044 罗马书8章35至39

* **罗8章35至39**
* 上文：再也无人能控告或定我们的罪，**[[1]](#footnote-1)** 因主耶稣代替我们受审判 (V33-34a)
* 上文：主耶稣爱我们，祂如今在天上不断为我们代求（V34b）
* **V34 谁能定我们的罪呢？有基督耶稣死了，而且复活了，现今在上帝的右边，也替我们祈求。**
* 主耶稣有特赦的权柄（君王）太9:6，祂也为我们代求（祭司）来7:24-25
* （1）为我们钉死在十字架上（2）复活后不断为我们代求
* V31-33 天父爱我们 V34-35 主耶稣爱我们
* **V35谁能使我们与基督的爱[[2]](#footnote-2)隔绝呢？是患难吗？是困苦吗？是迫害【逼迫】吗？是饥饿吗？是赤身露体吗？是危险吗？是刀剑吗？**
* 没有任何危险、困难能使我们与基督的爱[[3]](#footnote-3)隔绝
* 主对我们的爱，是没有任何势力（包括死亡）能拆散的
* **V36 正如经上所记：“为你的缘故，我们终日面对死亡【被杀】，人看我们像待宰的羊。”**
* 🗶**诗篇 44:22** 为你的缘故，我们终日被置于死地；人看我们如同将宰的羊。（可拉後裔）**[[4]](#footnote-4)**
* **问：**为什么会因为上帝的缘故，被人伤害呢？
* **约 15:18 “如果世人恨你们，你们要知道他们在恨你们以先，已经恨我了。19 你们若属于这世界，世人必定爱属自己的；但因为你们不属于世界，而是我从世界中拣选了你们，所以世人就恨你们。20 你们要记住我对你们说过的话：‘仆人不能大过主人。’他们若迫害我，也必定迫害你们...**
* 问：如何承受这些患难？
* **V37 但靠着爱我们的那一位，我们在这一切事上就得胜有余了。[[5]](#footnote-5)**
* 靠着爱我们的那一位, 我们远胜过一切we are more than conquerors through him who loved us.
* 得胜的原因是因为主爱我们！
* 主耶稣爱我们，应许保守我们直到见祂的面
* **约 10:27 我的羊听我的声音，我也认识他们，他们也跟随我。28 我赐给他们永生，他们永不灭亡，谁也不能把他们从我手里夺去。29 那位把羊群赐给我的父比一切都大，也没有人能把他们从我父的手里夺去。**
* 上帝应许：一定能坚忍到底，最终要得荣耀 Perseverance of the Saints
* **问：**有没有基督徒面对困苦逼迫后来离开主？
* **路8:13 那些在磐石上的，就是人听道，欢喜领受，但心中没有根，不过暂时相信，及至遇见试炼就退後了。（太13:20-21、可4:16-17）**
* 信徒的一生经历许多磨练，最后一定是胜利的！
* e.g. 射雕英雄传、神雕侠侣、倚天屠龙记（里面的主角经历很多磨难，但最终是胜利的！）因为作者金庸已经预先安排了。
* **V38 因为我深信：无论是死、是生，是天使[[6]](#footnote-6)、是掌权[[7]](#footnote-7)的，是现在的事，是将来的事，是有能力的，39 是高天的、是深渊的，或是任何别的被造之物，都不能叫我们与上帝的爱隔绝，这爱是在我们的主耶稣基督里的。**
* **“都不能叫我们与上帝的爱隔绝”：**
* e.g.（1）无论是死、是生
* e.g.（2）有权有势的人的逼迫伤害
* e.g.（3）灵界的势力攻击
* e.g.堕落的天使撒旦也无法使我们失败！
* **路 22:31 主又说：「西门！西门！撒但想要得著你们，好筛你们像筛麦子一样；32 但我已经为你祈求，叫你不至於失了信心，你回头以後，要坚固你的弟兄。」**
* 主允许撒旦来攻击他们
* 彼得能够回转，是因为主耶稣爱彼得，已为他代求！
* **主耶稣如今在天上为我们祷告（V34） My redeemer lives**
* 现在、将来的事，都不能叫我们与上帝的爱隔绝
* **V39...这爱是在我们的主耶稣基督里的。**
* 感谢主。因为祂爱我们所以祂会赐我们能力让我们坚忍到底直到见祂的面。

1. 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-1)
2. “The love of Christ” is clearly Christ’s love to his people, not their love to him. This is shown by the clause, “through him who loved us” (vs. 37) and by the expression, “the love of God, which is in Christ Jesus our Lord” (vs. 39). Besides, the idea of being separated from our love to Christ does not make good sense. It is the impossibility of being cut loose from the embrace of Christ’s love that is affirmed, and the ground of this confidence is the character and constancy of Christ’s love as certified by the facts mentioned in verse 34. The things cited in verse 35 are those which signalize the adverse circumstances in which the earthly pilgrimage of the saints of God is cast, so conspicuously exemplified in the earthly warfare of the apostle himself (cf. 2 Cor. 11:23–33), and which would appear to belie the love of Christ to them. The more accentuated is the kind of adversity denoted by these terms, the more decisive is the assurance given of the immutability of Christ’s love. Murray, J. [↑](#footnote-ref-2)
3. It is perhaps a little surprising that Paul speaks of the love of Christ rather than the love of God (cf. 5:5). But there is not much difference between the two (cf. v. 39), and the apostle has just been referring to Christ’s death for us. Morris, L. [↑](#footnote-ref-3)
4. 耶11:19 [↑](#footnote-ref-4)
5. We are more than conquerors is an inspired piece of translation which KJV took over from the Genevan version and which a number of modern translations retain. It emphasizes the totality of the victory that God gives his beloved.173 The ability to triumph over all adversity does not arise from any inherent superiority of believers. It is through him who loved us, which may refer to the Father (Bengel) or to the Son (Shedd). Perhaps Paul is not distinguishing sharply between them. The tense of the verb is aorist, which is not quite what we expect of a love that goes on and on. It may be that Paul wants us to think of the love as focused on the cross; there we see what love really is (cf. Murray, Lenski, etc.).Morris, L. [↑](#footnote-ref-5)
6. Perhaps we should bear in mind also that the word “angel” means “messenger” and, though in the New Testament this normally means a messenger from God, occasionally it may be an evil being (cf. Rev. 12:7). It is also possible that angels are here thought of as serving spirits over against spirits who rule (cf. BAGD). The word NIV renders demons176 refers to rulers, sometimes earthly and sometimes in the spiritual realm. It is the word KJV, RSV, and others render “principalities”. The problem here is that it might denote either heavenly beings or earthly rulers. NIV uses it for the realm of spirits, whereas Phillips translates “neither messenger of heaven nor monarch of earth”. Paul may have had earthly monarchs or demons exclusively in mind, but if so we have no way of knowing which. But we can be sure that he could not imagine any ruler in heaven or earth, of good character or bad, hindering the outreach of the love of God.Morris, L. [↑](#footnote-ref-6)
7. “Principalities” is used in the New Testament of both good (Col. 1:16; 2:10) and evil (1 Cor. 15:24; Eph. 6:12; Col. 2:15).75 Hence “principalities” could readily, according to Paul’s usage, refer to the principalities of wickedness. It would be in accord with the antithetical pattern which the apostle follows to find the same in this instance. But we cannot be certain. Both terms may have good spirits in view and in that event the hierarchy among angelic beings would be reflected on. To aver that angelic beings could not be conceived of as tending to separate us from the love of Christ is not a valid objection.Murray, J. [↑](#footnote-ref-7)