**030 罗马书 7章7至9**

* **罗7:7 这样，我们可以说什么呢？难道律法是罪吗？[[1]](#footnote-1)...**
* **问：**为什么保罗要如此问？因他在V5说：**V5...罪恶的情欲借着律法在我们的肢体里发动 ...**
* “罪”利用了上帝的律法，（律法是圣洁、公义、良善的 罗7:12）
* 保罗害怕我们误解他把律法视为邪恶或罪
* **V7...难道律法是罪吗？绝对不是。**
* 接下来保罗要解释上帝赐下律法的目的，是叫人知罪 (罗3:20、7:7)
* 保罗**V7-25**使用“我”**来描述**他所经历的真理。
* 保罗对律法与罪争战的经历，也是我们罪人所同样经历的。
* **V7..如果不是借着律法,我就不知道什么是罪;...**
* 保罗在V7不是在说，没有圣经的外邦人就不知什么是恶。外邦人也有律法的功用刻在他们心里（罗2:14-15）能知善恶（罗1:29-32）**。**良心作见证控告他（罗2:15）
* 保罗所要带出的意思是指出，若不是律法，人无法清楚知道这些恶事是得罪上帝
* **V7...如果不是律法说“不可贪心[[2]](#footnote-2)”,我就不知道什么是贪心。**

没有圣经律法的人也知什么是贪心，但圣经清楚指出贪心，是得罪上帝的罪[[3]](#footnote-3) （出34:28）

* **Ap 问：**想要买大房子、大汽车是不是贪心？想要赚更多钱是不是贪心？
* **【出20:17不可贪恋人的房屋；也不可贪恋人的妻子、仆婢、牛驴，并他一切所有的。】（新译本：不可贪爱你邻舍的..）**
* 不是指你不可以拥有很多房子，有很多工人、有很多汽车e.g.约伯、亚伯拉罕、大卫、
* **问：**什么是**贪恋**？
* **A 贪恋是心里想得到占有属于别人的东西**
* e.g.属别人的东西不愿卖给你。心里恋着他的东西
* e.g.亚哈王有所有的地，却贪恋拿伯的田地（王上21:2-6)
* e.g.属别人的位置、地位、权利，但心里想得过来
* e.g.教会的纷争往往也是以主的名义贪恋权利、地位而来的
* e.g.如果你有两个孩子。你把玩具只是给其中一个，你就会看见贪恋在另一个小孩身上发动
* **B 贪恋是心里想要上帝不允许你拿的东西。（撒上15:19、耶22:17）**
* e.g.亚当与夏娃吃了上帝不允许他们吃的
* e.g.亚干拿了他不应该拿的东西 （书7:20-21）
* **C 贪恋就是你想要的东西,大到一个地步成了你的上帝**
* 心里想要那东西，成为了你的上帝“偶像”支配你
* 贪心是拜偶像一样 (弗5:5，西3:5)
* e.g.金钱成为“偶像” (太6:24)、成为一生追求的目标（传5:10-11、提前6:6-10、来13:5）
* **D 贪恋往往会引发嫉妒、偷窃、埋怨、纷争、凶杀 等等**
* **V8 但罪趁着机会，借着诫命在我里面发动各样【诸般】的贪心[[4]](#footnote-4),...**
* 保罗在描述他自己**以前的经历（从前属肉体V5）**，罪是活在他里面的
* 保罗是在叙述以前还未信主属肉身时的状态(7:5) “因为我们属肉体的时候”For when we were in the flesh，其实那时神的诫命早已经在他里头产生了各种各样的贪婪。但是保罗对罪与律法的正确认知要等到他重生后才明白。罗7:5-11是保罗重生后反省他以前属肉身时罪是如果借着法律在他里面发动，那时罪又是如何罪欺骗deceived属肉体的他(7:11)使他看不见自己是无药可救的罪人。保罗以前还未重生信主前(腓 3:5-6)认为自己按律法上的义是无可指摘的。那时的他以为自己能靠律法活著(7:9),后来他重生信主后，他才发现原来罪其实欺骗了他，使他相信自己可以靠律法而活（得永生）(7:10)。
* 心里努力守律法，不去贪婪时，罪趁着机会发动各样的贪心
* C S Lewis 指出人无法守住十诫（神的约） 因为心里贪婪就犯了十诫。
* e.g.每一个人内心里所贪恋的都有所不同（e.g.地位、权利、荣耀、物质、金钱、人）
* **V8 但罪趁着机会，借着诫命在我里面发动各样的贪心，因为没有律法，罪是死的[[5]](#footnote-5)。**
* **问：**没有律法，罪是死的。是什么意思？
* 这里不是指没有律法，就没有罪。
* 保罗要表达：他还没清楚意识到律法的真正要求时，**罪好像沉睡（像死的）**
* **V9 在没有律法的时候，我是活的；...**
* 保罗描述那时候的他，**还以为自己是活的**！[[6]](#footnote-6)那时的他并不认为自己是无可救药的罪人,
* **问：**到底保罗在什么时候是没有律法？
* 一些解经家认为是保罗13岁成为 bar mitzvah 律法之子 「才受诫命的约束」
* 保罗自小就受律法装备了（徒26:4-5）。所以可能不是指他小时。
* **有可能**是指保罗做法利赛人时**。**那时保罗还没有信主耶稣前，是逼迫教会的
* **腓3:5**...就律法说，我是法利赛人；6就热心说，我是逼迫教会的；就律法上的义说，**我是无可指摘的。**
* 当时的保罗认为自己就律法上的义说，是无可指摘的**。**那时还没信主的保罗不觉得因律法诫命，他就死了。
* 那时的保罗只是明白律法的表面，那时的保罗还没有真正明白律法的用意是叫人知罪定罪。
* 那时的保罗自以为义，罪好像是死的，而他是活的。
* 那时许多法利赛人都认为按他们外在行为，他们是完全守的住律法的。
* e.g.十诫：不拜偶像、守安息日、孝敬父母、不杀人、不奸淫、不偷窃、不作假见证害人、
* e.g.路18:18-21 有一个少年的官告诉耶稣说：上帝的诫命他都从小都遵守了。
* 保罗重生后，才经历到律法是要让他知罪、定他得罪。
* 最后他意识到**十诫的最后一诫命**“不可贪恋”指向人的心[[7]](#footnote-7)**。**他经历到罪如何借着诫命在他里面发动各样的贪心。明白除了靠主耶稣，没有人可以靠律法得救
* **V9...；但诫命一来[[8]](#footnote-8)，罪就活了，10我就死了[[9]](#footnote-9)...**
* 保罗与基督联合，旧人死了（6:4-8），不再属肉体（7:5），成为新造的人之后，当律法正直的刻在他的内心里时，那时他才明白“**诫命一来，罪就活了，我就死了”**
* ap唯有在圣灵的光照下，律法会揭开我们内心里真实的面目

1. 7 The sustained polemic of the apostle in 6:14; 7:1–6 respecting the impotency of the law to deliver from sin, the aggravation and confirmation which law adds to our bondage to sin, the antithesis between law and grace, and the exordium accorded to grace as insuring that sin will not have dominion over us might appear to imply a depreciation of law as in itself bad. This is the reason for the questions of verse 7. Murray, J. [↑](#footnote-ref-1)
2. ἐπιθυμία [BDAG] 1. a great desire for someth., *desire, longing, craving* b. of desire for good things, *have a longing for someth.* Phil 1:23 *w. great longing* 1 Th 2:17 2. a desire for someth. forbidden or simply inordinate, *craving, lust* [↑](#footnote-ref-2)
3. All people have some idea of right and wrong; a moral code of some sort is almost universal. People who do not have the law may well know that they have done wrong. But people without God’s law do not see wrongdoing as it really is, as sin against God. There is a great difference between the breaching of a human moral code and sin, that evil thing which God forbids. It takes the law to show wrongdoing to be sin.  [↑](#footnote-ref-3)
4. Here is described for us the process by which the apostle had come to the knowledge that covetous lust was operative in his own heart. Murray, J. [↑](#footnote-ref-4)
5. It is the last clause of verse 8 that clarifies and validates what precedes: “for apart from the law sin is dead”. There is no verb in the Greek. The translators in this case have inserted “is” and have construed Paul as enunciating a general principle. The propriety of this interpretation is disputable. It would seem that the verb to be inserted should be “was”. Paul is describing his experience. … Paul here in verse 8 is not speaking about the non-existence of sin but of sin as existing, yet as dead. And what he is referring to is the inertness, inactivity, in that sense deadness, of sin, in contrast with the coming to life of sin to which he will presently refer. Murray, J.

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6. When the apostle says, “I was alive apart from the law”, the word “alive” cannot be used here in the sense of life eternal or life unto God. He is speaking of the unperturbed, self-complacent, self-righteous life which he once lived before the turbulent motions and conviction of sin, described in the two preceding verses, overtook him. We are not able to determine the time in the apostle’s career when the commandment began to arouse the sinful passions (vs. 5). But there is no need or warrant to restrict what he describes as being “alive apart from the law” to the years of unreflecting childhood (cf. Phil. 3:4–6). Murray, J.

   It is difficult to see how a Jewish boy from a pious family could ever be apart from law, for from his earliest days he would have some instruction in the way to serve God...But he may mean apart from law, in the sense that there had been a time in his experience when he had not realized the force of the law’s demands, a time when he was “under no conviction of sin” (Hendriksen) Elsewhere he himself refers to a time when he had been “blameless” as regards the righteousness of the law (Phil. 3:6)...This will be not unlike the rich young ruler who, confronted with the law’s demands, said, “All these I have kept since I was a boy” (Luke 18:21). Leon Morris [↑](#footnote-ref-6)
7. 其实十诫的每一条诫命背后的精意是从人的内心开始（太5:21-22） [↑](#footnote-ref-7)
8. The commandment is that mentioned in verse 7, “Thou shalt not covet”, and the coming of the commandment is undoubtedly the coming home to his consciousness and the registration in consciousness by which sin took occasion to work in him all manner of covetous lust. Murray [↑](#footnote-ref-8)
9. This dying cannot be equated with the dying to sin by union with Christ in his death (6:2) for two reasons. (1) The dying of verse 9 is a dying wrought through the instrumentality of the law, the commandment. It is not so with death to sin; the latter is through the gospel and union with Christ. (2) It is not death to sin that is in view here but the revival of sin, the arousing of the inherent depravity to overt and more virulent activity. “Sin revived” is the opposite of “we died to sin”. Murray, J. [↑](#footnote-ref-9)