**070 罗马书 12章 11节**

* **罗12: 11 殷勤不可懒惰，心灵要火热[[1]](#footnote-1)，常常服事主[[2]](#footnote-2)；**
* **上文：**12:3-8 讲完恩赐后，保罗马上提到爱 12:9-10
* 使用恩赐服事时，最害怕三件事会发生：
* **害怕（一）不是以爱心来服事。害怕（二）我们懒惰。害怕（三）: 失去火热的心**
* **害怕（二）我们懒惰。**
* **罗12: 11 殷勤不可懒惰…**
* e.g. 懒惰不去教会。星期天早上懒惰，不愿起床去教会敬拜主
* 敬拜主是我们最基本的服事。Worship is serving latreuo 太4:10、腓3:3
* e.g.我们经常告诉孩子，做人不可以懒惰 （**箴言 12:24、19:15**）
* 在属灵的事情上，我们就像小孩子一样懒惰。
* **反省:** 我们常讲孩子懒惰，天父是否看我们为懒惰？
* **提醒自己[[3]](#footnote-3)：**
* **🗶**又恶又懒的仆人被丢在外面黑暗里；在那里必要哀哭切齿 (**太25:26-30)**
* 又恶又懒的仆人，只是口说信耶稣。但从不把主当成自己的主人。
* **V11 殷勤不可懒惰，心灵**πνεῦμα**要火热，常常服事主**
* **害怕（三）: 失去火热的心**
* 心灵πνεῦμα，可翻译为 “圣灵”[[4]](#footnote-4)
* 心灵火热 （和合本、新译本） 圣灵里火热（ISV、RSV）[[5]](#footnote-5)
* 心灵火热，也需要依靠圣灵火热 Spirit is fire
* **初信主时，我们往往是非常火热的。**
* 很多事能使我们失去起初火热的心
* 1 很少祷告 2. 对圣经没有兴趣 3.不想服事神 4.从不向人见证主耶稣
* **能使我们失去火热的一些原因：**
* 1时间久了、2苦难、3对主失望、4对教会失望、5服事受伤 、6心中的偶像、7贪爱世界、8陷入罪、9事奉没成果
* 你需要自己找出为什么，对症下药
* **问：**回想你当初为什么火热？
* **（1）回到福音的起点。**
* 寻回起初的爱、喜乐、恩典。
* **（2）我感到困倦、疲乏、无力**
* **赛40:29** 疲乏的，他赐气力，无力的，他加力量。30 就是年轻人也会疲乏困倦，强壮的人也会全然跌倒。31 但那些仰望耶和华的人，必重新得力；他们必像鹰一样展翅上腾；他们奔跑，也不困倦，他们行走，也不疲乏。
* **秘诀是：**1. 亲近神 2. 等候神 3.相信神能让你重新得力
* 疲乏困倦、跌倒，都是常有的事。
* **应许：**等候之人必从新得力
* **应许：**必如鹰展翅上腾、奔跑却不困倦，行走却不疲乏
* **祈祷：**求主圣灵重新点燃我们火热的心

1. ζέω verb [↑](#footnote-ref-1)
2. But as kuri>w |,the Lord, is read in many old copies, though it may seem at first sight foreign to this passage, I yet dare not wholly to reject this reading. And if it be approved, Paul, I have no doubt, meant to refer the duties to be performed towards brethren, and whatever served to cherish love, to a service done to God, that he might add greater encouragement to the faithful. John Calvin [↑](#footnote-ref-2)
3. 神若是给我们的恩赐或责任越大、我们就需要更加谨慎 （路12:47-48） [↑](#footnote-ref-3)
4. The “spirit” has been taken to refer to the Holy Spirit and so the thought would be “fervent in the Holy Spirit”.19 This meaning is appropriate, particularly in view of service to the Lord in the clause that follows. It is also true that only as our spirits are quickened by the Holy Spirit can we be fervent in our spirits. Murray, J.

   By adding fervent in spirit, he shows how we are to attain the former; for our flesh, like the ass, is always torpid, and has therefore need of goals; and it is only the fervency of the Spirit that can correct our slothfulness. Hence diligence in doing good requires that zeal which the Spirit of God kindles in our hearts. Why then, some one may say, does Paul exhort us to cultivate this fervency? To this I answer, — that though it be the gift of God, it is yet a duty enjoined the faithful to shake off sloth, and to cherish the flame kindled by heaven, as it for the most part happens, that the Spirit is suppressed and extinguished through our fault. John Calvin

   Chrysostom thought of it as answering the question, ‘How are we to become “not slack in zeal”?’2 But what exactly does it mean? The same expression is used in Acts 18:25 of Apollos while he was still ‘knowing only the baptism of John’: there perhaps the reference is to his ardent temperament. But here in Romans it is more natural (pace NEB) to take πνεύματι to refer to the Holy Spirit (as do Origen (probably),1 Chrysostom,2 Oecumenius,3 Theophylact,4 and also Calvin and many modern scholars). The Christian is to allow himself to be set on fire (the verb is usually used of water boiling, seething, but is also occasionally used of solids, e.g. of copper, being fiery hot, glowing) by the Holy Spirit. Cranfield, C. E. B.

   And he immediately adds, “Be aglow with the Spirit.” Not only should the saints take care that they do not quench the Spirit, that they do not resist the Spirit, and even that they do not grieve the Spirit; they should earnestly ask the Holy Spirit to fill them with zeal, the enthusiasm needed for properly carrying out their Christian duties and attaining their goal. Hendriksen, W., & Kistemaker, S. J.

   The idea of “zeal” is continued in the image of “being set on fire” in the second exhortation. Paul might here be urging Christians to maintain a strong and emotional commitment to the Lord in their own spirits. But the spirit to which Paul refers is more likely, in light of the parallel reference to the Lord in v. 11c, the Holy Spirit. On this view, Paul is exhorting us to allow the Holy Spirit to “set us on fire”: to open ourselves to the Spirit as he seeks to excite us about the “rational worship” to which the Lord has called us. Moo, D. J. [↑](#footnote-ref-4)
5. The NIV’s “keep your spiritual fervor” reveals one interpretation of a difficult clause (v. 11b). Paul urges us to be “set on fire” (zeontes) “in” or “by” the S/spirit (pneumati). “Spirit” can refer to the human spirit (NIV),4 but, in light of the reference to “the Lord” in the next clause, it probably refers to the Holy Spirit, the agent who inflames our passion for the Lord and his work Moo, D. J. [↑](#footnote-ref-5)