**061 罗马书12章6节**

* **罗12:6 照着所赐给我们的恩典，我们各有不同的恩赐：说预言的，就应当照着信心的程度去说**
* 心意更新的信徒，知道我们彼此需要对方。正如身体有许多肢体 （V4）
* 独行侠！是不按神心意去服事其它肢体，也不愿人造就他
* **V6 “我们各有不同的恩赐”** （林前12:11）
* e.g.一些教会误以为每个信徒要追求方言的恩赐 （林前12:10、12:30）[[1]](#footnote-1)
* 恩赐的目的是要造就教会 （林前14:12）

**预言的恩赐[[2]](#footnote-2)**

* 预言的恩赐 } 三种不同立场。（1）终止论[[3]](#footnote-3)（2）没有终止但谨慎[[4]](#footnote-4)（3）继续延续
* 加尔文在注释书中，他哀叹惋惜在他年代的教会的恩赐不如哥林多教会[[5]](#footnote-5)
* 不同牧者在诠释 “预言恩赐”上有所不同。 当彼此尊重
* **谨慎：**今天有许多预言都是假冒的！
* **耶 14:14耶和华对我说：那些先知托我的名说假预言，我并没有打发他们，没有吩咐他们，也没有对他们说话；他们向你们预言的，乃是虚假的异象和占卜，并虚无的事，以及本心的诡诈。**
* **使徒时代预言的恩赐**
* 在哥林多教会拥有预言恩赐的信徒必须需要顺服新约的使徒[[6]](#footnote-6)（林前14:37、路10:16）
* 任何加添或删减圣经的都是假先知 (启22:18-19)
* 任何的教导新的教义，或新的福音 (加1:8-9) 应当被咒诅。
* 预言不是：
* 不是自己内心里想象出来的话
* 也不是自己良心的声音 （罗2:15、9:1）
* **在使徒时代，预言恩赐主要的功能,是教导神的话（先知讲道）**
* 预言恩赐：主要功用不是预知未来。而是教导神的话！[[7]](#footnote-7)
* **例如：**保罗的同工先知西拉 Silas (徒15:32、35)

使徒行传 15:32.犹大和西拉也是先知，就用许多话劝勉弟兄，坚固他们。

使徒行传 15:35. 但保罗和巴拿巴仍住在安提阿，和许多别人一同教训人，传主的道。

* **在使徒时代，预言恩赐的其次功能（预言即将发生的事）**

**P使徒行传 11：28.** 内中有一位，名叫亚迦布，站起来，借着圣灵指明**天下将有大饥荒**。（这事到克劳第年间果然有了。

**P使徒行传 21：10**. 我们在那里多住了几天，有一个先知，名叫亚迦布，从犹太下来，11.到了我们这里，就拿保罗的腰带捆上自己的手脚，说：「圣灵说：犹太人在耶路撒冷，要如此捆绑这腰带的主人，把他交在外邦人手里。」

* **林前14:3 但那讲道**【先知讲道προφητεύω prophesies】**的是对人讲说,使他们得着造就、安慰[[8]](#footnote-8)和劝勉**。**4 .....但那讲道προφητεύω 预言【先知讲道】的是造就教会。**
* **林前14:24 若都作先知讲道** προφητεύω**，偶然有不信的，或是不通方言的人进来，就被众人劝醒，被众人审明，25 他心里的隐情显露出来，就必将脸伏地，敬拜神，说：「神真是在你们中间了。」**
* 预言 προφητεύω 和合本翻译为（先知讲道） prophetic teaching
* 先知性的讲道 prophetic preaching 够使信徒得造就、安慰和劝勉。（林前14:3、徒15:32）
* **罗 12:6 ... 说预言的 ... 7... 教导的 ... 8 劝慰的[[9]](#footnote-9)** παράκλησις **...**
* 预言、教导、劝慰，的恩赐都是使用圣经的话来造就人。功用不同different functions
* **预言：**启发性、或受感宣告神即将成就的事。
* **教导：**帮助信徒正确理解教义，并明白神永不改变的旨意。
* **劝慰：**教导真理，并鼓励、安慰信徒在日常生活中实践神的真理。
* **V6...就应当照着信心的程度 ἀναλογία analogia去说[[10]](#footnote-10)**
* 一些牧者解释，他按他的信心去说 e.g.他相信什么就能讲什么,不该有任何约束。但这种讲法容易造成一种不受约束的危险。他信什么就能讲什么。
* **另一种较合理的解释是**，照着信仰的程度去说
* **KJV:** let us prophesy according to the proportion of faith
* 也可以被翻译为 “according to the analogy of the faith” 意思是：照着信仰的模式去说
* 作先知讲道的是不可违背圣经的规范，与所传的福音。
* 就像保罗在 林前14:-32 吩咐教会要对那些先知讲道所讲的一切当慎思明辨

1. 方言的恩赐是讲别国的语言 （徒2:4-13）方言的恩赐，不是自己学习的方言。保罗命令教会不要禁止说方言。(林前14:39)，方言能够造就自己。林前14:4 说方言的，**是造就自己**；作先知讲道（προφητεύω 预言）的，乃是造就教会。当没有人能翻译时，他就应当在会中闭口，只对自己和对上帝说好了 （林前14:28)，讲方言的信徒，也不明白自己在讲什么。在教会中宁可用悟性说五句教导人的话，强如说万句方言。（林前14:19） [↑](#footnote-ref-1)
2. In these verses seven distinct gifts are mentioned. In 1 Corinthians 12:8–10 nine are specified, in 1 Corinthians 12:28, 29 also nine, in Ephesians 4:11 either four or five according as we regard “pastors and teachers” as one office or as two. Some of the gifts mentioned in these lists are not given here in Romans 12. In 1 Corinthians 12:28 the order of rank is expressly stated, at least in respect of the order, apostles, prophets, teachers. This same order for apostles and prophets appears in Ephesians 2:20; 3:5; 4:11. In the last cited passage the office of evangelist appears as third and is nowhere else specified in these lists. In all cases where order is intimated apostles are first and prophets second. Hence in this passage (Rom. 12:6–8), since the gift of prophecy is listed and the apostolic office is not, prophecy is mentioned first. The reasons why Paul does not refer to the apostolic office are apparent. There was no apostle at Rome (cf. 15:15–29, esp. vs. 20). He had alluded to his own apostolic commission in verse 3. It would scarcely be in accord with the pattern indicated in the New Testament for one apostle to give directions to another respecting the conduct of his office. The priority of the apostleship makes it thoroughly appropriate, on the other hand, for Paul to enjoin a prophet to exercise his gift “according to the proportion of faith”.Murray, J ......

As noted, not all the gifts referred to elsewhere are specified in this passage. It would not be proper to infer that only the gifts mentioned were present in the church at Rome. We may infer, however, that those dealt with and the corresponding directions were relevant and that the selection was sufficient to enforce concretely the regulative principles enjoined in verses 3–5.

Prophecy refers to the function of communicating revelations of truth from God. The prophet was an organ of revelation; he was God’s spokesman. His office was not restricted to prediction of the future although this was likewise his prerogative when God was pleased to unveil future events to him (cf. Acts 21:10, 11). The gift of prophecy of which Paul here speaks is obviously one exercised in the apostolic church as distinct from the Old Testament. In the Old Testament the prophets occupied a position of priority that is not accorded to those of the New Testament (cf. Numb. 12:6–8; Deut. 18:15–19; Acts 3:21–24; Heb. 1:1; 1 Pet. 1:10–12). But the important place occupied by the gift of prophecy in the apostolic church is indicated by the prophecy of Joel fulfilled at Pentecost (Joel 2:28; Acts 2:16, 17), by the fact that prophets are next in rank to apostles, and that the church is built upon “the foundation of the apostles and prophets” (Eph. 2:20). The apostles possessed the prophetic gift; they also were organs of revelation. But the apostles had other qualifications which accorded them preeminence and “prophets” were not apostles.

The regulative principle prescribed for a prophet was that he exercise his gift “according to the proportion of faith”.8 This has been interpreted, as a literal rendering might suggest, “according to the analogy of the faith”, faith being taken in the objective sense as the truth revealed and believed. This view would correspond to the expression, the analogy of Scripture, which means that Scripture is to be interpreted in accord with Scripture, that the infallible rule of the interpretation of Scripture is the Scripture itself.9 Much can be said in support of this interpretation.Murray, J. [↑](#footnote-ref-2)
3. B B Warfield, Richard Gaffin, Palmer O Robertson, John Macarthur [↑](#footnote-ref-3)
4. Not Cessationist but Cautious . John Calvin, John Murrary Vern Poythress, John M Frame, Wayne Graduem, 唐崇荣、林慈信、李健安、 [↑](#footnote-ref-4)
5. John Calvin considered the forefather of Reformed Theology when commenting on 1 Corinthian Chpt 14:32 mourned over the lack of spiritual gifts (especially prophecy) in his church during his days and he admired the gifts bestowed to the Corinthian Church during the early days. For Calvin when commenting on Apostle instruction to the church for the prophets to wait and take their turn to prophesy says: "From this passage of Paul’s writings, we may conjecture how very illustrious that Church was, in respect of an extraordinary abundance and variety of spiritual gifts. There were colleges of Prophets, so that pains had to be taken, that they might have their respective turns. There was so great a diversity of gifts, that there was a superabundance. We now see our leanness, nay, our poverty; but in this we have a just punishment, sent to requite our ingratitude. For neither are the riches of God exhausted, nor is his benignity lessened; but we are neither deserving of his bounty, nor capable of receiving his liberality. Still we have an ample sufficiency of light and doctrine, provided there were no deficiency in respect of the cultivation of piety, and the fruits that spring from it." [↑](#footnote-ref-5)
6. 使徒、先知、教师虽然都是教导圣经(林前12:29)，但是他们的职分与功用是不同。e.g. 使徒们所拥有的恩赐，是远远超过其他长老们或教师们。 今天已经没有使徒的职分。 但有一些是拥有使徒般的恩赐。Not apostle but apostolic gifts 那些自称是耶稣立他们为使徒的，是其它众教会都不会承认的。

Apostolic ministry consist of Prophecy contains teaching , exhortation, miracles, healings, tongues 1corin12:28 etc [↑](#footnote-ref-6)
7. NT Prophets not only report prophecies , they are also teachers of the word of God in church .

For we have said that prophesying does not consist of a simple and bare interpretation of Scripture, but includes also knowledge for applying it to present use —which is obtained only by revelation, and the special inspiration of God. **John Calvin** commentary on 1 Corinthians 14:6 [↑](#footnote-ref-7)
8. παράκλησις exhort or encouragement （CUV NCV 安慰）。 但罗12:6 (CUV NCV 翻译 劝慰）。 [↑](#footnote-ref-8)
9. 劝慰 exhorts 比较是一些人私下鼓励劝慰人 [↑](#footnote-ref-9)
10. The regulative principle prescribed for a prophet was that he exercise his gift “according to the proportion of faith”.8 This has been interpreted, as a literal rendering might suggest, “according to the analogy of the faith”, faith being taken in the objective sense as the truth revealed and believed. This view would correspond to the expression, the analogy of Scripture, which means that Scripture is to be interpreted in accord with Scripture, that the infallible rule of the interpretation of Scripture is the Scripture itself.9 Much can be said in support of this interpretation. Murray, J.

The prophet when he speaks God’s word is not to go beyond that which God has given him to speak. As noted above, every gift must be exercised within the limits of faith and restricted to its own sphere and purpose. There is prime need that a prophet should give heed to this regulative principle because no peril could be greater than that an organ of revelation should presume to speak on his own authority. “The proportion of faith” points also in another direction. The prophet is to exercise his gift to the full extent of his prerogative; he is not to withhold the truth he is commissioned to disclose. Paul asserted his own faithfulness in this regard (Acts 20:20). Furthermore, this is not mere repetition of the “measure of faith” (vs. 3). In that case the accent falls on sober judgment. In verse 6 the emphasis is placed upon the proper discharge of the prophetic function and “proportion of faith” is by way of eminence the appropriate injunction. Murray, J.

The prophet is to do this in proportion to his faith, an expression that has been variously interpreted.45 It looks as though the prophet, a man or woman of faith, is to speak in accordance with that faith; personal faith which puts the prophet into immediate touch with God dictates what is to be said. The warning, on this view, is against continuing to speak “when he has nothing further to say that is inspired by the Spirit” (Leenhardt). But against allowing the prophet to “judge himself by his own faith” it is urged that this “would open the gates to every abuse and even false teaching” (Käsemann, p. 341). It is pointed out that faith here has the article, “the faith”, and the suggestion accordingly is made that the prophet is to prophesy in accordance with the faith, the general Christian position. Advocates of both positions argue their case with some fierceness. On the one hand are those who maintain that it is nonsense to speak of an official check on a charismatic gift; a “charisma” by definition needs no “official” authorization. On the other are those who say that if there is no check the way is wide open for any heresy to be introduced; all a man has to do is claim that he is a prophet. Perhaps what decides the point is the way prophecy was in fact practised. Paul tells us that two or three would prophesy and “the others should weigh carefully what is said” (1 Cor. 14:29). It is clear that the early church was well aware of the danger of false prophets (Matt. 24:11, 24); there must be a testing of the spirits (1 John 4:1–6). It is some such process of which Paul appears to be speaking here. Morris, L. [↑](#footnote-ref-10)