是一个伟大的经济体系，但它不是一个不公正的绑架和强迫劳动的种族线。保罗在提摩太前书1章中明确指出，**这种奴隶制是绝对错误的**。

•其次，**保罗只是在使用一个类比**，而不是支持某一特定的经济体系。看看他在第19节中说了什么，我因你们肉体的软弱，就照人的常话对你们说：所以，不要让这个类比把你弄迷惑了。))

重点是-**罪的工作是奴役**。罪是一个俘获者，总是为了统治而工作。

Some of you think you can **harmlessly play around with sin** — you think you can go along with sin and compromise in your life and it won't affect you.

IT CAN'T HAPPEN! Sin is a predator and it is **working for mastery**.

It reminds me of when you read a story on the news, “Washington man mauled by pet wolf” and you read the story and find out this guy had a pet wolf named Fluffy and **Fluffy “snapped” one day and ripped his face off**.

有些人认为你可以**无害地玩弄罪恶**——你认为你可以在你的生活中与罪恶共存并妥协，这不会影响到你。

这是不可能发生的!罪是一个掠夺者，它在**为掌握而工作**。

这让我想起了，当你读到一则新闻，“华盛顿人被宠物狼咬伤”，你读到这则新闻，然后发现这家伙有只宠物狼叫毛毛，**有一天毛毛“崩溃”了，把他的脸扯了下来**。

And everyone always acts so surprised, “Oh, but Fluffy was always so gentle and sweet.” But it's not rocket-science to realize that Fluffy is a predator. If you

keep a pet wolf in your house, at some point it's going to turn on you and eat you. That's its nature.

- If you entertain sin...you are courting disaster.
- Nobody wakes up and says, "Today's the day I ruin my life."
- I'm going to throw away my marriage,
- start an addiction,
- and begin lying to everyone I know.'

No, **sin starts slowly**, incrementally, subtly. Small areas of compromise. But it's always on the move. It's why John Owen said, "You must be killing sin, or it will be killing you."

每个人都表现得很惊讶，“哦，但是毛毛总是那么温柔和可爱。”但要意识到毛毛是一种掠食者并不是什么难事。如果你在家里养了一只宠物狼，总有一天它会背叛你，吃掉你。就是这样的天性。

- 如果你接受罪恶，你将招致灾难。
- 没有人会一觉醒来就说：“今天是我毁掉自己生活的日子。”
- 我要抛弃我的婚姻
- 开始上瘾，
- 然后开始对所有我认识的人撒谎。”

不，**罪是慢慢地**、逐渐地、微妙地开始的。小范围的妥协。但它总是在移动。这就是为什么约翰·欧文说，“你必须杀死罪恶，否则它就会杀死你。”

Now, I want to press in here on what Paul means when he says,
16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey...

...because, you might say, "Listen, when I sin, I'm doing only what I want to. I'm not becoming anybody or anything's slave."

Paul would say, "Oh, no. You're not thinking about it deeply enough. Behind every choice you make is a calculation of "if I do this it will lead me to happiness."

It is the principle Paul taught in Romans that "everybody is a worshipper, and everybody, at their core, is driven by worship."

现在，我想强调一下保罗所说的，

16 岂不晓得你们献上自己作奴仆，顺从谁，就作谁的奴仆吗？。。。。。

因为你可能会说：“听着，当我在罪中的时候，我只是在做我想做的事。”我不会成为任何人或任何事的奴隶。”

保罗会说，“哦，不。你想得还不够深入。在你做出的每一个选择背后都有这样一种计算：“如果我这样做了，就会让我幸福。”

保罗在罗马书中教导的原则是：“每个人都是敬拜者，每个人的本质都是被敬拜所驱动的。”

You say, “I’m not religious, so I don’t worship anything.” To worship something is to **attach ultimate value to it** — it is something you determine you have to have to be happy; something we feel like, without it, life is not worth living.

Paul is saying, you are worshipping whatever it is that controls your behavior, because you’ll do whatever you need to do to get (or keep) that thing.

Notice the word Paul uses is the language of religious devotion — you “present or offer” your bodies to this thing like a sacrifice in worship.

You become a “slave” to it, because, you’ll do whatever it takes to get that thing and hold onto it .

So, what might some of those things be that we become enslaved to?

你说，“我不信教，所以我不崇拜任何东西。”崇拜某物就是**赋予它最终的价值**——它是你决定你必须要快乐的东西;有些东西我们觉得，没有它，生活就不值得活下去。

保罗的意思是，你崇拜的是控制你行为的东西，因为你会做任何你需要做的去得到(或保留)那东西。

注意保罗用的这个词是宗教奉献的语言——你把身体“献上”，就像敬拜的祭祀一样。

你会成为它的“奴隶”，因为你会不惜一切代价得到它并抓住它。
那么，哪些事情会成为我们的奴隶呢？

Christian counselor, David Powlison, groups our idols (things we worship) into **4 basic categories**.

1. **Idols of Power:** Some people love influence and recognition. They seek that through things like money and status, because those are how you get it.
2. **Control:** Some people want everything to go according to their plan, and want to know that in the future that everything will continue to go on their plan.
 - They don't like uncertainty and they have to have things happen on THEIR terms and according to their timetable.
 - If that timetable is thrown off (even by a few minutes), they become irritable, impatient, even angry.
3. **Approval:** Some crave to be accepted. They can't be happy unless certain other people are happy with them, admire them, or desire them.
 - So, criticism is devastating to them.
 - Not being affirmed is devastating.
 - Feeling like they are not attractive enough is devastating.
 - Being picked last is devastating.
 - Many times they are cowards — they don't do the right thing not because they don't know what it is, but because they don't want to deal with the disapproval of friends for doing it. So they cave.
4. **Pleasure:** Some long for physical delights — the good life is sensual delights, be that **sexual** pleasure, a nice **house**, best **vacations**, a nice **car**, good **food**, or **creature comforts**.

Power/Control/Approval/Pleasure: Which of these 4 is your biggest one?

基督教顾问David Powlison将我们的偶像(我们崇拜的事物)分为4个基本类别。

1. **权力偶像:**有些人喜欢影响力和认同。他们通过金钱和地位这样的东西来寻求，因为这是你获得它的方式。
2. **控制:**有些人希望每件事都能按照他们的计划进行，并想知道将来每件事都能按照他们的计划进行。

- 他们不喜欢不确定性，他们必须让事情按照他们的条件和时间表发生。
- 如果时间表被打乱(哪怕只有几分钟)，他们就会变得易怒、不耐烦，甚至生气。

3. **认可**:有些人渴望被接受。他们不可能快乐，除非其他人和他们一起快乐，欣赏他们，或渴望他们。

- 因此，批评对他们来说是毁灭性的。
- 不被肯定是毁灭性的。
- 感觉自己不够有吸引力是毁灭性的。
- 最后被选是毁灭性的。
- 很多时候他们是懦夫——他们不做正确的事不是因为他们不知道那是什么，而是因为他们不想因为这样做而受到朋友的反对。所以他们洞穴。

4. **愉悦**:有些人渴望身体上的快乐——美好的生活是感官上的快乐，无论是性的快乐，一个漂亮的房子，最好的假期，一辆好车，美味的食物，或物质享受。

权力/控制/认可/愉悦:这四种中，哪一种是你最喜欢的？

By the way, there's **nothing wrong** with any of those things *in and of themselves*. It's when they become central in your life — ultimate — something we can't live without; something that compels your obedience even over what God wants — that's when they become wicked and enslaving.

In fact, Paul uses a very illuminating word to describe the nature of sin in vs. 12 Let not sin therefore reign in your mortal body, to make you obey its passions.

Literally meaning that **desire becomes so large that it controls you**. Think of **desire stacked upon desire** until it's so weighty it controls your heart.

顺便说一下，这些事情本身并没有什么错。当它们成为你生活的中心——最终的东西——没有它们我们就无法生活;甚至强迫你服从上帝的旨意——这就是他们变得邪恶和奴役的时候。

事实上，保罗在第12节中用了一个很有启蒙性的词来描述罪的本质。12所以，不要容罪在你们必死的身上作王，使你们顺从身子的私欲。

字面意思是欲望变得如此强烈以至于控制了你的心。想想一个又一个的欲望，直到它如此沉重地控制了你的心。

So, **If I can't make a certain amount of money** (we all want to make money and that is fine, but you start thinking, without this level of money, there's no way I can be happy: Without this level of income, I'll be living a second-class life.)

- **OR, I want a family**, and if I can't have that, well, life doesn't even feel like it's worth living . (So, you are all the time worried about it, resentful).
- **I want to be noticed**. I want my co-workers or my boss or my husband or my children to *recognize my value* and commend me, and if not, I'll become resentful.

Again, there's nothing wrong with any of these things, but **when they become your master**, they lead you toward death.

所以，**如果我不能赚到一定数量的钱**(我们都想赚钱，这也没关系，但你开始思考，没有这个水平的钱，我不可能快乐:没有这个水平的收入，我将过着二等生活。)

- 或者，我想要一个家庭**，如果我不能拥有，那么生活就不值得过下去。(所以，你一直在担心，怨恨)。
- 我想要被关注**。我希望我的同事、我的老板、我的丈夫或我的孩子认可我的价值并赞扬我，如果没有，我就会变得怨恨。

再说一遍，这些事情都没有错，**但当它们成为你的主人时**，它们就会把你引向死亡。

There are 3 sure-fire tests to **show you what your spiritual masters are** —

1. **Anger**: When something blocks you getting a good thing, you get angry. That's normal and fine. But if something blocks you from getting an ultimate thing, you get angry. You snap. You rage. Maybe even become depressed
2. **Fear**: If something good in your life is threatened, you get worried. If I found out my kids were in danger, I'd be worried. That's natural. But if something ultimate in your life is threatened, you are paralyzed. Your fear leads to anxiety.
3. **Sadness**: If you lose something good in your life, you grieve and weep. Again, that's normal. But if you lose something ultimate, you despair; you fall

apart; you feel like life is not worth living. That can lead to self-pity.

These 3 feelings point to places where something has displaced God as the Master of your heart.

So, what ends up provoking these 3 feelings in you?

- What makes you the angriest?
- What causes you the most fear?
- What has caused you the most sadness?

有3个可靠的测试来显示你的精神导师是什么--

1. **愤怒**:当某事阻碍你得到一件好东西时, 你会生气。这很正常也很好。但如果有什么阻碍你得到最终的东西, 你就会生气。你急了。你的愤怒。甚至可能变得抑郁
2. **恐惧**:如果你生命中的美好事物受到威胁, 你就会担心。如果我发现我的孩子有危险, 我会担心的。这是自然的。但如果你生命中最重要的东西受到了威胁, 你就会瘫痪。你的恐惧导致焦虑。
3. **悲伤**:如果你失去了生活中美好的东西, 你会悲伤和哭泣。再一次,这是正常的。但如果你最终失去了一些东西, 你会感到绝望;你崩溃;你觉得生活不值得过下去。这会导致自怜。

这三种感觉指向了某些东西取代了上帝成为你的心的主人的地方。

那么, 到底是什么让你产生了这三种感觉呢?

- 什么事让你最生气?
- 什么最让你害怕?
- 什么最让你伤心?

16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?

Every master besides God, he said, leads to death.

- If you are enslaved to **approval**, your life will be plagued by constant *self-pity, envy, hurt feelings, feelings of inadequacy*. And, like I said, you'll be coward, not willing to do the right thing if it gets disapproval.

- If you are enslaved to **pleasures**, you won't be able to say no to the pleasures of food, or sex or pornography. In fact, you might get ADDICTED to those things.
- If you are enslaved to **power**, you become domineering and vengeful. Self-promoting. Harsh, even abusive .
- If you are enslaved to **control**, you'll worry all the time, obsessively. You'll lose your temper a lot. People around you will feel manipulated, like you are using them for your purposes.
 - ...which you are.

16 岂不晓得你们献上自己作奴仆，顺从谁，就作谁的奴仆吗？或作罪的奴仆，以至于死；或作顺命的奴仆，以至成义。

他说，除了上帝以外，每一个主人都是通向死亡的。

•如果你成为**认同**的奴隶，你的生活将会被不断的自怜、嫉妒、受伤的感觉和不足感所困扰。就像我说的，你会是个懦夫，不愿意做正确的事如果遭到反对。

•如果你成为**享乐**的奴隶，你将无法拒绝食物、性或色情的乐趣。事实上，你可能会对这些东西上瘾。

•如果你成为**权力**的奴隶，你会变得专横和复仇心强。自我推销。苛刻，甚至是虐待。

•如果你成为**控制**的奴隶，你会一直担心，过度担心。你会经常发脾气。你周围的人会觉得自己被操纵了，好像你在利用他们达到自己的目的。

•.....你就是。

23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

We know this verse. We always use it as a short explanation of salvation, which it is. But **the context is a description** of what happens in our lives when we allow sin to gain dominance. We start to experience death. In Romans, death and life are not just options for the afterlife, they are **conditions you experience now**.

The more you allow sin to control your life, the more you'll experience a kind of living death. First and foremost, you'll never be satisfied. Whatever you think you need to be satisfied...whatever you are chasing...once you get it, you will still feel empty.

You get the car, move into the house, got the corner office, you got the new marriage. And when we get it...and it doesn't satisfy, some of us think, "Well, this is not what I thought it would be, BUT I'm sure THE NEXT ONE WILL!"

23 因为罪的工价乃是死；惟有 神的恩赐，在我们的主基督耶稣里，乃是永生。

我们知道这一节。我们总是用它来简短地解释救赎，的确如此。但是这个背景描述的是当我们允许罪占主导地位时，我们的生活中会发生什么。我们开始体验死亡。在罗马书，死和生不只是来世的选择，它们是你现在所经历的情况。

你越让罪控制你的生命，你就越会经历一种生的死亡。首先，你永远不会满足。无论你认为你需要满足，无论你在追求什么，一旦你得到了，你仍然会感到空虚。

你有了车，搬进了房子，有了角落里的办公室，有了新的婚姻。当我们得到它，它不满足，我们中的一些人想，“嗯，这不是我想要的，但我肯定下一个会如愿！”

Paul says in v. 21 But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death.

Paul says, "You see where that led you, why do you keep going back there?"
23...but the free gift of God is eternal life in Christ Jesus our Lord.

- **There is another Master**, Paul says, who **actually** gives you life! He is what your soul has always been looking for.
- And the best part: He doesn't require you to work to obtain him. He gives you his **acceptance**, **security** and **joy** as a *gift*.
- You see, every other master besides God threatens, "If you don't work enough for me, I'll make you miserable."
- **Money** says: "Fail to obtain me, and you'll be poor and cursed. If you don't work hard enough or are not smart enough, I'll curse you."

- **Relationships** say, “If you don’t find the right person, you’ll be miserable;
- if you **aren’t pretty enough** or **skinny** enough or **drive** the right kind of car, I’ll make you lonely and miserable.”
- But God says, “I give you my **joy** and **blessing** as a gift. You don’t have to earn it. Mine is not a wage; it’s a gift. It’s free.”

保罗在21节说：你们现今所看为羞耻的事，当日有什么果子呢？那些事的结局就是死！

保罗说“但现今你们既从罪里得了释放，作了 神的奴仆，就有成圣的果子，那结局就是永生！”23.....惟有 神的恩赐，在我们的主基督耶稣里，乃是永生。

- 保罗说，真正赐给你生命的，还有一位主。他就是你灵魂一直在寻找的人。
- 最棒的是：他不需要你努力去得到他。他给你他的接受，安全和快乐作为礼物。
- 你看，除了上帝，其他的主人都在威胁说：“如果你不为我工作足够多，我会让你痛苦。”

钱说：“你得不到我，你就会贫穷和受诅咒。”如果你不够努力或者不够聪明，我会诅咒你的。”

人际关系说，“如果你找不到对的人，你会很痛苦；如果你不够漂亮，不够瘦，或者开的车不够好，我就会让你孤独痛苦。”但是上帝说：“我把我的快乐和祝福作为礼物送给你。”你不需要努力去争取。我的不是工资；这是一个礼物。它是免费的。”

And that is eternal life. The eternal life Paul talks about in vs. 23 is NOT just eternal life in heaven, **it is eternal life now**, because Jesus is so much better than every other Master you give yourself to:

- God is **more secure than money**... he promises to supply all our need according to his riches in Christ Jesus, and his stock never crashes.
- God is **more fulfilling than romantic love**. The arms (tenderness, security, feeling that you are special) that we longed for in marriage were really his arms.

- Knowing God is **better than earthly power**. What greater power can there be than to know that the sovereign God who controls every molecule in the universe has commandeered them all for your good?
- God is **better than physical health/wellness** — because he offers abundant life no matter the circumstances and eternal life that can never be taken away.
- God is **better than achievement**. I promise you, hearing “well done good and faithful servant” from Jesus will be better than 10,000 trophies that will fade from people’s memories almost as soon as they are awarded.
- **Everything you compare God to, he wins!**

那就是永生。保罗在23节中谈到的永生不只是天上的永生，**现在就是永生**，因为耶稣比你所奉献给的其他主人都好得多：

- 上帝比**金钱更可靠**.....他应许照他在基督耶稣里的丰富，供给我们一切的需用，并且他的储备永不崩溃。
- 上帝比**浪漫的爱情更令人满足**。我们在婚姻中所渴望的双臂(温柔、安全、感觉你是特别的)其实是他的双臂。
- 认识神**胜过地上的权能**。还有什么能比知道主宰宇宙中每一个分子的上帝为了你的利益而征用他们更伟大的力量呢？
- 上帝比**身体健康更好**——因为他提供丰富的生命，无论环境如何，永远不能被夺去。
- 上帝**胜于成就**。我向你保证，听到耶稣说“做得好，做得好，做得忠实的仆人”比一万件奖杯要好得多因为那奖杯一被授予就会从人们的记忆中消失。
- 任何你与上帝相比的东西，他都赢了!**

Tim Keller has a wonderfully simple way of saying this: “Jesus is the only master who, if you find him, will satisfy you, and if you fail him, he will forgive you.”

So, in conclusion, 2 ways that you and I can live the life Jesus has for us:

- **Consider yourselves dead to sin**. Embrace that identity. Believe it even when we don’t feel like it:

- Jesus Follower: You are redeemed, cherished, sanctified, holy saints for whom all the promises of God are yes in Christ Jesus.
- And when sin comes back for you and says, “This is who you are. This is what you do. This is what you are good for.” You say, **“No, I am a redeemed, beloved Son of the King . I’m not under your jurisdiction of death anymore; I know who I am.”**

And when you declare that , you won't feel captive to sin and it will lose its power over you!

When I know who I am in Jesus, I can face temptations and doubts and say, **“I don't belong to you anymore. You don't control me.”**

- **PRESENT your members daily to God** (This old death; this old slavery, doesn't fit me anymore!

In John 11, Jesus calls Lazarus from the dead and orders him to take off his grave clothes. Why? **Because living people don't wear dead men's clothes.** If you're crucified in Christ, and raised new in his likeness, sin doesn't fit you anymore. Quit trying to put on that greed and insecurity and all that stuff that went with the old life. Clothe yourself with Christ — that's where life is.

Jesus is the only master who, if you find him, will satisfy you, and if you fail him, he will forgive you.

蒂姆·凯勒用一种非常简单的方式说：“耶稣是唯一的主人，如果你找到他，他会使你满意;如果你辜负了他，他会原谅你。”

所以，总结一下，你和我有两种方式可以过耶稣为我们安排的生活：

•你们当向罪以为是死的。拥抱,身份。即使我们不喜歡，也要相信它：

耶穌追隨者:你是救贖的，珍惜的，聖潔的聖徒，所有神的應許在基督耶穌里是是的。

当罪又回来对你说：“这就是你。这就是你要做的。这就是你的长处。”你说“不，我是王的救贖之子。我不再受你的死亡管轄了;我知道我是誰。”

当你这样说的时候，你就不会觉得自己是罪的俘虏，罪也会失去控制你的力量!

当我知道我在耶穌里是誰時，我就能面對試探和疑惑，說：“我不再屬於你了。”你控制不了我。”

·现在每天将你的肢体献给神(这是旧的死亡;这个旧的奴隶制度，已经不适合我了!

在约翰福音11章，耶稣呼唤拉撒路从死里复活，并命令他脱下他的衣服。为什么？**因为活人不穿死人的衣服。**如果你在基督里被钉死在十字架上，并以他的形象重新复活，罪就不再适合你了。不要再试图把贪婪和不安全感以及所有那些与旧生活相伴的东西都装在身上。让你自己披上基督的外衣——生命就在那里。

耶稣是唯一的主人，如果你找到他，他会满足你，如果你辜负了他，他会原谅你。