**072 罗马书 12章 13 信徒的接济与款待**

* **罗 12:13 圣徒有缺乏[[1]](#footnote-1)的，就要接济；...**
* **上文：**信徒在世上**有时**会遇见患难。有时信徒**暂时遇见患难**时，可能会有缺乏。
* **背景[[2]](#footnote-2)：**早期信徒彼此接济（路16:20-21、徒6:1、徒10:2）
* **Pic背景：**遇饥荒 (徒11:28、林前16:1-3、林后9:2-5)[[3]](#footnote-3)
* **徒 11:28** 内中有一位，名叫亚迦布，站起来，藉著圣灵指明**天下将有大饥荒**（这事到革老丢年间果然有了。）29 於是门徒定意照各人的力量捐钱，送去供给住在犹太的弟兄。30 他们就这样行，**把捐项托巴拿巴和扫罗送到众长老那里**。(安提阿教会救济犹太的弟兄)
* a.p.若是有一天教会中的弟兄姐妹，落入患难我们需要接济
* **建议：**因罪导致的，不愿悔改的人，可以不帮助！[[4]](#footnote-4)
* **帖后3:10** 我们在你们那里的时候，曾经吩咐过你们，**如果有人不肯作工，就不可吃饭**。
* **建议：**不协助还赌债 （有时还债会害了他们）
* **建议：**救济弟兄的原则 –e.g.基本需要 如吃的、喝的
* **雅2:14 我的弟兄们,人若说他有信心,却没有行为,有什么益处呢？这信心能救他吗？15如果有弟兄或姊妹缺衣少食,16而你们中间有人对他们说:“平平安安地去吧！愿你们穿得暖,吃得饱。”却不给他们身体所需用的,那有什么用处呢？17照样,如果只有信心,没有行为,这信心就是死的。**
* **罗 12:13 ...客旅要热诚地款待[[5]](#footnote-5) φιλοξενία[[6]](#footnote-6)** Philo/xe/nia**。【客要一味的款待】**
* **问：**什么叫款待客旅？
* **φιλοξενία** [[7]](#footnote-7) = 原文意思是，接待人住他们家里。包括接待陌生的基督徒
* **来13:2(和合)**不可忘记用爱心接待客旅;因为曾有接待φιλονεξία[[8]](#footnote-8)客旅的,不知不觉就接待了天使。[[9]](#footnote-9)
* e.g.亚伯拉罕接待三个人 （创18:2） e.g. 罗得接待两个人 （创19章）
* **问：**使徒们为什么要信徒接待人住呢？
* **背景：**信徒们**受逼迫**。（先是受犹太人、后是罗马政府的逼迫）
* 受逼迫时，他们按主耶稣的教导，会逃到另一个城市 (太 10:23)
* **徒 8:4** 那些**分散的人**，经过各地，传扬福音真道。
* **徒11:19** 那些因司提反事件遭受苦难而**四散的门徒**，一直走到腓尼基、塞浦路斯、安提阿；...
* **徒14:6** 两人*（保罗和巴拿巴）*知道了，**就逃往吕高尼的路司得和特庇两城**，以及周围的地方，7 在那里传福音。[[10]](#footnote-10)
* 当基督徒因受逼迫逃亡四散时，暂时没地方居住需要人帮助
* **原则：**帮助那些受逼迫或落难的基督徒。
* Pic L'Abri收容所，Switzerland瑞士[[11]](#footnote-11) 开放自己的家给陌生人，询问人生意义，寻求信仰，
* **Francis Schaeffer薛华**“拥有圣经正统的教义却没有怜悯心肠是世上最丑恶的。”**[[12]](#footnote-12)**
* **背景[[13]](#footnote-13)：**为主传道的人，需要被接待
* e.g.以利亚、以利沙 (王上17:9、王下4:8-10)
* e.g.吕底亚邀请保罗与同工到她家住。（**徒 16:14）**
* **太 10:11** 你们无论进哪一座城哪一个村，**都要打听谁配接待你们，就住在那里**，直到离去。12 到他家里的时候，要向他们问安；13 **如果这家是配得的，你们的平安就必临到他们**；如果这家不配得，你们的平安仍归你们。
* **原则：**帮助那些为传福音的人
* 作长老与牧师 (领袖)需要学习接待客旅
* (1)接待暂时有困苦，有需要的人。(2) 为福音缘故。
* **多1:7** 因为监督是上帝的管家，所以必须无可指摘、不任性、不随便动怒、不好酒、不打人、不贪不义之财；8 **却要接待**φιλόξενος**客旅**、喜爱良善、自律、公正、圣洁、自制，9 坚守那合乎教义、可靠的真道，好使他能够用纯正的道理劝勉人，并且能够折服反对的人。
* 主恩待那些因祂缘故接济与接待的门徒
* **太10:40** “接待你们的,就是接待我；接待我的,就是接待那差我来的。41因先知的名接待先知的,必得先知所得的赏赐；因义人的名接待义人的,必得义人所得的赏赐。42无论谁因门徒的名,只把一杯凉水**给这些微不足道的人中的一个**喝,我实在告诉你们，**他决不会得不到他的赏赐**。

1. The participial construction continues with imperatival force. There is a textual problem as to whether we should read “needs” or “remembrances”.78 Most scholars accept “needs”, but some cite Zahn for the view that Paul is referring to the contributions to his collection for the poor saints in Jerusalem (cf. 15:25; Cranfield finds no evidence for this meaning for the word). Another idea is that the readers are being invited to remember the saints as a way of gaining encouragement. But this involves the use of “saints” as outstanding Christians, a later usage than that of the New Testament, where the word means all believers. We should reject “remembrances” and understand the word to mean “needs”.Morris, L. .

   In the first exhortation Paul uses the verbal form of the very familiar NT koinōnia, “fellowship.” Paul, however, is not urging us to have fellowship with the saints, but to have fellowship with, to participate in, the “needs” of the saints. Moo, D. J. [↑](#footnote-ref-1)
2. In apostolic times there was urgent need for the practice of this virtue. There were the persecutions by which Christians were compelled to migrate. There were other reasons also for which they were moving from place to place. The messengers of the gospel were itinerating in the fulfilment of their commission. The world was inhospitable. Therefore hospitality was a prime example of the way in which believers were to be partakers in the needs of the saints.Murray, J. [↑](#footnote-ref-2)
3. 后来保罗到加拉太众教会、亚该亚哥林多教会、马其顿地区的教会筹集捐献帮助犹太地区的信徒 [↑](#footnote-ref-3)
4. 有时我们可能也怜悯不愿悔改的人 [↑](#footnote-ref-4)
5. Another dimension of Christian love is the practice of hospitality. The need to give shelter and food to visitors was great in the NT world, there being few hotels or motels. And the need among Christians was exacerbated by the many traveling missionaries and other Christian workers. Hence the NT frequently urges Christians to offer hospitality to others (see 1 Tim. 3:2; Tit. 1:8; Heb. 13:2; 1 Pet. 4:9). But Paul does more than that here; he urges us to “pursue” it—to go out of our way to welcome and provide for travelers. Moo, D. J. [↑](#footnote-ref-5)
6. Philoxenia [↑](#footnote-ref-6)
7. Thayer Definition:1) love to strangers, hospitality [↑](#footnote-ref-7)
8. Noun 名词 [↑](#footnote-ref-8)
9. (NCV)不要忘了用爱心接待人，有人就是这样作，在无意中就款待了天使。(ESV)Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. (ASV)Forget not to show love unto strangers: for thereby some have entertained angels unawares. **彼前4:9**你们要互相接待【款待】φιλόξενος （Adjective 形容词），不发怨言。 [↑](#footnote-ref-9)
10. 徒 14:1 保罗和巴拿巴在以哥念 [↑](#footnote-ref-10)
11. They opened their alpine home as a ministry to curious travellers and as a forum to discuss philosophical and religious beliefs.. [↑](#footnote-ref-11)
12. “Biblical Orthodoxy without compassion is surely the ugliest thing in the world” [↑](#footnote-ref-12)
13. With this he links Practice hospitality. The exercise of hospitality was of great importance to the church of that day. It was not always possible or desirable to stay in inns, and in any case inns were not always available. But Christians like Paul travelled widely in the exercise of their ministry, and it mattered very greatly that wherever they went they found hospitality among the believers. They were all one family, and they readily welcomed as guests even believers whom they had never met (cf. 3 John 5).Morris, L. [↑](#footnote-ref-13)