035 罗马书 8章1至4节

* 7:14-25 圣洁的保罗描述他成圣中的挣扎
* 罗8:1 所以现在，那些在耶稣基督里的人就不被定罪了
* Pic 错误：犯罪就被定罪，认罪悔改之后就不被定罪。若果真的如此，信徒每一天就在定罪与不被定罪之间徘徊。
* 第2-4节告诉我们不被定罪的原因（注意 V2 因为...）
* 有些牧者解释: 不被定罪是因为靠圣灵成圣,行律法的义。但仔细看V3-4，不被定罪是因为圣灵把主耶稣的救赎，施行在我们身上[[1]](#footnote-1)。
* V2因为生命之灵的律νομος【赐生命圣灵的律】在基督耶稣里使我自由，脱离了罪和死的律νομος [[2]](#footnote-2)。
* 圣灵被称为“生命之灵”或【生命的圣灵】
* 信主后，上帝赐下圣灵给信主之人 （弗1:13-14）圣灵接续主耶稣，作我们的保惠师 （约14:15-20）圣灵就住在我们信主之人里面，帮助我们 (林前3:16、6:19)
* 保罗 V2 把圣灵表达成“圣灵的律νομος”[[3]](#footnote-3)
* 问：圣灵的律 νομος ， 罪和死的律νομος 。“律”指的是什么？
* A. 圣经律法 the law B. 定律 controlling principle C. 主宰的力量controlling power or force [[4]](#footnote-4)
* （V1-4）圣灵的律：
* 圣灵所施行的一切都是在“基督耶稣里”赐予我们 V2
* 是圣灵把主耶稣的救赎施行在我们身上，使我们不再被定罪 （8:1-4）
* 赐我们生命（永生）（8:2）
* 与基督联合脱离罪恶的权势 （罗6:6）
* 帮助我们对付与罪的律的争战(8:2、7:23)
* 脱离死亡的律（永生）（ (8:2、8:11)
* 圣灵帮助我们得(1)救恩、(2)致死罪行、（3）胜过死亡
* V2...使我自由，脱离了罪和死的律。
* 是圣灵赐我们真自由 （林后3:17）
* 是圣灵使我们胜过与罪的律（7:23）的征战。虽然有罪内住在我们里面，我们依然能成圣。
* 是圣灵使我们胜过死亡（罗1:4）。
* V3 律法因肉体σαρξ [[5]](#footnote-5)的软弱所作不到的，上帝作到了：...
* 又再提醒：人是软弱的！所以良善圣洁公义的律法也无法帮助我们作到！[[6]](#footnote-6)
* (肉体不该局限于肉身)，应该指向全人：立志、情感、意志都是软弱。
* V3...他差遣自己的儿子成为罪身的样式[[7]](#footnote-7)...
* “自己的儿子”主耶稣是上帝的独生子、我们是因基督缘故被上帝收养 adoption （约1:12）
* 成为罪身的样式 likeness of sinful flesh。不可说耶稣身体有罪，因祂是完全无罪（彼前2:22、约壹3:5、来4:15）， 意思基督以有罪的人的样式来。
* 意思：无罪的耶稣，为我们背负罪（林后5:21 上帝使那无罪的替我们成为有罪的...）
* V3...，为了除掉罪【作了赎罪祭[[8]](#footnote-8)】就在肉体σαρξ中把罪判决了【肉体中定了罪案】，
* 想起十字架：上帝透过基督的死，把罪给解决掉
* 上帝透过耶稣的死，把罪判决了【定了罪案】κατακρινω katakrinō [[9]](#footnote-9)
* 意思：上帝对罪的审判，落在了主耶稣身上
* 赛53:5 然而他是为了我们的过犯被刺透，为了我们的罪孽被压伤；使我们得平安的惩罚加在他身上，因他受了鞭伤，我们才得医治。6 我们众人都如羊走迷了路，各人偏行己路；耶和华却把我们众人的罪孽，都归在他身上。
* V4 使律法所要求的义[[10]](#footnote-10)，可以在我们这些不随从肉体而随从圣灵去行的人身上实现出来。
* V4 使律法所要求的义... 实现出来[[11]](#footnote-11)
* 问：到底是谁行出律法所要求的义？ 是我们？还是主耶稣？ Ans 主耶稣

•一些牧者解释是{成圣}：随从圣灵，活出律法所要求的义 e.g. Lloyd-Jones, Hendriksen,。一些牧者解释是{称义}：这里指的是耶稣基督的义，被赐予相信的人 e.g. Calvin, Hodge

* 注：保罗在 V3 提醒，我们肉体软弱守不住律法！
* 注：V4是连接上文（V3），耶稣基督的救赎[[12]](#footnote-12)
* 律法所要求的义 = 指的是耶稣成全律法的义，赐给顺从圣灵的人[[13]](#footnote-13)
* V4 ... 可以在我们这些不随从肉体而随从圣灵去行的人身上...
* 两种人，一种是顺从肉体（不信主）、一种是顺从圣灵的人（信主之人）
* 顺从肉体的人：是与上帝为仇敌，不信也不顺服上帝之人(8:7)
* 意思：律法所要求的义（耶稣成就了的义），赐给我们这些信主顺从圣灵的人[[14]](#footnote-14)

总结：

* 上帝帮助我们，赐我们另一个律，就是圣灵的律
* 靠着圣灵，我们能够战胜罪的律
* 靠着能够战胜死亡
1. Comment on 8:3 : That he treats here of free justification or of the pardon by which God reconciles us to himself, we may infer from the last clause, when he adds, who walk not according to the flesh, but according to the Spirit. For if Paul intended to teach us, that we are prepared by the spirit of regeneration to overcome sin, why was this addition made? But it was very proper for him, after having promised gratuitous remission to the faithful, to confine this doctrine to those who join penitence to faith, and turn not the mercy of God so as to promote the licentiousness of the flesh. And then the state of the case must be noticed; for the Apostle teaches us here how the grace of Christ absolves us from guilt. Calvin [↑](#footnote-ref-1)
2. Paul denies that we obtain deliverance by the external teaching of the law, but intimates that when we are renewed by the Spirit of God, we are at the same time justified by a gratuitous pardon, that the curse of sin may no longer abide on us. The sentence then has the same meaning, as though Paul had said, that the grace of regeneration is never disjoined from the imputation of righteousness. Calvin. [↑](#footnote-ref-2)
3. We have seen that sometimes Paul uses the term “law” in the sense “principle”, though usually with the added idea that there is some element of coercion (cf. AS, “Of a force or influence impelling to action”). Thus “the law of sin” is the rule that governed his conduct, and it made him a prisoner (7:23). The law here then is the principle on which the Holy Spirit works, a principle that operates in power. Spirit here is surely the Holy Spirit. Morris, L.

“The law of the Spirit of life” is, therefore, the power of the Holy Spirit operative in us to make us free from the power of sin which is unto death. Murray, J. [↑](#footnote-ref-3)
4. I personally believe it can also be controlling power or force or dominion [↑](#footnote-ref-4)
5. .Murray, J. believes The law “was weak through the flesh” and here “flesh” means sinful human nature.

Calvin: The word flesh is to be taken still in the same sense, as meaning ourselves.

Calvin, J., & Owen, J. (2010). Commentary on the Epistle of Paul the Apostle to the Romans (p. 280). Bellingham, WA: Logos Bible Software. [↑](#footnote-ref-5)
6. Paul clearly declares that our sins were expiated by the death of Christ, because it was impossible for the law to confer righteousness upon us. It hence follows, that more is required by the law than what we can perform; for if we were capable of fulfilling the law there would have been no need to seek a remedy elsewhere. It is therefore absurd to measure human strength by the precepts of the law; as though God in requiring what is justly due, had regarded what and how much we are able to do. Calvin

…You then see that we are wholly excluded from the righteousness of works, and must therefore flee to Christ for righteousness, for in us there can be none, and to know this is especially necessary; for we shall never be clothed with the righteousness of Christ except we first know assuredly that we have no righteousness of our own. Calvin. [↑](#footnote-ref-6)
7. On the one hand there are those who emphasize “sinful flesh”, and consider this expression important if we are to see Jesus as really “one of us”. Unless this is taken realistically, it is contended, Christ did not really become man, for humanity’s flesh is invariably “sinful flesh”.14 On the other hand it is pointed out that unless Christ was sinless he could not be our Savior; he would need to be saved himself. So our passage is something of a minefield where it is necessary to tread carefully. We cannot take the view that Jesus was no more than just another man, sinful as we are. Paul certainly held that Jesus was sinless (2 Cor. 5:21). Nor can we see him (as the Docetists did) as of a different order from us. He came right where we are. Stott comments on the expression, “Not ‘in sinful flesh’, because the flesh of Jesus was sinless. Nor ‘in the likeness of flesh’, because the flesh of Jesus was real. But ‘in the likeness of sinful flesh’, because the flesh of Jesus was both sinless and real.” We must bear in mind that Paul is not giving us a full explanation of his understanding of the incarnation; he is talking about the way Christ saved us in his death. Morris, L.

It was to deal with sin that he came and, in view of the preceding clause, there is distinctly suggested to us that not only did he come in a way that brought him into the closest possible relation to sinful humanity without becoming himself sinful but he also came into the closest relation to sin that was possible without becoming himself sinful. Murray, J. [↑](#footnote-ref-7)
8. God sent him, further, to be a sin offering. This translation of NIV depends on the fact that the expression Paul uses here16 is the regular translation in LXX of the Hebrew expression for “sin offering” Morris.

Most translations does not think it refers to sin offering here. [↑](#footnote-ref-8)
9. The word “condemn” is used in the New Testament in the sense of consigning to destruction as well as of pronouncing the sentence of condemnation (cf. 1 Cor. 11:32; 2 Pet. 2:6). That is to say, condemnation may be viewed as not only the sentence but the putting of the sentence into execution. This would be an eminently appropriate use of the term when the action of God is contemplated because his pronouncement of judgment is efficient to the end of putting into execution the judgment pronounced. Since then judicial language is applied to the destruction of the power of the world and of the prince of darkness and since the term “condemnation” is used here respecting the work of Christ, there is warrant for the conclusion that the condemning of sin in the flesh refers to the judicial judgment which was executed upon the power of sin in the cross of Christ. God executed this judgment and overthrew the power of sin; he not only declared sin to be what it was but pronounced and executed judgment upon it. Furthermore, it is this constitutive meaning of condemnation that provides the proper contrast to what the law could not do. In the barely declarative sense the law could condemn sin; this is one of its chief functions. But the law cannot execute judgment upon sin so as to destroy its power. As the apostle had shown repeatedly in the preceding chapter, the law, rather than depriving sin of its power, only provides the occasion for the more violent exercise of its power. To execute judgment upon sin to the destruction of its power the law is impotent. This is exactly what God did by sending his own Son in the likeness of sinful flesh and for sin. Hence when both the negative and the positive elements of the text are analyzed they mutually support each other in pointing to the interpretation presented. Murray, J. [↑](#footnote-ref-9)
10. 4. In order that18 introduces the divine purpose, and since that purpose never fails of fulfilment, it points us to the result as well. How the righteous requirements19 of the law are fully met in us should be interpreted is a matter of dispute. Shedd is typical of many when he sees the fulfilment as “vicarious, and not a personal performance” (so Calvin, Hodge, and others). The thought is that only Christ perfectly met the law’s requirements and that accordingly the reference here must be to him and not to anything the believer does. Justification, not sanctification, is in view. Others, however, argue that Paul is here referring to what happens to the person who is in Christ. Bruce puts it this way: “God’s commands have now become God’s enablings” (so Hendriksen, Lloyd-Jones, Denney, and others). Morris, L. [↑](#footnote-ref-10)
11. 一些牧者解释是{成圣}：随从圣灵，活出律法所要求的义 e.g. Lloyd-Jones, Hendriksen,。一些牧者解释是{称义}：这里指的是耶稣基督的义，被赐予相信的人 e.g. Calvin, Hodge [↑](#footnote-ref-11)
12. In the full sense only Christ has fulfilled all the law’s requirements, but when we are in him we in our measure begin to live the kind of life that God would have us live. Notice that Paul does not say “we fulfil the law’s righteous requirement”, but that “the righteous requirement of the law is fulfilled in us”, surely pointing to the work of the Holy Spirit in the believer. Morris, L. [↑](#footnote-ref-12)
13. 8:4. That the justification of the law might be fulfilled, &c. They who understand that the renewed, by the Spirit of Christ, fulfil the law, introduce a gloss wholly alien to the meaning of Paul; for the faithful, while they sojourn in this world, never make such a proficiency, as that the justification of the law becomes in them full or complete. This then must be applied to forgiveness; for when the obedience of Christ is accepted for us, the law is satisfied, so that we are counted just. For the perfection which the law demands was exhibited in our flesh, and for this reason—that its rigour should no longer have the power to condemn us. But as Christ communicates his righteousness to none but to those whom he joins to himself by the bond of his Spirit, the work of renewal is again mentioned, lest Christ should be thought to be the minister of sin: for it is the inclination of many so to apply whatever is taught respecting the paternal kindness of God, as to encourage the lasciviousness of the flesh: and some malignantly slander this doctrine, as though it extinguished the desire to live uprightly .Calvin.

律法要求的义是什么？（一）就是要解决罪，就必须被刑罚还清罪债。是圣灵把我们的罪归在主耶稣身上，有主耶稣为我们承担（二）律法要求的义，就是要守住所有律法才能被算为义人。是圣灵把主耶稣完全的行为，归在我们这些信靠基督的人身上 [↑](#footnote-ref-13)
14. 问：你怎么知道拥有了圣灵？不再与上帝为仇，愿意顺服上帝 8:7。都被圣灵引导，靠着圣灵治死身体的恶行 8:13。圣灵会赐我们信心相信我们是上帝的儿女.使我们呼叫“阿爸、父” 8:15-16 [↑](#footnote-ref-14)