

「兒子名分的靈」對基督徒生命之意義： 羅馬書 8:12-30 之解經研究

摘要

分別研究保羅的聖靈觀，或保羅運用「兒子的名分」¹（*υιοθεσία* [adoption]，羅 8:15、23，9:4；加 4:5；弗 9:4）的背景之作品，可說是多不勝數。然而，對於保羅結合聖靈及「兒子的名分」這個比喻的研究，尤其是在羅馬書情境中對於「兒子名分的靈」² 所具意義之研究，卻屈指可數。本文的宗旨，在於深入探討保羅使用「兒子名分的靈」這個用語作為羅 8:12-30 的核心觀念，特別是在羅馬書教義段落（亦即 1-8 章）的背景之下，對基督徒生命所顯示的意義。

本文的方法論乃採用歷史鑒別釋經之準則，以及修辭分析原則。前者有助於重建經文及其所屬之社會文化處境之多向關係，並發掘其經文原意。後者則有利於瞭解保羅存於經文之中的論證邏輯發展。

探索「兒子的名分」的歷史處境及舊約背景，對於闡釋保羅對兒子名分所持的觀點，顯示出雖然有益，但仍有諸多限制。比較合適的解釋助力，是來自保羅的大馬色之路經驗及他在此事件之後的生命經歷。

在羅 8:12 之前，保羅其實已經詳細解釋神在基督裡為所有信徒已成就之救恩。不僅如此，保羅也表達信徒在稱義之後的內在衝突，在衝突中聖靈成為使神的應許應驗在信徒身上的關鍵者。神的應許，包括聖靈所成就之工的內容（何為）及能成就的原因（為何）。不過，直到羅 8:12-30，保羅才開始論證聖靈在信徒身上的工作方法（如何），致使信徒可以經歷救恩的真實性。

羅 8:12-30 的核心觀點如下：聖靈透過「以身份認知激發正確行為」之模式，實際發揮功能，並隨時臨在於信徒生活中。換言之，當信徒越是深刻體會他們在

¹ 譯按：兒子的名分，羅 8:23；意譯：因收養而來之兒子名分。雖然保羅擴大 *υιοθεσία* 這個字的意涵至子女，而非只限於兒子的收養，但有鑑於原歷史處境注重男性角色，故中文翻譯採「兒子的名分」（羅 8:23，和合本）。

² 關於 *πνεῦμα υιοθεσίας* 不同中譯本有不同翻譯。和合本：兒子的心；和合本修訂版：兒子名分的靈；呂振中譯本：被立為子的靈。在此採用和合本修訂版之翻譯「兒子名分的靈」（羅 8:15）。

基督裡的地位，他們的生命就越具動能，儘管生活中的苦難如影隨形。要瞭解聖靈的作為的核心，就需要明白「兒子的名分」這個比喻。在保羅心中，對信徒而言，如果聖靈的角色是經由苦難進入榮耀的門戶，那麼「兒子的名分」這個神兒女的身份，便是神賜給信徒用來開啟此扇門的鑰匙。在羅 8:12-17 中，保羅透過聖靈的引導與見證，展現聖靈極其實事求是的作為。此作為證實神與其兒女間慈愛、親密的親子關係，而非主奴關係。進入羅 8:18-30，保羅表明聖靈藉著保證與代禱，顯明其至為親身的同在。聖靈的工作確保在「兒子的名分」上，神終極的成就，以及在信徒長期艱苦的等候最終的救贖過程中，神隨時的幫助。

保羅的論證清楚顯示信徒稱義之後，內在的更新轉變不會自然發生。此外，信徒在一生中，也無法豁免於罪和死的權勢的威脅與攻擊。唯一能勝過罪身之道在於絕對的信靠內住之聖靈。許多學者相信保羅對聖靈的作為的描述，背後之概念與出埃及敘事相關；而對受造之物的痛苦的見解，係取材自猶太天啟文學。本文的研究顯示，保羅的信主、蒙召經歷，以及先知書的信息，才是他在羅 8:12-30 的解析中，所蘊含的更主要的思想及傳統因素。

雖然保羅鼓勵他的讀者，在面對當前的苦楚時，要有長遠的眼界，但他並未強調將來的榮耀及現今（受造物及人類）的苦難的細節。那些相關的描述更像是被當成保羅的論述的背景。關於神永恆的救贖計畫及信徒的參與，保羅之論證側重時間向度超過空間向度。這點可由羅 8:29-30 中，神的五重永恆救恩之工所形成的全景極美異象，得到證實。更重要的是，保羅的闡釋聚焦於信徒在忍耐等候終極的救贖時，如何正確地預備自己，以面對當前的苦楚。在這個過程中，信徒在地位上與基督的合一，以及在更新中不斷效法基督之模樣，才是被高度重視的。保羅的勸勉方式，與耶穌對祂再來的講論（如太 24-25 章），及神在舊約中有關安息日的神諭，有極相似之處。總之，「兒子名分的靈」正是那位聖靈，他使信徒充分瞭解他們在現今及未來，擁有神收養的兒女這個特權身份之意義；他也成為信徒在日常生活中所盼望的有福確據。

The Significance of the Spirit of Adoption to Christian Life: An Exegetical Study of Romans 8:12-30

Abstract

Works abound in investigating Paul's pneumatology and the background of Paul's usage of υιοθεσία ("adoption," see Rom 8:15, 23; 9:4; Gal 4:5; Eph 1:5) respectively. Nevertheless, studies are quite few in examining the combination of the υιοθεσία imagery and τὸ πνεῦμα ("the Spirit"), especially in exploring the significance of the phrase πνεῦμα υιοθεσίας (Rom 8:15) within the context of Romans. The purpose of this thesis is to look into the significance of the phrase "the Spirit of adoption" to Christian life as the crucial idea in Rom 8:12-30, particularly in its context of the doctrinal section of the letter, namely, Rom 1-8.

Our methodology is to utilize the historical-critical exegetical criteria, and the principles of rhetorical analysis. The former are appropriate tools for reconstructing the multifaceted relationship between the biblical texts and their socio-cultural world, as well as for exegetical explanation. The latter make it clearer to understand the logic development of Paul's argumentation in the texts.

The exploration of the historical context and the OT background of υιοθεσία reveals these contexts and backgrounds are helpful but also confined with some limitations in expressing Paul's concept of adoption. Paul's experience on the Damascus road and his life experience afterwards seem to be a more important factor for his employment of the adoption phrase.

Prior to Rom 8:12 Paul actually has explicated in his letter what God has accomplished regarding the salvation in Christ for all who believe. Within the exposition Paul has also displayed the believers' inner struggle after justification in which the Spirit is the key person to make God's promise come true in them, including the content of the Spirit's work (what) and the reason behind it (why). However, it is only in the passage Rom 8:12-30 that Paul does begin to elucidate the way (how) the Spirit works in the believers to make them experience the authenticity of salvation.

The central point of Rom 8:12-30 is that the Spirit is at work practically and always present in the believers' life through the performing pattern of *motivating correct behavior through full awareness of identity*. In other words, the deeper they realize their

status in Christ, the more dynamically the believers will live despite the interminable sufferings in their life. The very core concept of the Spirit's work is entailed in the imagery of adoption. In Paul's mind, if the Spirit's role is to be the door through which the believers can pass from suffering to glory, their adoption as God's children is the key given by God to open the door. In Rom 8:12-17 Paul presents the very practical works of the Spirit through His leading and bearing witness that confirm the loving, filial and intimate relationship instead of a master-slave relationship between God and His adopted children. Coming to Rom 8:18-30, Paul manifests that the Spirit demonstrates His very personal presence through His guarantee and intercession which assure of God's ultimate accomplishment of adoption and timely help during the long-term and arduous process of waiting for final redemption.

Paul's argument clearly indicates that believers' internal transformation will not happen automatically after justification. Moreover, the believers are not immune from the threat and aggression of the power of sin and death during their lifetime. The only way to overcome the sinful flesh is their absolute reliance on the indwelling Spirit. Many scholars believe that the concept behind Paul's description of the task of the Spirit is the Exodus narrative, and that the perception behind the anguish of the creation is taken from the Jewish apocalyptic literature. Our study suggests that Paul's conversion/calling experience and the message of the Prophets are more central motifs and tradition elements drawn upon by Paul in his exposition in Rom 8:12-30.

Although Paul encourages his recipients to have a long view in face of present sufferings, he does not highlight the details of future glory and current tribulations (of humankind or creation) which are treated more likely as the backdrop of his argument. As regards God's eternal plan of salvation and the involvement of the believers, Paul lays his emphasis on the temporal rather than the spatial dimension, as seen in the all-encompassing, incredible vision of God's grand five-fold task of salvation in perpetuity expressed in Rom 8:29-30. More importantly, Paul's exposition focuses on the way the believers rightly prepare themselves for the present pain and suffering while they are awaiting the final redemption with perseverance. In such a process, the believers' solidarity with Christ in status and being conformed to the image of Christ in renewal are highly emphasized. Paul's way of exhortation has striking parallels in Jesus' speech regarding His Parousia (e.g., Matt 24-25), and in God's oracles about the Sabbath in the OT. In conclusion, the Spirit of adoption is the Spirit who makes the believers fully aware of the significance of their privileged identity as God's adopted children at the present and in the future, and who becomes the blessed assurance of the believers' hope in their daily life.