

Warfare Within 內在的爭戰

Romans 羅馬書 7:7 – 25

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If you've just joined us, we have been working our way through the New Testament book of Romans. Romans is one of the most powerful and influential pieces of literature ever written. It has been the force behind some of the most significant transformations in history. It is my hope that all of us might experience a deep and radical change in our lives as we journey through it. 如果您剛開始參與我們，我們正在閱讀《新約》中的《羅馬書》。《羅馬書》是有史以來最有影響力的文學作品之一。它一直是歷史上一些最重大轉變背後的力量。我希望我們所有人都能在我們的生命中經歷深刻而徹底的變化。

The story of Romans so far is that though we deserve judgement, we can be right with our creator God because Jesus bore God's right anger in our place for our sin. True faith is trusting in God's promises in Jesus Christ.

到目前為止，《羅馬書》的故事是，儘管我們應該受到審判，但我們可以與我們的創造者上帝有好的關係，因為耶穌代替了我們為我們的罪承擔了上帝的公正的憤怒。真正的信心是相信上帝在耶穌基督裡的應許。

Being made right, just, and justified by Jesus Christ means we can enjoy peace with God, access to God, and even joy amid suffering.

被耶穌基督稱義、歸正意味著我們可以享受與上帝的和平、接近上帝，甚至在苦難中獲得快樂。

This is all because Jesus Christ, our representative, has obeyed all of God's requirements on our behalf. Crucially, we don't obey God to be made right with God, but because of who we are because of Jesus' obedience.

這一切都是因為我們的代表，耶穌基督，已經為我們服從了上帝的所有要求。至關重要的是，我們並不是為了要與神和好而順服神，而是因為藉著耶穌的順服我們成為了誰。

Chapters 6 & 7 are somewhat of a 'hinge' for the letter to the Romans. Paul zooms in here to show us how God's grace to us in Jesus not only justifies but changes people.

第 6 和 7 章有點像在《羅馬書》中的一個「關鍵」。保羅在這裡放大，向我們展示上帝在耶穌裡對我們的恩典如何不僅使人稱義，而且改變人。

If you like, they answer the question, in view of Romans 1-5, what do we now do? These chapters are a theology of change. God's grace is not just powerful enough to save us from sin, but also to save us TO obedience.

就好像，他們回答了鑑於《羅馬書》1-5 章的，我們現在該怎麼辦？的這個問題。這些章節是關於變革的神學。上帝的恩典不僅足以將我們從罪中拯救出來，而且還可以拯救我們去順服。

In chapter 6, Paul says we are united with Jesus, in the most intimate relationship with Jesus possible, and set free to serve God for our joy and his glory. Why would we NOT want to obey God and treasure Jesus in all of life? That brings us to chapter 7.

在第 6 章中，保羅說我們與耶穌合為一，有著與耶穌極其親密的關係，並為我們的喜樂和他的榮耀而被釋放出自由地事奉上帝。我們為什麼會不想順服神，一生珍愛耶穌呢？這將我們帶到第 7 章。

THE BATTLE BEFORE CHRIST 在基督裡之前的爭戰

In v7, Paul introduces another question on the back of his argument of the previous six verses, and in particular verse 6: ***But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.***

在第 7 節中，保羅以他對前六節經文的論證，引入了另一個問題，特別是第 6 節：**但如今，我們既然在捆綁我們的律法上死了，就從律法中解脫，使我們服侍主，要按著聖靈的新樣，不按著儀文的舊樣。**

The question in v7 is: ***What shall we say, then? Is the law sinful?*** If we need to be released from the Law, which is now the old way, doesn't that mean the law was evil?

在第 7 節中的問題是：**這樣，我們要怎麼說呢？律法是罪嗎？** 如果我們需要從律法中，就是舊的樣式中，解脫出來，那不是說律法是邪惡的嗎？

The short answer is ***CERTAINLY NOT!*** The long answer runs from the second half of v7-13. The summary version is that sin in us makes the law ineffective.

簡短的回答是**絕對不是！** 長答案從第 7 節的後半部分開始至 13 節。總結來說是我們裡面的罪使律法失效。

So, what is the law actually for? The main purpose of the law is to show us the character of sin. Verse 7, ***Nevertheless, I would not have known what sin was had it not been for the law.***

那麼，律法究竟是為了什麼而設。律法的主要目的是向我們展示罪的本性。第 7 節，**但是，若不是藉著律法，我就不知如何為罪；**

The law does that by, **firstly**, defining sin for us. Verse 7 again: ***For I would not have known what coveting really was if the law had not said, "You shall not covet."***

律法首先做的是為我們定義罪。第 7 節繼續說：**若不是律法說「不可貪心」，我就不知如何為貪心。**

This means the very concept of coveting is outlined by the law. Without that standard, Paul would not have understood that coveting was sin.

這意味著律法概述了貪婪的概念。如果沒有這個標準，保羅就不會明白貪心是罪。

Secondly, the law reveals sin in us. Verse 8 says: ***But sin, seizing the opportunity afforded by the commandment, produced in me every kind of coveting. For apart from the law, sin was dead.***

其次，律法顯明了我們裡面的罪。第 8 節說：**然而，罪趁著機會，藉著誡命，使各樣的貪心在我裏頭發動，因為沒有律法，罪是死的。**

When a commandment of God comes to us, it aggravates and stirs up sin in our hearts, not just showing us what sin is in general but how it resides within us. The same idea is stated again in v.13: *in order that sin might be recognised as sin, it used what is good to bring about my death so that through the commandment, sin might become utterly sinful.*

當上帝的誡命臨到我們時，它會加重和激起我們心中的罪惡，不僅向我們展示一般的罪惡是什麼，而且向我們展示它是如何存在於我們的內心。第 13 節再次陳述了同樣的想法：*罪藉著那善的叫我死，為要顯出這真是罪，以致罪藉著誡命更顯出是惡極了。*

The point is, the more Paul tried to avoid coveting, the more coveting grew! The law made sin in his life utterly sinful...that is, much worse and totally inexcusable.

關鍵是，保羅越是努力避免貪心，貪心就越增大！律法使他生命中的罪完全成為罪惡……也就是說，更糟，而且完全不可原諒。

The law was never meant as a means to salvation as if we could obey it and be right with God because it was given to sinners.

律法從來都不是作為拯救的方法，好像我們可以服從它並與上帝和好似的，因為它是給罪人的。

Instead, the law exposes our need to be saved. Without the law, we will be in denial about the depth and nature of our sin.

相反，律法揭示了我們得救的需要。如果沒有律法，我們將否認我們罪的深度和性質。

So, the law defines sin for us and reveals sin in us, but **thirdly**, it provokes sin in us. Sin is aroused by its exposure to the law. This points us back to the early chapters of Romans and the bleak condition of every human heart.

因此，律法為我們定義了罪，並揭示了我們的罪，但**第三**，它激起了我們內心的罪。罪是因暴露在律法之下而引起的。這將我們帶回到《羅馬書》之前的章節和每個人心中的淒涼狀態。

There is a perversity about every human heart. 'Perversity' is a desire to do something for no reason other than wrong. It is a joy in wrongdoing for its own sake.

每個人心中都有一種變態。「變態」是指一種除了要犯錯而沒有其他原因去做事的慾望。是為了做不法的事帶來的喜悅而做事。

The great St Augustine writes about this in his *Confessions*. He describes a time when he stole some pears as a boy and then drew some insights from that experience.

偉大的聖奧古斯丁在他的懺悔錄中寫道。他描述了他年輕時偷了一些梨的經歷，然後從那次經歷中得出了一些見解。

Near our vineyard was a pear tree, loaded with fruit, though the fruit was not particularly attractive either in colour or taste. I and some others...youths conceived the idea of shaking the pears off this tree and carrying them away. We set out late at night...and stole all the fruit that we could carry. And this was not to feed ourselves; we may have tasted a few, then we threw the rest to the pigs. Our real pleasure was simply in doing something that was not allowed. I had

plenty of better pears of my own; I only took these ones in order that I might be a thief. Once I had taken them, I threw them away, and all I tasted in them was my own iniquity, which I enjoyed very much. (Confessions, Book 2, Chapter 4).

在我們的葡萄園附近有一棵梨樹，上面結滿了果實，儘管果實的顏色和味道都不是特別吸引人。我和其他一些人……年輕人想到了把梨從這棵樹上抖下來帶走的想法。我們深夜出發……偷走了我們能帶的所有果實。這不是為了給我們自己吃；我們可能只嚐了一些，然後我們把剩下的扔給了豬。我們真正的快樂只是做一些不允許的事情。我自己有很多更好的梨；我拿這些只是為了我可以作為一個小偷。我拿了後，就把它們扔掉了，我嚐到的只是我自己的罪孽，而且是很享受的。（懺悔錄，第2冊，第4章）。

His point is that there is always a deeper motive for every sin. When we lie or steal or impure or cruel, there is a superficial motive like greed or anger or loneliness, but there is a deeper motive driving the superficial one.

他的論點是，每一種罪都有一個更深層次的動機。當我們撒謊、偷竊、不潔或殘忍時，有一種膚淺的動機，如貪婪、憤怒或孤獨，但有更深層次的動機驅使著這種膚淺的動機。

Augustine's study of the Bible and experience with the pear tree showed him that the ultimate, underlying motive for sin is to play God. We have a deep desire to be in charge of the world and of our lives. We want to be sovereign. Every law God lays down is an infringement on our perceived absolute sovereignty.

奧古斯丁對聖經的研究和從梨樹的體驗向他表明，犯罪的根本動機是相充當上帝。我們非常渴望掌控世界和我們的生命。我們想要擁有主權。上帝制定的每一條律法都是對我們感知到的絕對主權的侵犯。

Every one of them is a reminder that we are not God and prevents us from living the way we want to live. The essence of the first sin in the Garden of Eden was to be like God, and it is the essence of all sin from that moment. So, the more we are exposed to the law of God, the more that sinful force will be aggravated into reaction.

每一條的律法都在提醒我們，我們不是上帝，並阻止我們按照自己想要的方式生活。伊甸園中的第一個罪的本質是想成為像上帝那麼樣，從那一刻起，它就是所有罪的本質。所以，我們越是暴露在上帝的律法之下，那罪惡的力量就越會被激化為反作用力。

This leads to the **fourth** thing sin does: an overwhelming conviction of guilt. This is Paul's point in vv9-11. Look at v9:

這導致了罪所做的**第四**件事，壓倒性的罪疚感。這是保羅在9-11節的觀點。看第9節：

Once I was alive apart from the law; but when the commandment came, sin sprang to life and I died.

以前沒有律法的時候，我是活的；但是誡命來到，罪活起來，我就死了。

Paul is not referring to a previous time in his life when the law of God had no bearing on his life. As a Jewish boy from a devout family, there was no time in his pre-Christian days when he did not know the law or try to obey the law.

保羅所指的不是生命中以前上帝的律法對他的生活沒有影響的時候。作為一個來自虔誠家庭的猶太男孩，他在成為基督徒之前的日子裡沒有時間不知道法律或試圖遵守法律。

I think he means that before he was a Christian, he did not know the real demands of the law. He didn't know what the law really required. He saw a bunch of rules but not the real thrust of it all. He did not know what it meant to love God supremely.

我認為他的意思是，在他成為基督徒之前，他不知道律法的真正要求。他不知道法律的真正要求是什麼。他看到了一堆規則，但沒有看到這一切的真正主旨。他不知道至高無上地愛上帝是什麼意思。

So, when he says he was 'alive', he is writing about his own self-perception. He thought he was morally good, pleasing God, and God was satisfied with him. So, when he writes, *the commandment came*, he died.

所以，當他說「我是活的」時，他是在寫他自己的自我認知。他認為自己在道德上是好的，討神喜悅，神也對他很滿意。因此，正如他所寫，**誠命來到**，他就死了。

He realised he was dead spiritually. He thought he was going along well spiritually. He felt better than most but was then overwhelmed by a sense of failure and condemnation.

他意識到自己在屬靈上是死的。他認為他在屬靈上過得很好。他感覺比大多數人都好，但隨後被一種失敗和譴責的感覺所淹沒。

The commandment came HOME TO HIM. He came under conviction of sin. Verse 8 tells us that the commandment that came home to him and exposed his sin and failure was *You shall not covet*. Why that one?

誠命來到他的內心。他被定罪了。第8節告訴我們，他明白了他的罪和失敗的誠命是「不可貪心」。為什麼是那個？

As a Pharisee, Paul would have thought of sin only in terms of external actions. He would have thought that you were not guilty of sin if you didn't commit an evil act. It makes it far easier to think of yourself as a good, moral, righteous person that way.

作為法利賽人，保羅只會從外在行為的角度來考慮罪。他會認為，如果你不作惡，你就沒有罪。這樣一來，就更容易將自己視為一個善良、道德、正義的人。

But in the Sermon on the Mount, Jesus showed that all the Ten Commandments refer not only to behaviour but on a deeper level to inward attitudes and motives too. And yet, you can interpret the Ten Commandments superficially as behaviour rules relatively easy to keep.

但在「登山寶訓」中，耶穌表明所有「十誡」不僅涉及行為，而且在更深層次上也涉及內在態度和動機。然而，您可以將「十誡」從表面上理解為相對容易遵守的行為規則。

As did the rich young ruler when he came to Jesus and asked what else he needed to do to inherit eternal life. Jesus listed the commandments but didn't mention the numbers 1 or 10.

就像那位來到耶穌面前問他還需要做什麼才能承受永生的年輕富官一樣。耶穌列出了誠命，但他沒有提到第1條或第10條。

It wasn't until Jesus mentioned the 10th commandment that the Rich young ruler understood he had failed in the first.

直到耶穌提到第十條誡命，這位年輕富官才明白他在第一條誡命上就已經失敗了。

Coveting has everything to do with inner motives and heart issues. Coveting is to be discontent with what God has given you. Coveting includes envy, self-pity, grumbling, and murmuring.

貪心是完全與內在動機和內心問題有關。貪心是對神所賜給你的不滿。貪心是包括了嫉妒、自憐、抱怨和訴苦。

Coveting is not just wanting. It is an idolatrous longing for more beauty, wealth, approval, and popularity than you have.

貪心不僅僅是想要，它是一種對美貌、財富、認可和受歡迎程度的偶像崇拜。

Paul had never understood sin as a matter of inward longings and idolatrous drives and desires. He had never seen sin as essentially 'coveting' against God, failing to love God enough to be content with God. He thought of sin only in terms of violating rules.

保羅從來沒有把罪理解為內心的渴望和拜偶像的衝動和慾望。他從來沒有把罪看作本質上是反對上帝的「貪心」，沒有足夠愛上帝以對上帝感到滿足。他只從違反規則的角度來考慮罪。

The flaw was not in the law – v.12 indicates it is quite the reverse. The flaw was in Paul, and all of us, the sinner. Externally, we may be very good; internally, we can not be anything other than be a sinner. The law is good, but I am a sinner.

缺陷不是在律法中…第 12 節表明情況正好相反。缺陷是在於保羅身上，以及我們所有人，罪人。外在來說，我們可能很好，在內在方面，除了做一個罪人之外，我們什麼都做不了。律法是好的，但我是個罪人。

THE BATTLE IN CHRIST 在基督裡的爭戰

From v.14 to the end of the chapter, there is a shift. The first half is about Paul looking back before becoming a Christian and how the law caused him to look to Jesus for rescue. This is now Paul writing about his current experience battling sin as a Christian. This is his battle – and that of every Christian – WITH JESUS.

從第 14 節到本章結尾，有一個轉變。前半部分是保羅回顧他成為基督徒之前，以及律法如何使他尋求耶穌的拯救。現在是保羅寫下他目前作為基督徒與罪抗爭的經歷。這是他與耶穌一起的…也是每個基督徒的…戰鬥。

I need to disclose that this section has been debated for many years. The issue is whether Paul is still writing about his pre-Christian experience of battling sin or his current Christian experience of battling sin. There have been plenty of thoughtful, wise, godly people on both sides of the debate.

我需要透露的是，這部分經文已被討論了很多年。探討的是保羅是否仍然在寫他成為基督徒前與罪爭戰的經歷，還是他目前已作為基督徒與罪爭戰的經歷。辯論的雙方都有許多深思熟慮、聰明、敬虔的人。

For instance, some find it hard to reconcile that a Christian could write as Paul does in v14: *I am unspiritual, sold as a slave to sin*. He also confesses that he sins regularly in v15: *I do not understand what I do. For what I want to do I do not do, but what I hate I do*. And again, in v18: *I have the desire to do what is good, but I cannot carry it out*.

例如，有些人很難接受基督徒可以像保羅在第 14 節中所寫的那樣：*我卻是屬肉體的，是已經賣給罪了*。他還在第 15 節承認他經常犯罪：*我所做的，我自己不明白。我所願意的，我並不做；我所恨惡的，我反而去做*。再一次，在第 18 節：*立志為善由得我，只是行出來由不得我*。

The reasons I think he is writing about his current Christian experience of battle with sin is, **firstly**, the change of verb tenses. In vv7-13, the verbs are past tenses, but from v14, all the verbs are present tenses. Paul is writing about his NOW experience.

我認為他是寫他目前基督徒與罪爭戰的經歷的原因，**首先**，是動詞的時態變化。在 7-13 節中的動詞是過去式的，但從 14 節開始，所有動詞都是現在式的。保羅正在寫他現在的經歷。

Secondly, there is a change in the situation. Verses 7-13 are sin killing him, but from verse 14, he is wrestling with sin. It's a battle that he refuses to surrender to, but he is not dead or dying or losing.

其次，情況上也發生了變化。第 7-13 節是罪殺死了他，但從第 14 節開始，他是在與罪搏鬥。這是一場他拒絕投降的戰鬥，但他並沒有死，沒有臨死，也未輸。

Thirdly, Paul delights in God's law in v.22: *For in my inner being I delight in God's law*, even though sin is at work in him. Romans 8:7 tells us the sinful mind is hostile to God and does not submit to God's law. A non-believer cannot delight in God's law.

第三，保羅在第 22 節中表示對上帝的律法的喜愛：*按著我裏面的人，我喜歡上帝的律*，即使罪在他裡面在運作。《羅馬書》8:7 告訴我們，有罪的心與神為敵，不順服神的律法。非信徒是不能以上帝的律法為樂的。

Fourthly, Paul admits he is a sinner in v.18. Unbelievers are unaware they are so sinful that they cannot save themselves.

第四，保羅在第 18 節承認他是一個罪人。不信的人是不知道他們罪孽深重，無法自救。

This is why I think Paul is laying out his inner struggle in these verses. It's the experience of every believer in Jesus.

這就是為什麼我認為保羅在這些經文中闡述了他內心的掙扎。這是每一個信耶穌的人的經歷。

That experience is that, on the one hand, we now see God's law as spiritual (v.14), is good (v16), and can desire to keep it (v15 & 18). Paul says that in his inner being, he rejoices in the law. His heart of hearts, his deepest self, loves the law of God. But on the other hand, his actions are against the law.

這種經驗是一方面我們現在看到上帝的律法是屬靈的（第 14 節），是善的（第 16 節），並且可以渴望遵守它（第 15 和 18 節）。保羅說，按著他裏面的人，他喜歡上帝

的律。他的內心深處，他最深處的自我，熱愛上帝的律法。但另一方面，他的行為是違法的。

It is sort of like Robert Louis Stevenson's Dr Jekyll and Mr Hyde. But which one is the true me? Which self do I want the most? Am I a sinner or a saint? Before he was a Christian, Paul thought he was a saint. Then he became a Christian, a saint, right before God through Jesus Christ, and he now wrestles with being a sinner. His sense of his sinfulness is much stronger and more disturbing.

它有點像羅伯特·路易斯·史蒂文森的《傑基爾醫生/海德先生》。但誰才是真正的我？我最想要哪個自己？我是罪人，還是聖人？在成為基督徒之前，保羅認為自己是聖人。然後他成為基督徒，成為聖徒，就在上帝面前，藉著耶穌基督，他現在為自己是罪人而掙扎。他對自己的罪惡感更加強烈，更加令人不安。

So, which one is his true self, the deepest desire of his heart? For a Christian, that question is settled, even though the battle continues to rage. Verse 22, the law of God is our utmost delight. 那麼，哪一個才是他的真我，他內心最深處的渴望呢？對於基督徒來說，這個問題已經解決了，儘管戰鬥仍在繼續。第 22 節，上帝的律才是我們最大的喜悅。

There is still a powerful force of sin and rebellion within, but those desires are not the deepest sense of his identity. As v.20 says: ***if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.***

內心還有一股強大的罪惡和反叛力量，但那些慾望並不是他身份的最深層次感。正如第 20 節所說：**如果我去做我不願意做的，就不是我做的，而是住在我裏面的罪做的。**

As we saw last week, a Christian has had an identity transformation. A Christian really seeks God and loves his law and holiness. Even while sin remains in us with a lot of strength, it no longer controls our personality and life.

正如我們上週看到的，一個基督徒經歷了身份轉變。一個基督徒會真正尋求上帝並熱愛他的律法和聖潔。即使罪以很大的力量留在我們裡面，也不再控制我們的個性和生命。

That is our weakness, our inner conflict. The strength of the remaining corruption in our lives will still lead us to disobey God – even in the same ways we did prior to being a Christian, but now, this behaviour goes against our deepest identity.

那是我們的弱點，我們內心的衝突。我們生命中剩餘的腐敗力量仍然會導致我們不服從上帝…即使以我們成為基督徒之前的相同方式生活，但現在，這種行為違背了我們最深刻的身份。

Many are puzzled that Paul seems to write here as if he is defeated. He writes in v14: ***I am unspiritual, sold as a slave to sin.*** I think he is saying that in ourselves, even as Christian, we are incapable of keeping the demands of the law.

許多人感到困惑的是，保羅似乎在這裡寫得好像他被打敗了。他在第 14 節寫道：**我卻是屬肉體的，是已經賣給罪了。**我想他是在說，在我們自己身上，即使已作為基督徒，也是無法遵守律法的要求。

Notice that he uses the word “I” numerous times in these verses. He seems to be saying that in himself, he is unable to live as he should. Even though there is a new identity in Jesus, a new love, and delight in the law of God, a Christian is still completely incapable of keeping the law. 請注意，他在這些經文中多次使用「我」這個詞。他似乎在說，在他自己身上，他無法像他應該的那樣生活。即使在耶穌裡有了新的身份、新的愛和對上帝律法的喜愛，基督徒仍然完全沒有能力遵守律法。

THE BATTLE CRY WITH CHRIST 與基督一同發出爭戰的呼聲 (vv.24-25 節)

These verses are both a warning and a comfort. The first warning is no one ever gets so advanced in the Christian life that they no longer have sin. If we ever think we have conquered our sin, and are pretty good Christians, then we are deceived.

這些經文既是警告，也是安慰。第一個警告是，沒有人在基督徒生命中變得如此進步，以至於他們不再有罪。如果我們曾經認為我們已經戰勝了自己的罪，並且是非常好的基督徒，那麼我們就被欺騙了。

The more we grow as a Christian, the more we see our sin. The more holy we become, the less holy we will feel. Even as we make progress against many bad habits and attitudes, we will grow more aware of the rebellious, selfish roots deep down.

作為基督徒，我們成長得越多，我們就越能看到自己的罪。我們變得越聖潔，我們就越不感覺到聖潔。即使我們在克服許多不良習慣和態度方面取得了進步，我們也會越來越意識到內心深處的叛逆和自私的根源。

The second warning, which is linked to that, is that no one grows to a point where they no longer battle with sin. It is quite important that we expect the Christian life to be an internal battle against our two selves. That is why this talk is called the WARFARE WITHIN.

與此相關的第二個警告是，沒有人成長到不再與罪爭戰的地步。非常重要的是，我們期望基督徒的生命是一場與我們兩個自我的內在鬥爭。這就是為什麼今天的講道被稱為「內在的戰爭」。

In fact, if I may draw upon my past experience and profession, a wounded feral pig is more dangerous than a healthy and happy one. So, it is with sin. Our new identity in Jesus Christ has mortally wounded the sinful nature and is stirred up to fight back.

事實上，如果我可以藉鑑我過去的經驗和職業，一頭受傷的野豬比一頭健康快樂的野豬更危險。同樣地罪也是一樣有關。我們在耶穌基督裡的新身份嚴重傷害了罪惡的本性，它被激起反擊。

The great comfort of this passage is the struggle itself is a testimony to our new identity in Jesus. When we struggle with sin, it is typical to think we are terrible Christians. This chapter encourages us that temptation and conflict with sin, even relapses into sin, are not inconsistent with a growing Christian.

這段經文最大的安慰是掙扎本身就是我們在耶穌裡的新身份的見證。當我們與罪掙扎時，通常認為我們是糟糕的基督徒。本章鼓勵我們，誘惑和與罪的衝突，甚至重新犯罪，與一個在成長中的基督徒並無矛盾。

You see, the Christian heart cries two things at the same time. There is a desperate cry of discouragement as we look at our own efforts, failing, and sins. It's the cry of Paul in v24: ***What a wretched man I am! Who will rescue me from this body that is subject to death?*** 基督徒的心是同時呼喊兩件事。當我們審視自己的努力、失敗和罪惡時，會發出絕望的呼喊。這是保羅在第 24 節的呼喊：***我真苦啊！誰能救我脫離這必死的身體呢？***

When we read God's law properly and look at our own lives honestly, we can only conclude that we are wretched. That is our only conclusion when we judge ourselves by God's standard rather than our own.

當我們正確地讀上帝的律法，誠實地看待自己的生命時，我們只能得出我們很可憐的結論。當我們以上帝的標準而不是我們自己的標準來判斷自己時，那是我們唯一的結論。

Without accepting God's devastating critique of human nature, we will never grasp the glory of the gospel of Jesus Christ. We will never appreciate the gospel of a received right standing with God through Jesus.

如果不接受上帝對人性的毀滅性批判，我們將永遠無法領會耶穌基督福音的榮耀。我們永遠不會欣賞藉著耶穌能得到與上帝有和好的關係的福音。

It is only when our hearts truly cry out about our wretchedness can we know and experience the hope and liberation of looking away from ourselves to what God has done for us in Jesus Christ.

只有當我們的心真正為我們的可憐而呼求時，我們才能知道並體驗將目光從我們自己身上移開，轉向上帝在耶穌基督裡為我們所做的一切的希望和解放。

Who will rescue Paul and us? Verse 25: ***Thanks be to God, who delivers me through Jesus Christ our Lord!*** There is no hope in ourselves for our salvation, not even in our present obedience. Everything we are and have done only merits judgement from God.

誰能來拯救保羅和我們？第 25 節：***感謝上帝，靠著我們的主耶穌基督就能！*** 我們自己沒有救恩的希望，即使在我們目前的順服中也是如此。我們的過去和所做的一切都只值得上帝的審判。

Our only hope is to look to Jesus dying on the cross for us. Our only hope is to rest in his righteousness. Jesus became wretched so that we might receive his righteousness. We are wretched, but God is not. Jesus has rescued us, and through the Holy Spirit, he is changing us so that we can enjoy him forever, but that is chapter 8.

我們唯一的希望是仰望耶穌為我們死在十字架上。我們唯一的希望就是安息在他的義中。耶穌變得可憐，以便我們可以接受他的義。我們是可憐的，但上帝不是。耶穌拯救了我們，並正在通過聖靈改變我們，使我們可以永遠享受他，但那是第 8 章的內容。