028 罗马书7章1至4

* 罗7:1 弟兄们，我对懂得律法的人说，你们不晓得律法管辖人，是在他活着的期间吗？
* 新译本中文删略了连接[[1]](#footnote-1)词ἤ ，英文翻译 “or” Or do you not know, brothers 连接到上文罗6:14

和合本:“岂不”。弟兄们，我现在对明白律法的人说，你们岂不晓得律法管人是在活着的时候吗？

* 罗6:14 罪必不能辖制你们，因为你们不是在律法之下，而是在恩典之下。
* 保罗害怕信徒滥用恩典所以在6:15-23 教导不可以用这借口去违背神的律法（要作义的奴仆）。他现在7:1，解释为什么我们与基督联合，就不在律法之下[[2]](#footnote-2)
* 背景：保罗一直面对一些重视律法的犹太人的强烈反对（加2:16-21、徒15:1-6、21:20-25）。所以保罗在罗7:1-6 要证明， 为何我们与基督联合后，就不在律法之下。[[3]](#footnote-3)
* V1 弟兄们，我对懂得律法的人说[[4]](#footnote-4)…
* “我对懂得律法的人”应该是指基督徒都应该晓得的旧约律法
* V1...，你们不晓得律法管辖人，是在他活着的期间吗？
* 律法是约束活人，当一个人死时，律法就不再约束他
* 接下来保罗使用结婚与再婚的例子作比喻
* 2 一个已婚的妇人，在丈夫活着的时候，她是受律法约束归属丈夫；丈夫若死了，她就脱离丈夫在律法上的约束【就脱离了丈夫的律法】。3 所以，当丈夫还活着的时候，如果她归属别的男人，就称为淫妇；丈夫若死了，她就脱离了律法的约束，如果她归属别的男人，也不是淫妇。
* e.g.圣经的律法是如此。丈夫活着时，若妻子与其它男人发生关系就是淫妇
* e.g. 圣经中的再婚：路德, 亚比该（大卫的妻子）、e.g.申25:5,
* a.p.圣经律法允许再婚的情形有三种 ：
* 1.淫乱缘故离婚（太5:32,19:9）。2. 配偶离世 3. 被配偶离弃(林前7:15) 。
* 3 所以，当丈夫还活着的时候，如果她归属别的男人，就称为淫妇；丈夫若死了，她就脱离了律法的约束，如果她归属别的男人，也不是淫妇。4这样，我的弟兄们，你们借着基督的身体[[5]](#footnote-5)，对律法来说也已经死了【在律法上也是死了】，使你们归属另一位，就是那从死人中复活的，…
* 问：妻子预表谁？ Ans：我们信主的人
* 问：新的丈夫预表谁？Ans：基督
* 问：丈夫预表谁？Ans：应该是律法

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| --- | --- | --- | --- | --- |
| 婚姻的例子 | 妻子 | 归属新丈夫 | 丈夫 | 丈夫死了 |
|  | 信主的人 | 归属基督V4 | 律法 |  X |

* 注：保罗所使用的丈夫死了的例子不是完全对应的。 [[6]](#footnote-6)保罗只是用婚姻作例子表达：旧人死了使人从律法中被释放。因为圣经从来没有讲律法死了，丈夫死了不能解释为对应律法死了。
* V4...你们借着基督的身体，对律法来说也已经死了【✓在律法上也是死了】，..
* 问：什么叫做借着基督的身体，在律法上也是死了？
* 上文（罗6:3-8）旧人与基督联合，同死，同钉十字架
* V4... 使你们归属另一位，就是那从死人中复活的，…
* 归属“死人中复活的”= 耶稣基督
* 上帝使我们从律法中被释放 ，目的是为的要我们归属基督
* 不再归属律法之下[[7]](#footnote-7)，而是归属基督之下
* 不是无法无天的自由，而是归属基督 。 从律法转移到在基督之下
* a.p. 耶稣是我们的主任 (林前12:3)
* 上帝拯救我们以后，我们不应该再为自己而活
* 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。
* 问：归属主耶稣的目的是什么？ （目的之一是结果子给上帝）
* V4 …为的是要我们结果子给上帝。
* 结果子是什么？e.g.善事 (西1:10 )
* e.g.加5:22 圣灵所结的果子，就是仁爱、喜乐、和平、忍耐、恩慈、良善、信实、23温柔、节制。
* 约15:3 现在你们因着我对你们所讲的道，已经干净了。4 你们要住在我里面，我也就住在你们里面。枝子若不连在葡萄树上，自己就不能结果子；你们若不住在我里面，也是这样。5 我是葡萄树，你们是枝子。住在我里面的，我也住在他里面，他就结出很多果子；因为离开了我，你们就不能作什么。[[8]](#footnote-8)
* 想多结果子：必须不断的祈求祷告
* 约 15:7 你们若住在我里面，我的话也留在你们里面；无论你们想要什么，祈求，就给你们成就。8 这样，你们结出很多果子，我父就因此得荣耀，你们也就是我的门徒了。
* 注：“无论你们想要什么，祈求，就给你们成就”
* 脱离上下文就容易被曲解（经文原意：是祈求结果子）
* 约 15:8 “你们结出很多果子，我父就因此得荣耀” [[9]](#footnote-9)
* ap我们常以为成果results 才是荣耀神。而忽略生命结果子是荣耀天父的！
* 罗 7:4 这样，我的弟兄们，你们借着基督的身体，对律法来说也已经死了，使你们归属另一位，就是那从死人中复活的，为的是要我们结果子给上帝。
1. Paul begins with ἤ “or” 连词“或” (which NIV omits); this next section is linked to the preceding. It poses alternatives: either his readers must admit the truth of what Paul has said (most agree that this looks back as far as 6:14, not just to 6:23) Morris, [↑](#footnote-ref-1)
2. Romans 7:1–6 is to be connected with what the apostle had stated in 6:14, “Ye are not under law, but under grace”. In this earlier context the statement gives the reason or ground of the assurance that sin will not have dominion over the believer. There is, however, at that point no expansion or validation of the proposition that the believer is not under law. For, immediately, the apostle turns to the refutation of the false inference that might be drawn from the proposition. In the verses intervening between 6:14 and 7:1 he had developed the answer to this abuse and now at 7:1 he returns to the question of release from the law and shows how this discharge has come to be. It is preferable, therefore, to relate the question, “Or are ye ignorant?” (7:1) directly with 6:14 rather than with 6:23. Murray, J. [↑](#footnote-ref-2)
3. The place of the law in God’s scheme of things was a constant battleground in Paul’s controversies with Jewish opponents. For them the law was the greatest good, the mark of God’s kindness to his people in that he had given it to them. They studied it with the greatest of diligence, regarding even the minutest detail as important. They took it as central for any pious person as he sought to live a life of service to God. It seemed to them that Paul was rejecting this greatest of goods that God had given. Morris, L. [↑](#footnote-ref-3)
4. The law assumed to be known is surely the written law of the Old Testament, particularly the Mosaic law. Paul uses “law” in this sense (3:19; 5:13; 1 Cor. 9:8, 9; 14:21, 24; Gal. 3:10, 19) and there is no need to look for any other denotation here. Gentiles as well as Jews in the church at Rome could be credited with the knowledge of the Old Testament. Murray, J. [↑](#footnote-ref-4)
5. It is much better to see a reference to the truth Paul emphasized in chapter 6, that we were “buried with him through baptism into death”, that “we have been united with him in his death” (6:4, 5) Morris, L. [↑](#footnote-ref-5)
6. It has been maintained that although Paul did not expressly say that the law is put to death, nevertheless this is the meaning, and the law is conceived of as put to death through the body of Christ. On this view there is no inversion but only a contraction of thought and expression. It is noteworthy, however, that nowhere in this epistle or in the epistle to the Galatians, in both of which he is most intimately concerned with the believer’s relation to the law, does the apostle speak of the law as being put to death. His terms are express to the effect that “we have been put to death to the law” (7:4), that “we have been discharged from the law, having died to that wherein we were held fast” (7:6). And he also says: “I through law died to law, in order that I might live to God” (Gal. 2:19). Since he could easily have used the other expression that the law died or was put to death in respect of us, we are constrained to infer that his abstaining from this mode of expression reflects a jealous interest.Consequently the difficulty cannot be resolved by supposing that the parallel is carried out strictly in the thought of verse 4. The most tenable solution would appear to be that we are not expected to find in verse 4 something that exactly corresponds to the death of the husband in the illustration of verses 2 and 3. The main point of the illustration is that only by the death of her husband is the woman released from the law of her husband. And the main point in the application (vs. 4) is how we may be released from the law. Murray, J. (1968). [↑](#footnote-ref-6)
7. 因不在律法之下，所以罪也无法辖制我们，因罪的权势来自律法（罗6:14，林前 15:56）。人因有罪所以被律法定罪，结果被框在罪中。如今不在律法之下被定罪，所以罪也就无法再辖制我们 [↑](#footnote-ref-7)
8. 保罗在罗马书的教导表达出耶稣在约翰福音的教导 [↑](#footnote-ref-8)
9. 荣耀神是效法基督，是顺服神（约17:1、17:4、21:9、林后9:13）感谢赞美神（诗50:15、50:23、路2:20、罗15:6）、圣洁的生活（林前6:20）、善行（帖后1:11-12、彼前2:12）、彼此相爱（约15:7-17） [↑](#footnote-ref-9)