1. **罗马书6章6至12**

* **上文6:4-5**信主后受洗，指向signifies 我们与主联合，因与基督联合，我们就与基督同死
* **V6我们知道,我们的旧人已经与基督同钉十字架,...**
* **旧人**是属亚当,活在罪中，阻挡真理（罗1:18）不敬拜感谢神（罗1:21）拜偶像（罗1:21-23）
* **旧人 =** 还未信主前的**旧我**old self or自我 ego [[1]](#footnote-1)
* **旧人**的生活方式是违背主的 (西3:7-9, 弗4:22)
* **V6...使罪身σῶμα body of sin 【灭绝】丧失机能,...[[2]](#footnote-2)** **might be brought to nothing**
* 旧人死的**目的：**是要使罪身丧失机能
* **问：**什么是罪身？
* **A.罪身 =** 受罪影响的**全人**(旧人) [[3]](#footnote-3) **✓** whole man as controlled by sin. Cranfield
* **B.罪身 =** 罪的整体 mass of sin
* **C.罪身 =** 罪的本性 sinful nature （ISV、
* **D.罪身=** 罪影响的身体 [[4]](#footnote-4) **✓ ✓** physical body influenced by sin Murray, Morris L,（参罗6:12）这意味着终结罪对我们身体的控制。
* 我们被钉在十字架，旧人死了 = 罪的权势就被瓦解
* 罪再也无法辖制我们的身体！sin no longer have mastery over our bodies
* 因为旧人死了，罪身丧失机能, 我们不再作罪的奴仆。受罪影响的全人（身体）不再受罪辖制。
* **V6... 使我们不再作罪的奴仆 [[5]](#footnote-5)**
* 之前旧人还活着时，我们是罪奴仆 （**约8:34-36）**被罪奴役：**我们是不爱主。**阻挡真理（罗1:18）不敬拜感谢神（罗1:21）拜偶像（罗1:21-23）并活在罪中E.g.不义、邪恶、**贪心**、阴险；**嫉妒**、凶杀、**好斗**、欺诈、幸灾乐祸；**说谗言**、毁谤人、憎恨上帝、凌辱人**、傲慢的**、**自夸**、制造恶事的、忤逆父母的、**冥顽不灵**、**不守信用**、冷酷无情、**没有恻隐之心**。（罗1:29-31）（参：加5:20-21）虽知道神判定行这样事的人是当死的，然而不但自己去行，还喜欢别人去行。（罗1:32）
* e.g.信主后犯罪：你会觉得不对，你会难过，你会认罪
* 圣灵重生，信主那一刻，**不再作罪的奴仆！**已经被释放了！ We are already delivered from dominion of sin
* e.g**.敌军权势被瓦解**。[[6]](#footnote-6) 罪的权势被瓦解，只是剩下余党潜伏在森林中。
* **V7 因为死了的人已经脱离**δικαιόω[[7]](#footnote-7)**罪了。** KJV：freed from sin. ASV: **justified f**rom sin
* **脱离：**δικαιόω （**与称义同词**）意思上帝宣判我们脱离罪了
* e.g. **奴隶死**的时候，如何新人自由了。
* a.p.如今只是剩下残余罪的律,存留在我们这必死的身体（罗7:14-25,彼前2:11）
* a.p.将来身体被赎时，就是我们完全脱离罪的律（肉体情欲）的时候（加5:16-17,罗8:23）
* **实情：**真心信主的人无论生活多糟糕，其实已拥有新生命！因他又有新生命，所以他是拥有能力挣脱罪恶的习惯。
* **V8 我们既然与基督同死，就信也必与他同活。[[8]](#footnote-8)**
* 不是指身体复活或永生[[9]](#footnote-9)。这里指的是新生命
* 与主联合，而有的新生命
* **V9 我们知道，基督既然从死人中复活，就不再死，死也不再辖制他了【不再作他的主了】。10 他死，是向罪死了，只有这一次；他活，是向上帝活着。**
* 我们能走出罪的原因: 是因基督为我们的罪死
* 注：基督死(**只有这一次**)！
* 主耶稣为我们，伏在死的权势之下[[10]](#footnote-10) .为我们，代替我们向罪死了**[[11]](#footnote-11)** （林后5:21）
* 林后5:21 神使那无罪（原文作不知罪）的，替我们成为罪，好叫我们在他里面成为神的义。
* **V11 你们也应当这样，向罪算[[12]](#footnote-12)自己是死的... 。**
* 保罗希望效法主耶稣为上帝而活[[13]](#footnote-13), 不只是单单知道并接受，我们的旧人死了
* **要“算” 自己是死的** (**原文：命令语气**) context demands the imperative here
* 心态上，要看自己是已经死了！
* e.g. 以前的我“李健发”已经死了。
* e.g. 那经常生气的我 XXX 已经死了。那经常撒谎的我,已经死了
* **成圣：**需天天算自己“旧人”已经死了！
* **西3:3因为你们已经死了，你们的生命与基督一同隐藏在上帝里面。**
* **加2:20 我已经与基督同钉十字架；现在活着的，不再是我，**而是基督活在我里面；如今在肉身中活着的我，是因信上帝的儿子而活的；他爱我，为我舍己。**[[14]](#footnote-14)**
* **辅导提醒自己：**我已经死了，罪不再控制我！如今我是为主而活。
* **V11** 你们也应当这样，向罪算自己是死的，**在基督耶稣里，向上帝却是活的。**
* **林后5:15 并且他替众人死，是叫那些活著的人不再为自己活，乃为替他们死而复活的主活。**
* **V12 所以，不要容罪在你们必死的肉身上[[15]](#footnote-15)掌权【作王】，使你们顺从肉身的私欲，**
* 既然我们的旧人已经死了（V10），我们已经获得自由新生命，我们的态度上也要看自己是死的（V11），所以我们千万不要容罪在我们必死的身上作王（掌管我们）。
* 顺从肉身的私欲[[16]](#footnote-16) = 就是得自由的我们，还去允许容罪在我们必死的身上作王
* 保罗劝诫基督徒，不可愚昧回去被罪辖制
* **好消息：**旧人死了，现在是新人
* **好消息：**我们已经与主联合了。我们不会应为我们犯罪，而破坏主与我们的联合
* **好消息：**就算我们暂时愚昧容罪作王。但罪其实已无法再是我们的王！
* **好消息：**我们随时都有能力，悔改离开任何罪恶的习惯。

1. “Our old man” is the old self or ego. Murray, J. [↑](#footnote-ref-1)
2. The sinner’s terrible situation is completely changed by the work of Christ. Morris, L. [↑](#footnote-ref-2)
3. Cranfield: the body of sin must surely mean the whole man as controlled by sin. Thus the body of sin and our old self are identical. [↑](#footnote-ref-3)
4. “Body” can well refer in this case to the physical organism. “Body” is certainly used in this sense in verse 12 in the expression “your mortal body”. The same is true in 8:10, 11, 13, 23; 12:1 (*cf.* 1 Cor. 6:13, 15, 16, 20; 2 Cor. 4:10; Phil. 1:20; 3:21; Col. 2:11; 1 Thess. 5:23). These references suffice to show the extent to which the apostle thought of sin and sanctification as associated with the body. The expression “the body of sin” would mean the body as conditioned and controlled by sin, the sinful body. … That the purpose served by the crucifixion of the old man should in this instance be defined to be the destruction of the sinful body indicates the extent to which sinfulness as associated with the body loomed on the horizon of the apostle. The subsequent parts of this epistle and his other epistles will corroborate this practical concern.(footnote11) Any allegation to the effect that this interpretation would tend to represent the body as the source or seat of sinfulness is without any warrant. That Paul did not regard the body as the source or seat of sin lies on the face of his epistles. But the apostle was concrete and practical and he knew only too well from experience and observation (as the references given above indicate) the extent to which sin is associated with and registered through the body. There is no under-estimation of the sins of the human spirit but there is an honest assessment of the sinfulness that characterizes the body and of the sins particularly associated with the body. It is this concrete interest that comes to expression here in the emphasis placed upon the *body* as sinful. Murray, J. [↑](#footnote-ref-4)
5. The sinner’s terrible situation is completely changed by the work of Christ. Morris, L. [↑](#footnote-ref-5)
6. 只是剩下余党潜伏在森林中。罪的权势被瓦解，如今只是剩下罪的律，肉体的私欲是我们要小心谨慎。 [↑](#footnote-ref-6)
7. NIV Anyone who has died in this way has been “justified (NIV, *freed*) from sin”. The person who has died with Christ enters into Christ’s atonement and is justified from his sin. But Paul is not speaking only of a cancelling of evil; he refers to a positive act of justification. He has just said that the believer is not enslaved to sin. Why not? Because he has died with Christ and has thus been justified. Morris, L. 因与基督联合，所以信徒**被宣判** judicial aspect脱离罪 [↑](#footnote-ref-7)
8. But the dying and rising with Christ are not viewed as process but as definitive and decisive event and can no more be construed as continuous process than can the death and resurrection of Christ himself. (verse 9) Murray, J. [↑](#footnote-ref-8)
9. The future tense, “we shall live” does not refer exclusively to the future resurrection state but, as found above (*cf.* vs. 5), points to the certainty of participation in the resurrection life of Christ here and now; it is the life of Spiritual, mystical union. No doubt the resurrection of the body is the ultimate fruition of this union. Murray, J. [↑](#footnote-ref-9)
10. 整本罗马书，保罗一直强调是主耶稣为我们的罪而受死。他为我们的缘故暂时在死的权势下，为要透过祂的复活得胜死亡。 [↑](#footnote-ref-10)
11. Death ruled over him until he broke its power (vs. 9). So sin may be said to have ruled over him in that his humiliation state was conditioned by the sin with which he was vicariously identified. He was made sin (2 Cor. 5:21), and sin as power must be taken into account in this relationship. Murray, J. 在 V2 与V11 我们向罪死了，指的是我们的旧人向罪死了。V10保罗不是在认为主耶稣也与我们一样。因为整个罗马书都再讲耶稣为我们的罪死！（林后5:21）保罗要表达的是，耶稣为我们向罪死了，并且祂得胜死亡与罪的权势 [↑](#footnote-ref-11)
12. **算 λογίζομαι** logizomai (NIV count yourself, KJV, ASV: reckon, ESV: consider) Count is a favorite Pauline word (see on 2:3); it conveys the idea of reckoning or calculating. Morris, L. [↑](#footnote-ref-12)
13. And it is not by reckoning these to be facts that they become facts. The force of the imperative is that we are to reckon with and appreciate the facts which already obtain by virtue of union with Christ.Murray, J. u [↑](#footnote-ref-13)
14. in context of justification where he died to the law [↑](#footnote-ref-14)
15. Paul is not arguing that the body is the cause of sin, but that it is the organ through which sin manifests itself, *so that* believers obey it. Morris, L. [↑](#footnote-ref-15)
16. 加5:19 肉体所行的都是显而易见的，就如淫乱、污秽、邪荡、20 拜偶像、行邪术、仇恨、争竞、忌恨、忿怒、自私、分党、结派、21 嫉妒、醉酒、荒宴，和类似的事。 [↑](#footnote-ref-16)