**036罗马书 8章5至11**

* **罗8:5 随从肉体的人，以肉体的事为念【体贴肉体的事】；随从圣灵的人，以圣灵的事为念【体贴圣灵的事】。6 以肉体为念就是死，以圣灵为念就是生命、平安；7因为以肉体为念就是与上帝为仇，既不服从上帝的律法，也的确不能够服从； 8 【而且[[1]](#footnote-1)】属肉体的人不能得上帝的喜悦。[[2]](#footnote-2)**
* **上文：**圣灵来，释放我们脱离罪与死亡 (8:1-4)
* **pic两种人：**随从肉体的人 Vs 随从圣灵的人
* **两种人有: 不同的人生目标与方向：**
* 心态上：随从肉体的人是**以肉体的事为念[[3]](#footnote-3)** vs 随从圣灵的人**以圣灵的事为念[[4]](#footnote-4)**
* 信主后圣灵改变我们内心、改变我们的人生方向
* **问：**以肉体的事为念[[5]](#footnote-5)是什么？ 以圣灵的事为念是什么？

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| **属肉体的人** | **属圣灵的人** |
| **以肉体（世界）的事为念**  **set their minds on the things of the flesh** | **以圣灵的事为念**  **set their minds on the things of the Spirit** |
| **爱世界**  **Love the world** | **爱上帝**  **love God** |
| **随从今世的风俗**  **Follow the spirit of this world** | **顺从圣经的教导**  **Obey the Holy Bible** |
| **追求今生自己的目标**  **Pursue for himself** | **追求讨主喜悦**  **Pursue to please the Lord** |
| **只追求自己的利益**  **Seek self interest** | **愿意行主的旨意**  **Seek to do the will of the Lord** |
| **喜爱上帝所厌恶的（不圣洁）**  **Delight in what God disapproves** | **渴慕圣洁的生活**  **Desire a holy life** |
| **不敬拜上帝**  **Do not worship God** | **敬拜上帝**  **Worship God** |
| **不服上帝与上帝为仇**  **Do not submit to God and enmity with God** | **学习顺服上帝**  **Learning to submit to God** |

* 我们还未信主前,都是以肉体的事为念 （弗2:1-5）
* 圣灵重生我们，使我们人生被彻底扭转
* 以肉体为念是死，是因为与上帝为仇敌 （V7）[[6]](#footnote-6)
* **结局:** 以肉体为念就是死，以圣灵为念就是生命、平安
* **V9 [[7]](#footnote-7)上帝的灵既然住在你们里面，你们就不是属于肉体 σάρξ，而是属于圣灵的了。如果人没有基督的灵，就不是属于基督的。**
* 拥有圣灵的人“**你们就不是**属于肉体**σάρξ** ” sarx （敌对神的状态8:7）

解释不同：林前 3:1 弟兄们，我从前对你们说话，不能把你们当作属灵的，只得把你们当作属肉体σάρκινος，在基督里为婴孩的。。。。你们仍是属肉体σαρκικός的，因为在你们中间有嫉妒、分争，这岂不是属乎肉体、照著世人的样子行吗？

* 不属肉体的条件：必须要信基督拥有圣灵[[8]](#footnote-8) = “基督的灵”
* **保罗写信肯定**罗马信徒他们是拥有圣灵，因为他们相信耶稣 (1:8、8:10)
* 每一位真心相信耶稣的，都拥有圣灵 （**弗1:13**）[[9]](#footnote-9)
* **弗1:13 你们既听见真理的道，就是那叫你们得救的福音，也信了基督，既然信他，就受了所应许的圣灵为印记。**
* **V10 基督若在你们里面，...**
* 圣灵使我们与基督联合。 基督也透过圣灵住在我们里面[[10]](#footnote-10)
* **约14:15**“**如果你们爱我，就要遵守我的命令**。16 我要请求父，他就会赐给你们另一位保惠师，使他跟你们**永远在一起**。17 这保惠师就是真理的灵，世人不能接受他，因为看不见他，也不认识他。你们却认识他，**因为他跟你们住在一起，也要在你们里面**。18 我不会撇下你们为孤儿，我要回到你们这里来。19 不久以后，世人不再看见我，你们却要看见我，因为我活着，你们也要活着。20 到那日，你们就知道我是在我父里面，**你们是在我里面，我也在你们里面**。... ... 23 耶稣回答：“人若爱我，就要遵守我的话，我父必定爱他，**并且我们要到他那里去，跟他住在一起**。
* 圣灵使我们在基督里，基督透过祂的灵，基督也在我们里面 (约14:20)
* 爱主遵守主的话：父、子、圣灵要与我们同在(约14:23)。
* **V10 ...你们的身体σῶμα因着罪的缘故是死的，而圣灵却因着义的缘故赐给你们生命【心灵却因义而活】。**
* 因罪的缘故,我们的身体必定经历生老病死，因罪的缘故身体死亡（V10, 5:17-20）
* 圣灵因（**义**[[11]](#footnote-11)**=上帝的义**）的缘故，赐我们生命 罗1:17、3:21-22、4:3、4:22-24
* 圣灵与父与子**都是赐我们生命**的主
* **V11 如果那使耶稣从死人中复活者的灵**[[12]](#footnote-12) **住在你们里面，那使基督从死人中复活的，也必借着住在你们里面的圣灵，使你们必死的身体 σῶμα活过来[[13]](#footnote-13)。**
* 将来天父上帝也同样透过圣灵，使我们的身体复活[[14]](#footnote-14)

1. δέ （and, so , for） [↑](#footnote-ref-1)
2. 5–8 As is apparent from the sustained use of connecting conjunctions these verses are a closely knit unit and are intimately related to verse 4. Murray [↑](#footnote-ref-2)
3. **The thought is of a thoroughgoing concentration on the flesh, the things that pertain to this life**. **Morris, L.** [↑](#footnote-ref-3)
4. **When the things of God dominate one’s outlook, when one is constantly responsive to the direction of the Spirit. Morris, L.** [↑](#footnote-ref-4)
5. To “mind the things of the flesh” (vs. 5) is to have the things of the flesh as the absorbing objects of thought, interest, affection, and purpose. And “the mind of the flesh” (vs. 6) is the dispositional complex, including not simply the activities of reason but also those of feeling and will, patterned after and controlled by the flesh. In like manner to mind “the things of the Spirit” (vs. 5) is to have the things of the Holy Spirit as the absorbing objects of thought, interest, affection, and purpose, and “the mind of the Spirit” is the dispositional complex, including the exercises of reason, feeling, and will, patterned after and controlled by the Holy Spirit. . Murray [↑](#footnote-ref-5)
6. and “in the flesh”, as one that is conditioned and governed by “enmity”, enmity of which God is the object。Murray.

   Here we have nothing less than the doctrine of the total inability of the natural man, that is to say, total inability to be well-pleasing to God or to do what is well-pleasing in his sight. Murray. [↑](#footnote-ref-6)
7. 新译本省略 δέ 但 But。 和合本（如果）。 *You, however*, points a sharp contrast. Morris, L.

   If the Spirit of God lives in you is not a way of throwing doubt on the divine indwelling. Paul’s if37 means “if (as is the case)”. Over against the life in the flesh of which he has been speaking Paul sets life in the Spirit, life of a different quality, life made possible only because the Spirit of God has come to live in believers. Morris, L. [↑](#footnote-ref-7)
8. The contrast between the flesh and the Spirit is as noted above. The apostle is careful to impart to believers the assurance and consolation which belong to them as those who are “in the Spirit” and are therefore under the direction and control of the Holy Spirit. Nevertheless he is likewise careful to lay down the condition upon which this assurance may be entertained—“if so be that the Spirit of God dwelleth in you”.11 This refers to the abiding indwelling of the Holy Spirit in believers (cf. Eph. 2:22)Murray. [↑](#footnote-ref-8)
9. The presence of the Spirit in believers is not an interesting extra to be seen in a few unusual people (as in the case of the “pneumatic” men of some ancient religions). It is the normal and necessary feature of being a Christian at all. Morris, L.

   If a person does not have the Holy Spirit he is not a believer. Every believer is indwelt by the Holy Spirit and is, therefore, as observed above, in the Spirit. This is to say, in terms of the apostle’s teaching elsewhere (cf. ad 7:14), that every believer is “Spiritual” and there is no such discrimination among Christians as the distinction between those who are “in the Spirit” and those who are not “in the Spirit. Murray. [↑](#footnote-ref-9)
10. having the Spirit of Christ, and Christ in us are all to the same effect. This does not mean, however, that there is any blurring of the distinction between Christ and the Holy Spirit. Neither does it eliminate the distinctive modes of indwelling or the distinctive operations of the respective persons of the Godhead. But it does underline the intimacy of the relationship that exists between Christ and the Holy Spirit in that union by which the believer becomes the habitation of both.Murray. [↑](#footnote-ref-10)
11. （上帝的义 罗1:17、3:21-22、4:3、4:22-24）

    It is on account of the righteousness which the apostle calls “the righteousness of God” and which is the righteousness and obedience of Christ that the Holy Spirit is life in relation to and annulment of that death which conditions our sinful situation. Murray [↑](#footnote-ref-11)
12. 那使耶稣从死人中复活者的灵He goes on to relate the Spirit to the Father [↑](#footnote-ref-12)
13. We should accordingly take death to be physical death. Because we have sinned we will die, but this is not the really significant thing. (Haldane comments that there are three deaths: “one is in this life, the other at the end of this life, and the third after this life.” Believers, he thinks, are delivered from the first and the third, but undergo the second.)Morris, L. [↑](#footnote-ref-13)
14. Hence if the Holy Spirit is active in the resurrection of believers, it would follow that he was also active in the resurrection of Christ. For the latter supplies the basis and the pattern for the former.. Murray在复活上，圣父(徒2:24)、圣子(约10:18)与圣灵(罗8:11)都参与。 [↑](#footnote-ref-14)