029 罗马书 7章5至6

* 罗7:5 我们从前属肉体的时候，...
* “我们从前”他们（罗马信徒）以前还没信耶稣是“属肉体的”
* “从前”就表示他们不再是“属肉体[[1]](#footnote-1)的” σάρξ sarx
* （属肉体 [[2]](#footnote-2) σάρξ ）的人：
* σάρξ 不是指人的身体是邪恶的
* σάρξ 有时的意思也可以指人的身体
* 这里按上下文7:5 是指还未重生信主的属灵道德状态。
* 基督徒是不再属肉体 乃属圣灵了（罗8:9）
* 当基督徒软弱违背主时，保罗会称他们属肉体 (林前3:1) σαρκικός
* 哥林多前书 3：1.弟兄们，我从前对你们说话，还不能把你们看作属灵的人，只能看作属肉体的人σαρκικός，看作在基督里的婴孩。
* σαρκικός (形容词adjective) 描述不属肉体的信徒 ，却过属肉体般的生活, 不是指信主之人是属肉体σάρξ 。 保罗在罗7:14 也用σάρκινος来表达 “我却是属肉体的”，已经卖给罪了
* 属肉体σάρξ 的属灵道德状态
* .（1）是完全体贴肉体的
* e.g. 只是顾念自己、以自身的利益为最重要。他不顾念上帝的事。
* e.g. 因为钱能够买到肉身的享受与利益，所以有时钱就就成为属肉体的人的上帝 (太6:24)
* .（2）与上帝为仇，因为不服从上帝的律法 （罗8:7-9）
* e.g. 不承认上帝、不承认上帝的律法、不信靠耶稣基督
* 我们还未重生信主前，“从前属肉体”。现在已经过去
* 因着与基督联合，我们的旧人死了，主赐我们新的生命
* 罗7:5 我们从前属肉体的时候，罪恶的情欲sinful passions借διά着律法在我们的肢体里发动【那因律法而生的恶欲就在我们肢体中发动】...
* διά through; because of; by
* διά (新译本、ASV,ISV,RV,) through the law 罪恶的情欲借着律法... 发动
* διά (和合本、KJV,NKJV,ESV,RSV) aroused by the law因律法而生的恶欲... 发动
* 语法上这两个翻译都正确。神学上也是正确。
* (新译本) 罪恶的情欲借着律法...发动 ：
* e.g.罪是借着律法发动 （下文V8, 11, 13）
* e.g.在我们里面的罪，借着律法显出它自己的本性
* （和合本）因律法而生的恶欲... 发动 ：
* e.g.鍾馬田Lloyd-Jone[[3]](#footnote-3)s认为那已经在我们里面的罪的情欲，会被律法煽动 [[4]](#footnote-4)
* e.g.人来告诉罪人不可发脾气，反而有时他的脾气因此更加发作起来
* 罗7:5 ...就【以致】结出死亡的果子。
* 保罗提醒我们: 未信主属肉体时，律法是无法救我们的，靠自己或靠律法结局是死亡
* (V5从前属肉体) 律法无法帮助未重生之人Law is unable to help unregenerated man
* ap辅导人时：律法能与不能够做什么。
* ap辅导人时：必须读经、认识神的律法
* ap辅导人时：借用律法把他们推向耶稣那里，得救恩、赦免、宽恕、释放 (加3:22-26)
* 注意：e.g.保罗未信耶稣前，在宗教情操上认为自己“就律法上的义说，是无可指摘的”（腓3:6） 。后来主向保罗显现，使他悔改 （徒9:3-18）是在保罗重生信主后，他才意识到属于肉体的人是无法靠律法得救。
* 保罗之前还未信主前是属肉体的，他以律法与肉体夸耀。

腓立比书 3：6.按着热诚来说，我是迫害教会的；按着律法上的义来说，我是无可指摘的。7.然而以前对我有益的，现在因着基督的缘故，我都当作是有损的。8.不但这样，我也把万事当作是有损的，因为我以认识我主基督耶稣为至宝。为了他，我把万事都拋弃了，看作废物，为了要得着基督。9.并且得以在他里面，不是有自己因律法而得的义，而是有因信基督而得的义，就是基于信心，从神而来的义，

* V6 但现在，我们既然向那捆绑我们的律法死了，就脱离了律法的约束，...
* Pic 连接（罗6:3-8）旧人与基督同死，同钉十字架、同复活
* 保罗（罗7:1-4）寡妇再婚的例子证明[[5]](#footnote-5)。我们旧人死了，就脱离了律法的约束
* V6...就脱离了律法的约束，...
* 脱离律法不代表就可以去违背主的律法
* 脱离律法，是归属基督，作义的奴仆（罗6:18）
* 必须要用“圣灵”的新样子去服事主。[[6]](#footnote-6) （罗8:13-17）

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| --- | --- |
| 从前 | 如今（现在） |
| 属肉体 V5，在律法之下，律法借着罪发动， | 属圣灵，不在律法之下，在主之下。依靠圣灵至死罪行 （罗8:13） |

* V6...,好让我们用心灵πνεῦμα（心灵：或作圣灵）[[7]](#footnote-7)的新样子，而不用仪文的旧方式来服事主。
* “仪文的旧方式” old way of the written code = 十诫与旧约律法
* 不再以摩西律法，或依靠之前旧的仪文来服事 e.g.杀牛羊献祭、不洁净食物不能吃、守节期
* 不是按旧约的条例仪文服事主，而是按新约中圣灵的方式服事主
* “用心灵的新样子” (可翻译成 “圣灵”的新样子) ESV，NIV, RSV，NKJV Spirit
* 按上下文6章至8章。 应该是对比圣灵与律法 Spirit vs the Law
* 信耶稣的人是靠圣灵来服事主，而不是像法利赛人依靠律法
* e.g.依靠圣灵我们的生命才能结果子 （罗7:4、加5:22）
* 罗马书 8：13.。。。如果靠着圣灵治死身体的恶行，你们就必活着。
* e.g.依靠圣灵是以感恩的心来服事主。[[8]](#footnote-8)
* 靠圣灵才能有喜乐、有盼望 （徒13:52，罗14:17、15:13、贴前1:6）
* e.g.靠自己、靠律法的人，活的很苦、活在惧怕中
1. [BDAG] (1). the material that covers the bones of a human or animal body, flesh (2).the physical body as functioning entity, body, physical body (a). as substance and living entity (b). as someth. with physical limitations, life here on earth (c). as instrument of various actions or expressions….In Paul’s thought esp., all parts of the body constitute a totality known as s. or flesh, which is dominated by sin to such a degree that wherever flesh is, all forms of sin are likew. present, and no good thing can live ….(3). one who is or becomes a physical being, living being with flesh(a). of humans person, human being (b). of transcendent entities (4). human/ancestral connection, *human/mortal nature, earthly descent* (5). the outward side of life [↑](#footnote-ref-1)
2. “When we were in the flesh”—with the possible exception of 6:19 in which there may be some reflection upon “flesh” as used here, this is the first occasion in this epistle in which the word “flesh” is used in its fully depreciatory ethical sense, a sense which appears later on in this epistle and frequently in other epistles of Paul. It is all important that its signification should be determined at the outset. “Flesh” in this ethically depreciatory sense means “human nature as controlled and directed by sin”. It is not because the word “flesh” of itself denotes what is bad or connotes badness. It is often used without any evil reflection or association (*cf.* John 1:14; 6:51, 53; Acts 2:26; Rom. 1:3; 9:3, 5; Eph. 2:14; 5:29; 6:5; Col. 1:22; 2:1, 5; 1 Tim. 3:16; Heb. 5:7; 10:20; 12:9; 1 Pet. 3:18; 1 John 4:2). The frequency with which the word is used of our Lord is sufficient to show that “flesh” is not intrinsically evil. And neither are we to suppose that “flesh”, when conceived of as sinful, derives this character from the physical. Sin does not arise from our bodily or physical being, and flesh when used simply of the physical as distinguished from the psychical has no evil connotation. It is when “flesh” is used in an ethical sense that it takes on this sinful quality. With that meaning it is used frequently, especially by Paul (8:4, 5, 6, 7, 8, 9, 12, 13; 13:14; 1 Cor. 5:5; 2 Cor. 10:2; Gal. 5:13, 17, 19, 24; 6:8; Eph. 2:3; Col. 2:11, 18, 23; 2 Pet. 2:10, 18; Jude 23). “Flesh” when used in this sense has no good or even neutral associations; it is unqualifiedly evil. Hence when Paul speaks of having been “in the flesh” he is referring to that period when sin exercised the dominion and is equivalent to saying “when we were in sin”. John Murray [↑](#footnote-ref-2)
3. [↑](#footnote-ref-3)
4. Lloyd-Jones comments that the passions “are actually inflamed even by the Law of God. The very law that prohibits them encourages us to do them, because we are impure. Morris, L. [↑](#footnote-ref-4)
5. It is union with him, therefore, not only in the virtue and power of that historical event but union with him now and for ever in that identity that belongs to him as the resurrected Lord. We can hardly suppress the application at this point of the permanency of the bond after the analogy of the marriage bond. “Christ being raised from the dead dies no more” (6:9) and this immortality seals the indissolubility of this marital bond (*cf.* Eph. 5:22–32). John Murray [↑](#footnote-ref-5)
6. This is apparent not only from the context where the apostle has been dealing with the powerlessness of the law to deliver from sin and the confirmation it adds to our servitude but also from the parallel passage in 2 Cor. 3:6 . The contrast there between the letter and the Spirit is the contrast between the law and the gospel, and when Paul says “the letter kills, but the Spirit makes alive”, the letter is shown by the context to refer to that which was engraven on stones, the law delivered by Moses, and the Spirit is the Spirit of the Lord (vs. 17). The thought is, therefore, that, having died to the law and having been thus discharged from it, believers no longer serve in the servitude which law ministers but in the newness of the liberty of which the Holy Spirit is the author (cf. Gal. 3:3).12 john Murray [↑](#footnote-ref-6)
7. “Newness of the Spirit” is a reference to the Holy Spirit and the newness is that which the Holy Spirit effects. Grammatically, it may be the newness which consists in the Holy Spirit. John murrary [↑](#footnote-ref-7)
8. The release “is not from the righteousness which is taught in the law, but from the rigid demands of the law and from the curse which follows from its demands” (Calvin). [↑](#footnote-ref-8)