043 罗马书8章31至34

* **31 既是这样，我们对这一切还有什么话说呢？上帝若这样为我们，谁能敌对【敌挡】我们呢？**
* **问：**上帝这样爱我们（命定我们最终得荣耀），那还有什么势力能够敌对【敌挡】我们？**[[1]](#footnote-1)**
* **保罗期待的回答是**“没有人能敌对**【敌挡】**我们！”[[2]](#footnote-2)
* 上帝爱我们，但我们会像主耶稣一样经历苦难、逼迫(下文8:35-36)
* “ 谁能敌对【敌挡】”的意思是什么？
* **Ans**下文V39,没有任何势力能使我们与上帝的爱隔绝
* **应许：**没有任何事物能使到上帝不再爱我们！nothing can separate God’s love from us
* 上帝爱我们，在创世之前在基督里就拣选了我们(弗1:4、提后1:9)
* （上文罗8:29）预先所知道的人= 预先所爱的人，命定要得荣耀
* e.g.主呼召门徒。主预备他们受苦、受逼迫 (太10:16-22)
* 太19:28 耶稣对他们说：“我实在告诉你们，**到了万物更新，人子坐在他荣耀的宝座上的时候，你们这些跟从我的人，也会坐在十二个宝座上**，审判以色列的十二个支派。29 凡为我的名撇下房屋、兄弟、姊妹、父母、儿女或田地的，**他必得着百倍，并且承受永生**。
* 真的没有任何能使我们与上帝的爱隔绝吗？保罗解释神何等爱我们
* **V32 他连自己的儿子都舍得【神既不爱惜自己的儿子】，为我们众人[[3]](#footnote-3)把他交出来，...[[4]](#footnote-4)**
* 依据：天父把祂的最爱，祂的独生爱子[[5]](#footnote-5) 交出来 ，为我们钉十字架（V32）
* **V32** … 难道不也把万有【万物】和他[[6]](#footnote-6)一同白白地赐给我们吗？
* 万有【万物】= 我们要继承新天新地 （赛65:17-25、彼后3:13、启21:1）
* 上帝的爱大到，包括罪也都不能使我们与上帝的爱隔绝**[[7]](#footnote-7)** (罗8:33-35)
* 一切罪都能被赦免，唯独亵渎圣灵的罪永不得赦免 （可3:22-30）[[8]](#footnote-8)至於死的罪 （约一5:16）
* **V33 谁能控告上帝拣选的人[[9]](#footnote-9)呢？有上帝称我们为义了。**
* 没有人能够控告我们！（赛50:8-9[[10]](#footnote-10)）赛50:9 主耶和华要帮助我；谁能定我有罪呢？。。。
* 称义：(1)宣判我们被赦罪释放。(2)宣判我们为义人 （罗4:3-8）
* 撒旦对我们的控告也无效。(亚3:1-9、启12:10)
* **V34 谁能定我们的罪呢？有基督耶稣死了， 而且复活了...**
* 再也没有任何人可以定我们的罪[[11]](#footnote-11)
* ap.不要审判定自己的罪！ 因为定罪的权柄是上帝的！
* **罗8:1** 所以现在，那些在耶稣基督里的人就不被定罪了[[12]](#footnote-12)
* **约3:18** 信他的，不被定罪；不信的，罪已经定了，因为他不信上帝独生子的名。
* **约5:24** 我实实在在的告诉你们，那听我话、又信差我来者的，就有永生；**不至於定罪**，是已经出死入生了。
* 称义只有一次！称义后我们就被收养成为上帝的儿女！（约1:12、罗8:15、加3:26）
* **V34...，现今在上帝的右边，也替我们祈求。[[13]](#footnote-13)**
* 天父与主耶稣都是爱我们的
* 主耶稣复活，在上帝的右边[[14]](#footnote-14)，作君王与祭司
* 大祭司的主要工作是，赎罪与代求
* 不单是圣灵在我们里面为我们代求（V27），主耶稣也我们祈求(V34)
* 我们软弱、不听话时，主耶稣为我们代求
* **来7:24** ...耶稣是永远长存的，就拥有他永不更改的祭司职位。25 因此，**那些靠着他进到上帝面前的人，他都能拯救到底**；因为他长远活着，为他们代求。

1. The argument proceeds with a series of rhetorical questions, the first being Paul’s characteristic appeal to what the reader’s response will be. Morris, L. [↑](#footnote-ref-1)
2. Who is against us?” does not mean that there are no adversaries. Verses 35, 36 refer to the most violent kinds of opposition. The thought is simply that no adversary is of any account when God is for us. In reality, in terms of verse 28, nothing is against us so as to work ultimately for evil: if God is for us, all things work together for our good. In the last analysis there is no against within the orbit of the interests of the people of God. It is this truth that is enunciated in verse 31 in respect of all personal adversaries, satanic, demonic, and human. Murray, J. [↑](#footnote-ref-2)
3. This is not universalism, for us means “us Christians”, “us of whom we have been speaking”. Morris, L. [↑](#footnote-ref-3)
4. it is in the form of an argument from the greater to the less. If God has done for our good the greatest that is conceivable, will not all other blessings follow by necessity? Murray, J. [↑](#footnote-ref-4)
5. God has many sons by adoption. But the Scripture allows no confusion to exist between the sonship of the only-begotten and the sonship of the adopted. No other but the only-begotten is the Father’s own Son and this is so because there is an eternal, incomparable, and ineffable sonship. Murray, J.. [↑](#footnote-ref-5)
6. The rhetorical question brings out the certainty that God will continue his blessings for the redeemed. He has done the greater thing in giving up his Son; how can he not now do the less?152 The gift is given along with him; in other words, it is to be understood in terms of our union with the crucified Christ (v. 17; so Wilckens, Michel). The gift is graciously given, where the verb stresses the freeness of the giving.153 When God gives, both to his Son and to his sons, he does so with no grudging hand. Indeed, Paul speaks of our being given all things! Morris, L.

   Christ is represented as given to us—the giving up for us is to be construed as a gift to us. Since he is the supreme expression and embodiment of free gift and since his being given over by the Father is the supreme demonstration of the Father’s love, every other grace must follow upon and with the possession of Christ. Murray, J. [↑](#footnote-ref-6)
7. The believer might well be concerned about his sins and wonder whether in the end they might prevail against him. Paul is sure that they will not. Since it is God who justifies, the believer’s justification can never be overthrown. Morris, L. [↑](#footnote-ref-7)
8. 主耶稣这样说是因为他们说：「他是被污鬼附著的。」（可3:30） [↑](#footnote-ref-8)
9. 真心相信与跟随主耶稣的人是上帝拣选的人 (帖前1:4-5、帖后2:13) [↑](#footnote-ref-9)
10. Isa 50:8 那称我为义的，与我相近；谁与我争讼呢？让我们一同站起来吧！谁是指控我的？让他就近我来。9 看哪！主耶和华帮助我，谁能定我有罪呢？看哪！他们都要像衣服渐渐破旧，蛀虫必把他们吃光。 [↑](#footnote-ref-10)
11. If he then is for us, how can we possibly be condemned? Our heart may condemn us (1 John 3:20–21), but it is Christ, not our heart, that matters in the final resort. The impossibility of condemnation is shown by the fact that it is Christ who died. His death removes the possibility of condemnation for those who are in him. Morris, L. [↑](#footnote-ref-11)
12. 唯有那些后来离开主，你才知他从起初不是真心信，不是神所拣选（约6:70-71,约壹2:19） [↑](#footnote-ref-12)
13. Barclay makes another point regarding the intercession. He states that “the earliest creed of the Church” makes four points: Christ died, he rose, he is at the right hand of God, and he will come again to judge the living and the dead. Paul has the first three, but he thinks of Christ’s intercession rather than of judgment. Both are true, but it is interesting to note Paul’s emphasis. Morris, L. [↑](#footnote-ref-13)
14. Christ is highly exalted and “the right hand of God” indicates the sovereignty and dominion with which he is invested, the glory with which he is crowned (cf. Matt. 26:64; Mark 14:62; Acts 2:33; 5:31; 7:55, 56; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2; 1 Pet. 3:22).Murray, J. [↑](#footnote-ref-14)