**040 罗马书8章26至27 主圣灵[[1]](#footnote-1)为我们代求**

* **罗8:26-27 [[2]](#footnote-2)**
* **上文：V18-22** 我们现今有苦难
* 上帝所造的大自然，也与我们一同受苦 （V22）
* 苦难中依然有盼望 （V24-25）将来的荣耀（V21）、得著儿子的名分、身体得赎
* **罗 8:25 但如果我们盼望没有看见的，就会耐心地热切期待。**
* 我们是否有足够力量在苦难中忍耐到最后？不丢弃我们的信心？保罗说：我们都是软弱的人！
* **罗8:26照样，圣灵也在我们的软弱[[3]](#footnote-3)上帮助我们[[4]](#footnote-4)。...**
* 注：“我们”也包括了保罗
* 保罗在书信中多次承认自己是软弱 **ἀσθένεια**（林前2:3、林后11:30）
* 保罗在遇见教会的问题时感到软弱（林前2:3）
* 保罗身体软弱，身体有疾病 “眼病”（林后12:9、加4:13-15）
* 保罗明白人是软弱的！上帝把圣灵赐下给我们来帮助我们
* 我们最大的软弱之一，就是我们不晓得应当怎样祷告
* **V26**... 圣灵也在我们的软弱上帮助我们。**原来我们不晓得应当怎样祷告**...
* **如果是依靠我们的毅力祷告才能忍耐到底**。那么我们将没有任何盼望
* **可14:37 耶稣回来，看见门徒睡着了，就对彼得说：“西门，你睡觉吗？你连一个小时也不能警醒吗？38 应当警醒、祷告，免得陷入试探；你们心灵虽然愿意，肉体却是软弱的。**
* **感谢主：**不是依靠自己努力祷告才能坚持下去！
* 我们有圣灵为我们祷告！our divine intercessor
* **V26 ...但圣灵亲自用不可言喻的叹息【说不出来的叹息】[[5]](#footnote-5)，替我们祈求。**
* 圣灵在我们里面，祂深知我们所有的软弱。祂为我们代求！
* **问：**不可言喻的叹息【说不出来的叹息】是什么意思？
* 不是指人祷告时不断叹息！[[6]](#footnote-6) 不是指人方言的祷告：
* a因为是圣灵的祷告，**不是人的祷告**
* b因为是不可言喻的【说不出来】，而方言是**是别国语言**（徒2:4-11）
* c因为圣灵**是为所有信徒祷告**。不是所有人都有方言恩赐（林前12:11）
* 不可言喻【说不出来的】 = 圣灵不是以人听到的话来为我们代祷[[7]](#footnote-7)
* **问：保罗为什么说圣灵叹息？**
* **V22 受造之物一同呻吟【叹息】**whole creation has been groaning together
* 因受造物在败坏的辖制下(V21)，**我们与万物**一同叹息
* 圣灵也与我们受苦的人一同叹息 Spirit groans together with us
* 圣灵也为我们的软弱叹息 Spirit cares for us
* **e.g.**圣灵也能为我们担忧 (弗4:30)
* **V27那鉴察人心的，晓得圣灵的心意...。**
* **问：**那鉴察人心，晓得圣灵的心意的是谁？
* Ans 圣父上帝（诗7:9、徒1:24）与 圣子上帝（启2:23）
* **V27...因为[[8]](#footnote-8)圣灵照着上帝的旨意替圣徒祈求。**
* 圣灵不按自己的意思祈求
* **约 16:13** 只等真理的灵来了，他要引导你们进入一切真理。**他不是凭着自己说话**，而是把他听见的都说出来，并且要把将来的事告诉你们。14 他要荣耀我，因为**他要把从我那里所领受的**告诉你们。15 **父所有的一切，都是我的**；所以我说，**他要把从我那里所领受的**告诉你们。
* 如今圣灵所作的都是按父与主耶稣的意思，（就像基督在世时顺服父一样）
* 圣灵所说，所作的一切都**不是按自己的意思**
* 主耶稣要圣灵说什么，圣灵就说什么
* 主耶稣所说得一切都是按父说的 (约5:19、12:49)
* 圣子和圣灵，是与圣父 合一、同心、同意、同旨意！
* 圣灵是不会违背天父与主耶稣所说的一切！
1. 约14:17 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。

弗1:13 ...信了基督，就在他里面受了所应许的圣灵作为印记。

林前12:3 ...除非是被圣灵感动，也没有人能说“耶稣是主”。

加4:6 ...上帝就差遣他儿子的灵进入我们心里，呼叫“阿爸、父！” [↑](#footnote-ref-1)
2. As hope sustains us in suffering, so the Holy Spirit helps our infirmity. Murray, J. [↑](#footnote-ref-2)
3. “Infirmity” is a comprehensive term in itself and can cover the whole range of the weakness which characterizes us in this life. We need not suppose that the infirmity in view is restricted to the matter of prayer. But that “we know not what to pray for as we ought” brings to the forefront how helpless we are in our infirmity and lays the basis for the particular kind of help afforded by the Spirit. Murray, J. . [↑](#footnote-ref-3)
4. In the same way links this to the foregoing. Believers are helped in their earthly troubles (in which they “groan inwardly”, v. 23). Likewise they are helped in their weakness, specifically in their weakness in prayer. Perhaps we should see a reference also to the hope of which Paul has just been speaking. The Spirit’s help preserves and enlarges the hope in which we live. The Spirit helps us, says Paul, using a most uncommon verb. His us shows that he does not set himself on some pedestal, as though his prayers were not subject to the limitations he finds in those of the Romans. He, too, needs the Spirit’s help. We should notice further that Paul does not say that the Spirit removes our weakness; it is still there, and we live our whole life in conditions of weakness. What the Spirit does is to help; he gives us the aid we need to see us through. Weakness is not sin, nor is it suffering (though the sufferings of which he has been speaking will not be out of mind). Paul is simply referring to the fact that we who are Christians are not the spiritual giants we would like to be (and sometimes imagine we are). We are weak, and left to ourselves we will always be in trouble. The later MSS often have the plural (cf. KJV, “our infirmities”), but Paul is referring to the overall weakness of human nature rather than to particular manifestations of that weakness. Morris, L. [↑](#footnote-ref-4)
5. and some hold that “unspoken” is a better understanding than “inexpressible”.117 The word is found here only in the New Testament, so there are no other passages with which to compare this one. Both possibilities must be kept open, though “inexpressible” does seem more likely. Morris, L. (1988).

Whatever view we may adopt respecting these groanings, we may not overlook or suppress the truth that they are the groanings of which the Holy Spirit is the author. Murray, J. [↑](#footnote-ref-5)
6. The Spirit is not said to groan, but to intercede “with” or “in” groans, and these may well be those of the believer. Paul seems to be saying that when we cannot find words in which to express our prayer and can do no better than make inarticulate sounds, the Spirit takes those sounds and makes them into effective intercession.118a It is an encouragement to all of us who find praying difficult. The natural man does not groan over his weakness in prayer. Believers do, and this groaning is the work of the Spirit in them. Morris, L. [↑](#footnote-ref-6)
7. Whether we render the Greek term by the word “unutterable” or “unuttered”, we must note that the groanings are not expressed in articulate speech; they are not requests or petitions or supplications which are formulated in intelligible utterance. While far from being devoid of content, meaning, and intent, they nevertheless transcend articulated formulation. Murray, J. [↑](#footnote-ref-7)
8. Since his intercession must be in accordance with the mind and will of God, this is the guarantee that the searcher of the hearts knows the content and intent of the intercession. Murray, J. [↑](#footnote-ref-8)