**038 罗马书8章15至18**

* **8:15-18**
* **我们不再是奴仆而是嗣子!slave** (罗6:17、20)
* 嗣子/过继子：在古中国，人可以立其它孩子为自己的嗣子，来传宗接代与承继祖业。
* 今日概念Adoption as sons“领养” 成为养子
* **罗8:15 你们接受的，不是奴仆的灵【心】πνεῦμα，使你们仍旧惧怕；你们接受的，是使人成为嗣子[[1]](#footnote-1)的灵[[2]](#footnote-2)【心】πνεῦμα**
* πνεῦμα 可翻译成圣灵、灵、心、风、气。
* 大部分英文圣经翻译 ：为奴仆的（灵）spirit与使人成为嗣子的（圣灵）Spirit[[3]](#footnote-3)
* 为什么使人成为嗣子[[4]](#footnote-4)的灵，是否指圣灵？
* **加4:6** 你们既然是儿子，**上帝就差遣他儿子的灵πνεῦμα**进入我们心里，呼叫“阿爸、父！”7 这样，你不再是奴仆，而是儿子；既然是儿子，就靠着上帝承受产业了。 Parallel verse 平行经文
* 上帝儿子的灵 = 圣灵
* **罗8:15 你们接受的,不是奴仆的灵,使你们仍旧惧怕;你们接受的,是使人成为嗣子的（圣）灵**
* 圣灵=（成为嗣子的灵） Spirit of Adoption
* 上帝领养我们为嗣子，把圣灵赐下给我们
* 因信基督，领受上帝赐的圣灵 (弗1:13-14)
* 保罗提醒我们的身份。

|  |  |
| --- | --- |
| **奴仆（奴隶）slave** | **成为嗣子 adopted as son** |
| 奴仆的身份 | 儿子的身份 |
| 奴仆没有自由 （被罪捆绑） | 儿子是自由的 （已从罪中被释放） |
| 奴仆惧怕被惩罚 | 儿子时活在爱中，被父接纳 |
| 奴仆不感到被爱 | 儿子心里知道被父所爱 |
| 奴仆随时能被遗弃或被卖掉 | 儿子永远是父所爱的 |
| 奴仆做对被赏 | 父给儿子是出于恩与爱 |
| 奴仆做错被罚 | 儿子作错被父管教 |
| 家不是永远属于奴仆的（约8:35） | 父的家永远是儿子的 |

* 上帝把**圣灵的话**记载成圣经。 (彼后1:21) 因为**预言**从来没有出於人意的，乃是人被**圣灵感动**，说出**神的话**来。
* 圣经就是圣灵的话！[[5]](#footnote-5)圣经也是父的话、也是子的话。
* 圣灵使我们相信圣经（林前2:10-14）
* 圣灵使神的话进入你的心，刻印在你心上（结36:26-27）
* 没有圣灵的人是无法接受相信耶稣 （林前2:14）
* 没有圣灵的人是无法去爱上帝 (罗8:7)
* 圣灵使我们与基督联合（罗8:9、约14:16-20），与天父有了关系 （新生命是圣灵所赐）
* **罗8:15 ...你们接受的，是使人成为嗣子的（圣）灵，使我们呼叫“阿爸、父”。**
* 重生的信徒面对苦难时（V17“和他一同受苦”，约14:16-20），依然呼叫上帝“阿爸、父”
* 在患难中天父会借着圣灵，把祂的爱浇灌在我们的心里 （罗5:5、罗8:16-17）
* **V16 圣灵亲自和我们的灵【心】一同证明我们是上帝的儿女。**
* 圣灵是如何为我们作证呢？
* 圣灵透过祂的话（圣经就是圣灵的话）向我们作证

**徒1:16** 弟兄们！**圣灵藉大卫的口**，在圣经上预言领人捉拿耶稣的犹大，这话是必须应验的。

**来 3:7** **圣灵有话说：你们今日若听他的话**，8 就不可硬著心，像在旷野惹他发怒、试探他的时候一样。9 在那里，你们的祖宗试我探我，并且观看我的作为有四十年之久。10 所以，我厌烦那世代的人，说：他们心里常常迷糊，竟不晓得我的作为！

【诗95:7 因为他是我们的神；我们是他草场的羊，是他手下的民。**惟愿你们今天听他的话**：

8 你们不可硬著心，像当日在米利巴，就是在旷野的玛撒。9 那时，你们的祖宗试我探我，并且观看我的作为。10 四十年之久，我厌烦那世代，说：这是心里迷糊的百姓，竟不晓得我的作为！11 所以，我在怒中起誓，说：他们断不可进入我的安息！】

**启2:29** **圣灵向众教会所说的话**，凡有耳的，就应当听！（启2:7、2:11、2:17、2:29、3:6、3:13、3:22）

* 圣灵的话向我们的心见证e.g.（约 1:12）“信耶稣基督的人是上帝的儿女”
* 圣灵的话（圣经）与**我们的心**一同证明
* **V17 既然是儿女，就是后嗣[[6]](#footnote-6)；是上帝的后嗣，也和基督一同作后嗣。...**
* **后嗣 ：**词典的意思是后代子孙
* 大部分英文圣经都翻译 κληρονόμος klēronomos为 heir **继承人**[[7]](#footnote-7)
* **V17 既然是儿女，就是（继承人）；是上帝的（继承人），也和基督一同作（继承人）。...**
* **加4:6** 你们既然是儿子，上帝就差遣他儿子的灵进入我们心里，呼叫“阿爸、父！”7 这样，你不再是奴仆，而是儿子；既然是儿子，**就靠着上帝承受产业了**。
* **问：**我们成为儿女，要继承什么产业？
* 旧约圣经一直讲信靠耶和华的人要承受地土(诗37:11、37:29)
* 新约圣经看见“迦南地”预表世界 (太5:5、罗4:13、彼后3:13、来11:10)
* **太5:5 温柔的人有福了，因为他们必承受地土。**
* **彼后3:13**  但是我们按照他所应许的，**等候新天新地**，有公义在那里居住。
* **罗 4:13.因为神应许亚伯拉罕和他后裔，必得承受世界，不是因律法，乃是因信而得的义。**
* **V17 既然是儿女，就是后嗣；是上帝的后嗣，也和基督一同作后嗣。我们既然和他一同受苦[[8]](#footnote-8)，就必和他一同得荣耀。[[9]](#footnote-9)**

**应用：**

* 天父的计划是让我们与主耶稣一同在地上受苦 (可10:30、林后12:10、帖后1:4、提后3:12)
* 来 5:8 他虽然为儿子，还是因所受的苦难学了顺从。
* **腓1:29 因为上帝为了基督的缘故赐恩给你们，使你们不单是信基督，也是要为他受苦**
* **🗶太16:24 ..“如果有人愿意跟从我，就当舍己，背起他的十字架来跟从我。**
* **e.g.** 曾为主受苦的十二门徒将来在基督的国里吃喝，还要坐在宝座上审判 路22:29-30
* **路6:22**世人**为人子的缘故**憎恨你们、排斥你们、辱骂你们，弃绝你们的名好像弃绝恶物，**你们就有福了**。23**那时你们应该欢喜跳跃，因为你们在天上的赏赐是大的**...
1. It is a useful word for Paul, for it signifies being granted the full rights and privileges of sonship in a family to which one does not belong by nature. This is a good illustration of one aspect of Paul’s understanding of what it means to become a Christian. The believer is admitted to the heavenly family, to which he has no rights of his own. But he is now admitted and can call God “Father”. Morris, L.. [↑](#footnote-ref-1)
2. A common view, if not the most prevalent, is that the “spirit of bondage” is the slavish spirit or temper of mind which controls us prior to liberation by the gospel, a disposition which arouses or is accompanied by fear and dread. In like manner, the “spirit of adoption” is the filial disposition of confidence which expresses itself in the address “Abba, Father”. Murray, J. footnote:  *e.g.*, Luther, Philippi, Meyer, Gifford, Sanday and Headlam, Denney, Dodd, *ad loc.* It may be that Sanday and Headlam take “Spirit of adoption” in a different sense from that of “spirit of bondage” and regard the former as referring to the Holy Spirit. This is the case with Haldane, *e.g.*, who takes “spirit of bondage” in the sense of servile spirit but “Spirit of adoption” as of the Holy Spirit.

Gal. 4:6 is closely parallel to this verse: “And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father”. Here, without question, the Holy Spirit is in view and it is by him that we cry, “Abba, Father”. The parallelism of the thought constrains the conclusion that in Rom. 8:15 “the Spirit of adoption, whereby we cry, Abba, Father” is the Holy Spirit. Murray, J.

We could use a small “s” in both instances in this verse and understand the apostle to mean “a temper, mood or state” (the “spirit of slavery”, NBCR), or translate “the spirit of slaves … the spirit of sons” (as JB; NASB is similar). Or we could take the first with a small “s” and the second with a capital, as Moffatt, “You have received no slavish spirit … you have received the Spirit of sonship” (so NIV). Or we could use the capital both times, as Murray: “Ye did not receive the Holy Spirit as a Spirit of bondage but as the Spirit of adoption” (so TH). Any of these must remain a possibility. But throughout this whole passage the emphasis is on the work of the Holy Spirit, and it seems that Paul is here saying two things about the Spirit: first, negatively, that the Spirit believers received is not one of bondage; second, positively, he is a Spirit of sonship (for the Spirit believers receive cf. 1 Cor. 2:12; 2 Tim. 1:7). The Spirit does not make people slaves but sons。Morris, L. [↑](#footnote-ref-2)
3. Spirit (capital S) of adoption: ESV, ISV,LEB,NIV,KJV,NKJV. Some translated as spirit of adoption: YLT,RSV, 和合、新译。 [↑](#footnote-ref-3)
4. It is a useful word for Paul, for it signifies being granted the full rights and privileges of sonship in a family to which one does not belong by nature. This is a good illustration of one aspect of Paul’s understanding of what it means to become a Christian. The believer is admitted to the heavenly family, to which he has no rights of his own. But he is now admitted and can call God “Father”. Morris, L.. [↑](#footnote-ref-4)
5. The Spirit’s witness is not a whisper in your ear, but Holy Spirit witness to us with our changed heart and a changed life as evidenced by the words of the Spirit (Bible) [↑](#footnote-ref-5)
6. κληρονόμος **klero nomos**

 The concept of inheritance is an important one in the Old Testament, and it carries over into the New Testament. SH point out that it originally meant “simple possession of the Holy Land”, but later came to mean “its permanent and assured possession” (Ps. 25:13; 37:9, 11, etc.) Morris, L. [↑](#footnote-ref-6)
7. 标准圣经译本与简明圣经译本翻译后嗣为“继承人” [↑](#footnote-ref-7)
8. They partake of the sufferings which Christ endured and they are regarded as filling up the total quota of sufferings requisite to the consummation of redemption and the glorification of the whole body of Christ (cf. Col. 1:24). Again union and communion with Christ are the explanation and validation of this participation. Murray, J.

But this suffering is in some way linked to the sufferings of Christ (2 Cor. 1:5; Phil. 3:10; Col. 1:24; 2 Tim. 2:11–12; cf. Mark 10:39).Morris, L. [↑](#footnote-ref-8)
9. There is no sharing in Christ’s glory unless there is sharing in his sufferings. Sufferings and then glory was the order appointed for Christ himself. Murray, J.. [↑](#footnote-ref-9)