**058 罗马书 12章1节**

* **罗 12:1所以[[1]](#footnote-1)弟兄们，我凭着上帝的仁慈劝[[2]](#footnote-2)【慈悲】你们，要把身体[[3]](#footnote-3)献上，作圣洁[[4]](#footnote-4)而蒙上帝悦纳的活祭[[5]](#footnote-5)；这是你们理所当然的[[6]](#footnote-6)事奉。**
* **V1所以弟兄们... （**连接了前几章保罗所讲的）保罗之前先解释什么是罪、罪人如何在上帝的恩慈中被称义、我们外邦人如何蒙上帝恩慈中蒙拣选信耶稣、（12章）蒙上帝救赎的，要如何生活（成圣）。

罗马书12:1劝勉我们“把身体献上，当作活祭”，这让人联想到亚伯拉罕献以撒，以及旧约祭司献燔祭的画面——牲畜必须被宰杀，献在祭坛上归给神。同样，主耶稣也将自己的生命献上为祭。然而，这里的“献上身体”并非指肉身的死亡，而是寓意我们当将生命完全奉献给主，如罗6:19所言，将肢体献给义作奴仆，活出圣洁的生命。

* 今天的基督徒不再需要献牲畜为祭，但仍需将生命献上为祭（罗12:1）。旧约的献祭制度虽然已成过去，但其中的原则与属灵意义仍然延续。旧约是预表和影子，而新约才是实体（西2:17，来10:1）。因此，我们当以献上自己为活祭的心志，回应神的恩典，活出圣洁的生命。

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| **旧约** | **新约** |  |
| 圣殿 | 教会就是那殿（所有圣徒） | 弗2:20-22、林前3:16-17 |
| 大祭司 | 主耶稣 | 来2:17、3:1 |
| 祭司们 | 信徒 | 彼前2:5、启1:6 |
| 完美的祭物 | 主耶稣 | 来10:26、彼前1:19 |
| 献祭 offering | 信徒的身体（全人/生命）  善行为祭（来 13:16）  奉献为祭 (腓4:18)  感恩为祭（来 13:15、诗116:17） | 罗 12:1 |
| 安息日休息来敬拜主 | 主日休息来敬拜主 | 徒20：7、林前16:2、启1:10 |

**注意：**保罗并没有使用审判与威吓来迫使基督徒，而是凭着上帝的仁慈劝 【慈悲】信徒。

* **主拣选我们，要我们在他面前成为圣洁**
* **弗 1:4 就如创立世界以前，他在基督里拣选了我们，使我们因着爱，在他面前成为圣洁，没有瑕疵。**
* **问：**圣洁是什么？
* **圣洁：(1)**分别为圣set apart，不与世人一样（出19:6、彼前2:9、利20:26）
* **下文12:2：**保罗劝我们思想不要效法世人
* **圣洁：(2)** 道德生活行为像主耶稣一样 ethical purity
* 圣洁包括了要远避淫行
* **帖前 4:3 神的旨意就是要你们成为圣洁，远避淫行；4 要你们各人晓得怎样用圣洁、尊贵守著自己的身体。5 不放纵私欲的邪情，像那不认识神的外邦人**
* **完全献上的人，要不断脱掉旧人,穿上新人 弗4:22-24**
* 我们可能误以为我们已完全圣洁，因有一些的小罪行会被我们列为小事，例如：
* **加 5:19** 肉体【情欲】所行的都是显而易见的，就如淫乱、污秽、邪荡、20 拜偶像、行邪术、仇恨、**争竞、忌恨、忿怒、自私【结党】、分党【分争】、结派【异端】**、21 **嫉妒、醉酒、荒宴**，和类似的事。…
* **借口：**eg 有谁不争竞？忿怒？嫉妒？
* **借口：**eg都是别人害我的！环境造成的！
* **借口：**eg 我已经比别人强
* **言语上也要圣洁**
* eg 造就人 弗4:29
* eg 不可：撒谎、讽刺、羞辱、辱骂、苛刻
* **V1...这是你们理所当然的事奉** λατρεία **[[7]](#footnote-7)。**
* **问：**为什么要献上自己？ 因这是理所当然的事奉 reasonable
* 主所要的“事奉service/敬拜 worship” = 全人献上为活祭
* 主所要求的是全人（我们的心）

1. Therefore is an important word. Paul is not writing an essay in abstract ethics, but telling the Romans what their conduct must be in the light of what God has done. We should probably not tie it in too closely to the immediately preceding words (though there is a good sequence of thought), but take it as referring to the whole massive argument that has preceded it. Morris, L.

   This illustrates what is characteristic of Paul’s teaching, that ethics must rest upon the foundation of redemptive accomplishment. More specifically stated it is that ethics springs from union with Christ and therefore from participation in the virtue belonging to him and exercised by him as the crucified, risen, and ascended Redeemer. Ethics consonant with the high calling of God in Christ is itself part of the application of redemption; it belongs to sanctification. And it is not as if ethics is distinct from doctrine. For ethics is based on ethical teaching and teaching is doctrine. A great deal of the most significant doctrine is enunciated in the teaching concerned with the most practical details of the Christian life. Murray, J.. [↑](#footnote-ref-1)
2. It thus seems that something less than a command is what is needed: “beseech” or “urge” is the meaning.4 The decision is to be that of the Romans; the surrender to God must be completely willing. Morris, L. [↑](#footnote-ref-2)
3. But it is not this body of sin or sinful body that they are to present as a living sacrifice. Romans 6:13 is the index to Paul’s meaning here: “Neither present your members as instruments of unrighteousness to sin, but present yourselves to God as those alive from the dead and your members instruments of righteousness to God”. Murray, J.. [↑](#footnote-ref-3)
4. This sacrifice is also holy, which we understand as “consecrated” (Moffatt) or “dedicated” (NEB). It is given over entirely to God; the believer is his alone. Further, it is pleasing to God. Morris, L. [↑](#footnote-ref-4)
5. The language is that of sacrificial ritual. The difference, however, is striking. Any animate offering in the Old Testament ritual had to be slain and its blood shed.Murray, J.. [↑](#footnote-ref-5)
6. This, Paul says, is your spiritual worship, an expression that could be understood as KJV, “your reasonable service.” There are problems relating to both adjective and noun.11 Today most interpreters understand the adjective as spiritual, which makes good sense and is certainly in mind. Morris, L.

   “Your spiritual service.” The term used here is not the term which is usually rendered by the word “spiritual” in the New Testament. Reasonable or rational is a more literal rendering. No doubt the presenting of the body as a living sacrifice is a spiritual service, that is to say, a service offered by the direction of the Holy Spirit (cf. 1 Pet. 2:5). But there must have been some reason for the use of this distinct term used nowhere else by Paul and used only once elsewhere in the New Testament (1 Pet. 2:2). Murray, J. [↑](#footnote-ref-6)
7. 也可以翻译为“属灵的敬拜” ESV: spiritual worship NIV proper worship KJV reasonable worship这样献上，是我们属灵的敬拜 [↑](#footnote-ref-7)