**074 罗马书 12章15至16**

* **罗12:15[[1]](#footnote-1)** 要与喜乐的人一同喜乐[[2]](#footnote-2)，与哀哭的人一同哀哭。16 要彼此同心[[3]](#footnote-3)，不可心高气傲【志气高大】，倒要俯就卑微的。不可自以为聪明。
* **罗12:15 要与喜乐的人一同喜乐，与哀哭的人一同哀哭。[[4]](#footnote-4)**
* **与喜乐的人一同喜乐不是一件容易的事**
* **（1.）**那人觉得值得高兴，我们却不认同
* e.g.孩子为考的成绩高兴，家长却可能很不满意。
* **（2.）**我们讨厌那人 OR 或那人讨厌我们/不喜欢我们
* e.g.看到他们高兴时，高兴不起来
* **（3.）**我们心里想得到的，别人却得到了
* e.g.你买玩具给其中一个孩子而已。可能看将另外一个不高兴
* e.g.朋友成绩好时，你成绩考差，你还能为他高兴吗？
* e.g.别人事业有成，你却一世无成时，你是否能高兴？

**上文：罗12:5** 照样，我们大家在基督里成为一个身体[[5]](#footnote-5)，也是互相作肢体。

* **林前12:26** 如果**一个肢体**受苦，所有的肢体就**一同受苦**；如果一个肢体得荣耀，所有的肢体就**一同快乐**。27 你们就是基督的身体，并且每一个人都是作肢体的。
* 若无法把弟兄姐妹**视为一体**。是无法从内心发出同喜乐与同哀哭
* 若无法在主里**爱弟兄姐妹**，我们是无法从内心发出同喜乐与同哀哭

**义人与恶人在对人的情感上有不同表现。**

* **诗35:13** 至于我，他们有病的时候，**我就穿上麻衣，禁食刻苦己心**；我心里也不住地祷告。14 我往来奔走，**看他们像自己的朋友兄弟**；**我哀痛屈身，如同哀悼母亲**。15 **但我跌倒的时候，他们竟聚集一起欢庆**；我素不相识的聚集一起攻击我，他们不住地欺凌我。*(诗人的经历是预表主耶稣所要经历的 [[6]](#footnote-6))*
* **a.p.**义人会把他们视为兄弟爱他们。 一同喜乐，一同哀哭
* **V16要彼此同心，不可心高气傲【志气高大】，倒要俯就卑微的。不可自以为聪明。**
* **彼此同心：(KJV、ASV) Be of the same mind one toward another.** **(ESV、NIV) Live in harmony with one another.**
* 教会是非常脆弱的。教会有时不合一（林前3:3-5）
* 每一人：个性、文化、国籍、身份，不一样，容易分歧。
* 使徒们经常提醒教会要同心合一 （罗15:5、林前1:10、林后13:11、腓2:2-4、彼前3:8）
* **V16 ...不可心高气傲【志气高大】[[7]](#footnote-7)，倒要俯就卑微的[[8]](#footnote-8)。不可自以为聪明[[9]](#footnote-9)。**
* 新译本翻译：心高气傲 。有志气高大 与 骄傲的意思在里面。[[10]](#footnote-10)
* 拦阻合一的，有时是因人的心高气傲造成的
* **腓2:2** 你们就要**意念相同，爱心相同，有一样的心思**，有一样的意念，使我的喜乐可以满足。3 凡事不可结党【自私自利】，**不可贪图虚浮的荣耀；只要存心谦卑**，各人**看别人比自己强**。
1. V14节 （上文） 如何对待迫害我们的人 ，V17-21节 （下文）如何对待我们的仇敌 ，V15-16 基督徒要如何对待其他人。如果V15-16 也是指向我们要如何去对待我们的仇敌，那就真是难行了。 [↑](#footnote-ref-1)
2. Cranfield cites Origen, who points out that people sometimes rejoice and weep at the wrong things and suggests that we rejoice “in those experiences in which he is most truly himself”. This is true, but it does not appear to be what Paul is saying. The apostle is not trying to cover every case, but simply calling for sympathy. The Christian is not to be indifferent to the joys and sorrows of others. Morris, L. [↑](#footnote-ref-2)
3. NIV’s Live in harmony with one another is a defensible translation, but so is GNB’s “Have the same concern for everyone”. Paul’s Greek has a meaning like “thinking the same thing to one another” There is no question but that Paul is advocating genuine unity, and his words probably are to be taken in the sense “Be of the same mind”. Morris, L. [↑](#footnote-ref-3)
4. The point of the exhortation is that we are to enter into this rejoicing as if the occasion for it were our own. If we love our neighbour as ourselves, if we appreciate the community within the body of Christ, the joys of others will be ours (cf. 1 Cor. 12:26b). This mutuality is not native to us. Jealousy and envy, hatred and malice are our native bents (cf. Gal. 3:20, 21; Tit. 3:3) and this exhortation, as much as any in this catalogue of virtues, demonstrates the transformation (cf. vs. 2) that must be wrought in those who are “one body in Christ” (vs. 5).Murray, J. Weeping means sorrow, pain, and grief of heart. It is not pleasant to weep; no one invites grief. But our love for others will constrain in us the sorrow of heart which the providence of God metes out to our brethren in Christ. Murray, J. [↑](#footnote-ref-4)
5. 主视我们为同为一个身体 （弗1:22-23）上帝家里的人 （弗2:19） [↑](#footnote-ref-5)
6. 诗篇35:18、来2:12 [↑](#footnote-ref-6)
7. There is to be no aristocracy in the church, no cliques of the wealthy as over against the poor, no pedestals of unapproachable dignity for those on the higher social and economic strata or for those who are in office in the church (cf. 1 Pet. 5:3). How contradictory to all such pretension is the character of the church’s head: “I am meek and lowly in heart” (Matt. 11:29).Murray, J.. [↑](#footnote-ref-7)
8. On the contrary,he is to be willing to associate with people of low position. There is a difficulty here in that the Greek rendered people of low position is ambiguous; those same words may be translated “willing to do menial work” (mg.).Those who take the term as neuter point out that the preceding adjective is certainly neuter (“high things”) and argue that we should take this one as neuter to agree. Those who favor the masculine point out that elsewhere in the New Testament this word is always masculine and argue that the masculine gives a better meaning. Both are possible and both are true. It may be that the ambiguity is intentional and that we should accept both meanings.Morris, L. [↑](#footnote-ref-8)
9. It strikes at the opinionated person who has no regard for any one else’s judgment. “The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated” (James 3:17). The opinionated person is intractable and impervious to any advice but his own. Just as there is to be no social aristocracy in the church, so there is to be no intellectual autocrat. Murray, J. [↑](#footnote-ref-9)
10. (KJV、ASV) Mind not high things （ESV、NIV Do not be haughty/proud） [↑](#footnote-ref-10)