032 罗马书7章14至17

* 罗 7:14 我们知道律法是属灵的...
* “我们知道”：表示这件事是基督徒们都应当知道律法是属灵的
* 律法是圣洁；诫命是圣洁、公义、良善的 （V12）
* “律法是属灵”也可能表示律法是属于圣灵[[1]](#footnote-1) (林前2:13)
* 罗 7:14 ...我却是属肉体 σαρκινός 的，已经卖给罪了。
* V14-25 保罗写“我”，因他在表述自己的经历。
* 问：到底他是在讲几时发生的事？（有很多不同解释）[[2]](#footnote-2) e.g.早期教父们都有不同的解释
* 在众多解释中，较有可能的我认为只要有2种：

【第一种解释】保罗未信主前的经历

* e.g.一些早期希腊教父，如俄利根认为不可能是指信主后的保罗[[3]](#footnote-3)
* 第一他们指出：基督徒不再属肉体了[[4]](#footnote-4)，
* 罗7:5 我们从前属肉体σάρξ sarx的时候，...罗8:9 ..你们就不属肉体σάρξ sarx，乃属圣灵了...
* 第二他们指出：基督徒不可能被卖给罪
* （6:6）不再作罪的奴仆 （6:14）不再罪的权势之下（6:18）罪里得了释放
* 他们指出若是保罗是讲信主后，已经被赎出来，又怎么可能是卖给罪？

【第二种解释】保罗信主后的经历[[5]](#footnote-5)

* 奥古斯丁后来解释这是保罗信主后的经历（加尔文与路德也是持有这立场）
* V14b-25 保罗继续写“我”从14节开始使用现在时态 present tense，来表达现在的他[[6]](#footnote-6)
* 信主前保罗认为自己按律法是无可指摘（腓3:6）对比 罗7:18 保罗认为他的肉体之中没有良善
* 信主前的保罗似乎没有与罪痛苦、与失败的经历（14-25）。[[7]](#footnote-7)
* （信主后）罗7:22 按着我里面的人来说，我是喜欢上帝的律 (对比 罗8:7 之前属肉体的旧人是与上帝为仇)
* 我个人认为保罗是在描述他信主后所经历的。[[8]](#footnote-8)
* 问：那么为何保罗说他属肉体[[9]](#footnote-9)？他卖给罪了？

Notes correction in 2024 Sep

* 罗 7:14...我却是属肉体σαρκινός (形容词) sárkinos ( (BGT[[10]](#footnote-10) σάρκινος is here also parallel to σάρκικος refer 1 corin3:1 comp 1corin3:3)
* BDAG[[11]](#footnote-11)： σαρκινός
* 1. to being material or belonging to the physical realm, material, physical, human, fleshly 指物质的或属于物质领域的，物体的，肉体的，肉体般的
* 2. to being human at a disappointing level of behavior or character, (merely) human 指在行为或品格上令人失望的人性，单单指人。
* 保罗讲属肉体(旧人)敌对神(罗8:5-9) ,使用的是 σάρξ {sarx} (名词)
* 保罗有时使用 σάρξ 表达敌对圣灵时[[12]](#footnote-12) = 属肉体(旧人)，敌对神，未信主的状态
* σάρξ 也有时可翻译成人的身体。
* (σαρκικός) 能翻译成 A: 地上的物（罗15:27、林前9:11） B: 意思是属肉体般的生活 fleshy（林前3:1-3、彼前2:11）、C: 人、人的肉身的意思 （林后10:4、来7:16）
* 7:14 σάρκινος (形容词)不是指他属肉体（旧人）敌对神的状态[[13]](#footnote-13) （林前3:1-3、彼前2:11）
* 保罗想表达律法是属灵是良善的，但他保罗肉体软弱，这肉体是 卖给罪了
* 我们的肉体[[14]](#footnote-14)：全人[[15]](#footnote-15)（立志、情感、意志），都被罪的律影响[[16]](#footnote-16)。
* 直到我们的肉体(全人)被赎、得复活得荣耀的身体 （罗8:21-23）
* V14 我们知道律法是属灵的，我却是属肉体的，已经卖给罪了[[17]](#footnote-17)。
* 问：保罗为什么指他是卖给罪了？[[18]](#footnote-18)
* 保罗之前是说信主后不再是罪的奴隶吗？（罗6:17、20）从罪里得了释放？（罗6:18）
* 罗 6:18 你们既从罪里得了释放，就作了义的奴仆。
* 注：保罗不是说他得了新生命后把自己卖给罪，而是他早已经被卖了！[[19]](#footnote-19)
* 6章讲已被释放、7章讲他已经被卖sold。如何调节？

保罗可能想表达的是基督徒与基督联合后，不在罪的权势之下（不再是罪的奴隶），但基督徒虽然不在罪的权势之下，但为何无法靠律法是因为之前全人已经堕落了。现今基督徒还未完全被救赎（肉体“身体、理智、情感、意志”还未被赎，直等到基督再来。）

* 基督徒是处于这种已然、未然的情景 already and not yet
* e.g.基督徒信主已经得永生(约壹5:13、弗2:6)，但救赎还没完全实现
* e.g.上帝的国度已经在地上开始(太12:28、罗14:17)，但国度还没完全降临
* e.g.妇女怀孕第8月时，她对腹中儿子说“妈妈爱你”。她已经是妈妈却还没有完全成为妈妈。
* e.g.清教徒 remnant of sin 残余的罪[[20]](#footnote-20)存留在我们里面
* e.g.叛军已经被浇灭，势力被瓦解了。但有一些残留的叛军躲在森林里随时突击。
* impl 如果信徒只知道被释放了、有新生命。可能会以为自己能够完全活出神的诫命，但当他靠自己努力顺服神时、他依然还是会失败。保罗要告诉我们信主后，我们（肉体：全人）依然是受罪的律影响。接下来（V23），保罗要解释我们信主之人一生所要面对的征战
* V15 因为我所作的，我不明白；...
* 保罗描述重生后的他，表达了他无奈的感受，自己的矛盾，愿意却不去作，恨恶倒去作。
* V15...我所愿意的，我没有去作，我所恨恶的，我倒去作。
* e.g.重生后，我们恨恶违背神，但我们却去行
* e.g. 诸般的贪心在我里头发动 （7:8）
* e.g.信徒成圣的挣扎过程，会经历到保罗所经历的
* V16 如果我所不愿意的，我倒去作，我就不得不承认律法是好【善】的。
* 保罗心里渴慕顺服神，承认律法是好【善】的，但却犯罪违背神，
* V17 既是这样，那就不是我作的，而是住在我里面的罪作的。
* “不是我”保罗不是在推卸责任! 他要表达，他爱主却违背主，是因为罪的律在他里面。
* e.g.我以前问一个孩子为什么犯罪？他回答因为撒旦弄我犯罪。他确实认为不是他做的，因为他心里不想犯罪。如果他不想犯罪，却又去行。那么为什么他会这样？原来“罪活在他里面”是罪造成他犯罪违背神。
* 神学反省：罪的权势瓦解[[21]](#footnote-21) (罗6:6、6:14) 与 罪活在他里面[[22]](#footnote-22) （罗7:20）不同在哪里？

1. “Spiritual” is derived from the Holy Spirit. “Spiritual words” (1 Cor. 2:13) are words taught of the Holy Spirit. The “Spiritual man” (1 Cor. 2:15) is the man indwelt and controlled by the Holy Spirit. “Spiritual songs” (Eph. 5:19; Col. 3:16) are songs indited by the Holy Spirit. “Spiritual understanding” (Col. 1:9) is the understanding imparted by the Holy Spirit (cf. also Rom. 1:11; 1 Cor. 3:1; 10:3, 4; 12:1; 15:44, 46; 1 Pet. 2:5). Hence the statement, “the law is Spiritual” refers to its divine origin and character. Since it is Spiritual it is possessed of those qualities which are divine—holy, just, and good.Murray, J. [↑](#footnote-ref-1)
2. 7:14–25 The sudden change to the present tense in vv. 15–25, by contrast with the statements describing the past in vv. 7–13, raises the question whether Paul is now describing his present experience. A variety of interpretations exists, including the following: (a) Paul is describing the unregenerate person or perhaps the Jew in particular from the standpoint of the gospel; (b) Paul is describing a Christian in an unnatural and unhealthy spiritual condition, one failing to draw on the indwelling Spirit’s resources; (c) Paul is describing the transitional experience, possibly his own, of one who has been awakened to his true spiritual need, but has not yet entered a full experience of justification by faith; (d) Paul is describing himself and Christians generally who, although in Christ and free from the condemnation of the law, do not yet perfectly fulfill the requirements of the law. The last view is the most probable interpretation. It accounts for Paul’s shift to the present tense while his theme in vv. 7–25 (God’s holy law stimulating and exposing sin) continues, and for the presence in Paul’s self-analysis here of elements found only in persons who have been united with the risen Christ to new life in the Spirit (6:4–11; 7:6; 8:4–9). Paul is aware that God’s law is “spiritual” (v. 14). He actually delights in God’s law, desiring to fulfill it perfectly (vv. 15–23), and he is distressed that sin in him opposes that desire. He is grateful at the prospect of future deliverance from this frustration (v. 24; 8:23). He distinguishes between his “mind,” which aims at obedience, and his “flesh,” which continues to sin (v. 25). All of these observations show that Paul is describing his experience as a new man in Christ.Paul is actually describing a profound conflict that every Christian finds inherent in his life in Christ: Christ dwells in him (Gal. 2:20), yet sin also dwells in him (vv. 17, 20). Perfect conformity to God’s will is at present out of his reach. Salvation has “already” and “not yet” dimensions.It is important to remember that Paul is still discussing the role of the law. He highlights the frustrations of the present Christian experience simply to show how, for Christians as for Jews, God’s good law provokes, exposes, and condemns sin without either being tainted by it or bringing deliverance from it. Reformation Study Bible [↑](#footnote-ref-2)
3. ORIGEN: Someone who is carnal and sold under sin does not know that the law is spiritual, so how can Paul say this of himself? In fact, when he says that he is carnal and sold under sin he is playing the part of a teacher of the church by taking on the role of the weak, as he said elsewhere: “I became weak to the weak, so that I might win the weak.”We are taught by the Psalms that it was the custom in Holy Scripture for holy men to take on the role of sinners and for teachers to assume the weaknesses of their pupils: “I am utterly bowed down and prostrate; all the day I go about mourning. For my loins are filled with burning, and there is no soundness in my flesh. I am utterly spent and crushed; I groan because of the tumult of my heart. Ancient Christian Comm

   John Stott on Romans . John stott position is that he believes 7:14-25 Paul is describing a stage of Christian life that relies solely on oneself to live by the law and not on the Spirit. [↑](#footnote-ref-3)
4. In calling himself “fleshly,” Paul may mean no more than that he is human, subject to the frailty of all human beings, whether Christian or not.But the contrast with “spiritual” points to a more negative meaning. As in 1 Cor. 3:1–3, where “fleshly” is contrasted with “spiritual,” “fleshly” means “carnal,” subject to, and under the influence of, “this world.”Since “fleshly” in 1 Cor. 3:1 is applied to Christians, it is clear that this adjective itself does not require that the *egō* be unregenerate. Nevertheless, we cannot overlook the fact that v. 5, which anticipates the argument of 7:7–25, describes the non-Christian state as being “in the flesh.”（footnote35 Cf. σάρξ, “flesh” in vv. 18 and 25 and “in the flesh” in Gal. 2:20. See, e.g., Nygren; Gundry, 137–39. The Gk. σάρκινος, with its -νος ending, would naturally mean “composed of flesh,” as, so it appears, in 2 Cor. 3:3 (contrasted with λίθινος, “made of stone”). (footnote 36 Note that σάρκινος is here also parallel to σάρκικος.). Moo, D. J. （his view is that this passage is for the unregenerated and not for Christians as he says “I must say again that the conflict Paul describes here is indicative of a slavery to the power of sin as a way of life (v. 14b) that is not typical, nor even possible, for the Christian.” Moo, D. J. [↑](#footnote-ref-4)
5. The faithful often refuse this natural interpretation on the ground that it involves – so they argue – a gross belittling of the victory vouchsafed to the believer, and hanker after an interpretation which regards 7:14-25 and chapter 8 as escribing two successive stages, before and after conversion. Even those who see that what is depicted in 7:14-24 does not fit the pre-conversion life are liable to argue that it belongs to a stage of the Christian life which can be left behind, a stage in which the Christian is still trying to fight the battle in his own strength and to see 8:1ff as describing a subsequence deliverance. But we are convinced that it is possible to do justice to the text of Paul – and also to the facts of Christian living wherever they are to be observed – only if we resolutely hold chapters 7 and 8 together, in spite of the obvious tension between them, and see in them not two successive stages but two different aspects, two contemporaneous realities, of the Christian life , both of which continue so long as the Christian is in this mortal life. Cranfield a shorter commentary [↑](#footnote-ref-5)
6. 14. This verse marks the change from the past tense so common in the previous section to the present. Morris, L. [↑](#footnote-ref-6)
7. in his earlier days he was “immaculate by the standard of legal righteousness” (Phil 3:6, Moffatt), it seems quite improbable that he was at that time deeply involved in a personal struggle against sin. Mounce, R. H. [↑](#footnote-ref-7)
8. (1) Paul says, “I delight in the law of God after the inward man” (7:22). It is not our concern now to determine what he means by “the inward man”. Whatever its precise import, it must refer to that which is most determinative in his personality. In his inmost being, in what is central in will and affection, he delights in the law of God. This cannot be said of the unregenerate man still under law and in the flesh. It would be totally contrary to Paul’s own teaching. “The mind of the flesh”, he says, “is enmity against God; for it is not subject to the law of God, neither indeed can it be” (8:7). The mind of the flesh is the mind of those who are “in the flesh” (8:8)…. (2) The foregoing (vs. 22) is similar to the import of verse 25: “Consequently then I myself with the mind serve the law of God”. This is service which means subjection of heart and will, something impossible for the unregenerate man. He is not subject to the law of God and he cannot be because he is “in the flesh”, he is “after the flesh,” and he has “the mind of the flesh” (8:5–8)..Murray, J. [↑](#footnote-ref-8)
9. I am unspiritual is better rendered as “I am carnal”. Morris, L.. [↑](#footnote-ref-9)
10. Even if σάρκινος, in this case, is the true reading, it must have the same sense as the more common word σαρκικός, which, for internal reasons, the majority of commentators prefer. Hodge, C. [↑](#footnote-ref-10)
11. BDAG ① pert. to being material or belonging to the physical realm, *material, physical, human, fleshly② pert. to being human at a disappointing level of behavior or character, (merely) human, in ref. to the state or condition of a human being, with focus on being weak, sinful, or transitory, in contrast to or in opposition to that which is spiritual:* [↑](#footnote-ref-11)
12. The standard key is this: whenever the word sarx is set in contrast to the word pneuma (spirit), then it refers to the sinful nature. Sproul, R. C. [↑](#footnote-ref-12)
13. To be fleshly or carnal, on the other hand, means to be the opposite of what the law is. The law of God is spiritual, perfect, divine. In a sense Paul is unspiritual, imperfect. 1 Cor3:1, 3 indicates, such a carnal person can still be a Christian. Hendriksen& Kistemaker [↑](#footnote-ref-13)
14. In this particular context the most satisfactory equivalent is, in some languages, “the Law is for our spirits but I am just a body” or “… I am a person with a body,” in other words, a physical being.Newman, B. M., & Nida, E. A. [↑](#footnote-ref-14)
15. The mystical writers, such as Olshausen, in accordance with the theory which so many of them adopt, that man consists of three subjects or substances, body, soul, and spirit, σῶμα, φυχή and πνεῦμα, say that by σάρξ, in such connections, we are to understand das ganzeseelische Leben, the entire psychical life, which only, and not the πνεῦμα, (the spirit or higher element of our nature,) is in man the seat of sin. In angels, on the contrary, the πνεῦμα itself is the seat of sin, and they therefore are incapable of redemption. And in man, when sin invades the πνεῦμα, (spirit) then comes the sin against the Holy Ghost, and redemption becomes impossible. This is only a refined or mystical rationalism, as πνεῦμα is only another name for reason, and the conflict in man is reduced to the struggle between sense and reason, and redemption consists in giving the higher powers of our nature ascendency over the lower.According to the Scriptures, the whole of our fallen nature is the seat of sin.Hodge, C [↑](#footnote-ref-15)
16. The answer probably lies in the imagery. The believer has been set free from the enslaving power of sin, but sin uses the flesh to make a counterattack and gain a bridgehead (vv. 8, 11) once more in the life of the believer. The slavery metaphor is hyperbole designed to emphasize this control by sin. This is not the “normal” Christian life; that is found in chapter 8. Paul is establishing a “straw man,” a picture of Christians who try to live for Christ in their own strength. Dunn (1988a:389) describes it as “the [pious] saint who is most conscious of his sinfulness,” citing parallels in Qumran (1QS 11:9–10, “As for me, I belong to wicked mankind, to the company of ungodly flesh. My iniquities, rebellions, and sins, together with the perversity of my heart, belong to the company of worms and to those who walk in darkness”). So Paul is demonstrating how powerful is the malevolent force that wars against him. Osborne, G. R. [↑](#footnote-ref-16)
17. He brings that out by saying that he is sold as a slave to sin. The imagery is that of a slave market. Paul regards himself as sold “under” sin,86 which is more than NIV’s sold to. It means that he is “under” sin’s control. This is a vivid way of bringing out the truth that Paul sins, though he does not want to. It does not mean that he never does the right, but is a strong expression for his inability to do the right as he would like to. Calvin brings out the paradox: “It would not be sin if it were not voluntary. We are, however, so addicted to sin, that we can do nothing of our own accord but sin.” The passive means that Paul is carried off by sin, not that he sold himself to sin, as Ahab did (1 Kings 21:20). Morris, L. [↑](#footnote-ref-17)
18. Sold under sin. By this clause he shows what flesh is in itself; for man by nature is no less the slave of sin, than those bondmen, bought with money, whom their masters ill treat at their pleasure, as they do their oxen and their asses. We are so entirely controlled by the power of sin, that the whole mind, the whole heart, and all our actions are under its influence. John Calvin [↑](#footnote-ref-18)
19. In the present connection we should first of all take note of the fact that Paul is not saying that he had sold or abandoned himself to sin, as had been true with respect to King Ahab (1 Kings 21:20, 25=LXX 3 Kings 20:20, 25; 2 Kings 17:17=LXX 4 Kings 17:17). Paul has not sold himself. Someone else has sold him. He, Paul, deplores this situation. It is as if we hear him utter a sigh of agony when he complains, “I am … sold as a slave to sin!” Can one who so intensely laments his remaining sinfulness be anything but a true believer? When Paul confesses,“I am carnal, sold as a slave to sin,”does he not remind us of another contrite child of God, who sighed:“Surely I have been a sinner from birth,A sinner from the time my mother conceived me”? (Ps. 51:5).Does this mean, then, that when David made this confession he was not a believer? See also Luke 18:13, 14.When Rom. 7:14 is interpreted in light of verses 22–25, it becomes clear that the one who in verse 14 deplores his sinful condition is the same person who in the chapter’s closing verses expresses his delight in the law of God, looks forward with impassioned and irresistible longing to the day of his deliverance from his present momentous inner struggle, and is filled with the blessed assurance that Victory is bound to come; in fact, that “in principle” it is here already ! Hendriksen, W., & Kistemaker, S. J. [↑](#footnote-ref-19)
20. The sense in which Paul says he was carnal, is explained by saying he was sold under sin, i.e. sold so as to be under the power of sin. This, of course, is an ambiguous expression. To say that a ‘man is sold unto sin’ may mean, as in 1 Kings 21:20, and 2 Kings 17:17, that he is given up to its service. Sin is that which he has deliberately chosen for a master, and to which he is devoted. In this sense of the phrase it is equivalent to what is said of the unrenewed in the preceding chapter, that they are the δοῦλοι τῆς ἁμαρτίας, the slaves of sin. From this kind of bondage believers are redeemed, 6:22. But there is another kind of bondage. A man may be subject to a power which, of himself, he cannot effectually resist; against which he may and does struggle, and from which he earnestly desires to be free; but which, notwithstanding all his efforts, still asserts its authority. This is precisely the bondage to sin of which every believer is conscious. He feels that there is a law in his members bringing him into subjection to the law of sin; that his distrust of God, his hardness of heart, his love of the world and of self, his pride, in short his indwelling sin, is a real power from which he longs to be free, against which he struggles, but from which he cannot emancipate himself. This is the kind of bondage of which the apostle here speaks, as is plain from the following verses, as well as from the whole context and from the analogy of Scripture. Hodge, C. [↑](#footnote-ref-20)
21. 罪必不能作你们的主 [↑](#footnote-ref-21)
22. 住在我里头的罪 [↑](#footnote-ref-22)