**075 罗马书12章17至21**

* **罗12:17-21**
* **V17 不可以恶报恶[[1]](#footnote-1)。...**
* 当人以恶待你时： 可能**1.**以牙还牙、以眼还眼？ **2.**避开这种人，不再来往“井水不犯河水” **3.** 即使交往也不会恩待他，也不恶待他 **4.** 留心找机会向他行善，希望双方能够和睦。
* e.g.许多电影都是以复仇为内容。是否看见仇恨被报，心里叫好？
* 信主后，知道主不喜悦我报复。刚开始觉得很委屈，后来我做到后，但却发现主的要求是更高的。还要对那人好 。
* **V17 ...大家以为美的事，要努力【留心】去作。18 可能的话，总要尽你们的所能与人和睦。**
* 要努力【留心】去做“大家” 以为美的事
* 不只是做自己认为美的事。而是**去做“大家” 以为美的事**
* **V19亲爱的啊,不要为自己伸冤,宁可等候主的忿怒,因为经上记着,主说:“伸冤在我，我必报应。[[2]](#footnote-2)”**
* **信：主会伸冤报应（审判）**
* **e.g. 亚比米勒（士师基甸的儿子）**为了夺权，杀了自己的兄弟七十个人
* **士9:56** 这样,上帝报应了亚比米勒向他父亲所行的恶事,就是他杀了自己的兄弟七十个人。57上帝也把示剑人的一切恶事,都报应在他们的头上；耶路巴力的儿子约坦的咒诅,也归到他们身上。
* **e.g.亚哈王与王后耶洗别**，为了菜园谋害拿伯[[3]](#footnote-3)
* **王上21:19** 你要对他说：‘耶和华这样说：你杀了人，又占有他的产业吗？’你又要对他说：‘耶和华这样说：狗在什么地方舔拿伯的血，也必在什么地方舔你的血。’”。。。23 至于耶洗别，耶和华也说：‘**狗必在耶斯列的地方吃耶洗别的肉**。
* 不要为自己伸冤，要学习等候主为我们伸冤。不要误以为主的审判，只在将来而不在今世
* 为自己伸冤，是在**扮演上帝的角色**作“审判与伸冤者”
* 先知问神几时，为他申冤？
* **🗶诗119:84** 你仆人的日子还有多少？**你什么时候才**向那些逼迫我的人施行审判呢？
* 有时如果主不在今生刑法那恶人，将来那恶人要面对更严厉的审判（太11:24）
* **V20 相反地【所以】，“如果你的仇敌饿了，就给他吃；如果渴了，就给他喝。...**
* **引致：**箴言 25:21-22[[4]](#footnote-4) LXX
* 仇敌饿了，就给他吃；如果渴了，就给他喝
* 主耶稣要我们“爱”我们的仇敌 （太5:44、路6:27-28）
* **V20...因为你这样作，就是把炭火堆在他的头上。**
* **问：**把炭火堆在他的头上，是什么意思？难解经文
* **解释 A** 炭火指向上帝的忿怒
* 一些教父们解释，我们恩待仇敌时，他们若不悔改是为自己堆积上帝审判的炭火[[5]](#footnote-5)
* **炭火：**五处经文指向上帝忿怒审判 (撒下 22:9、 22:13 、诗 11:6、18:8、18:12、120:4、140:10)
* **诗140:10** **愿炭火落在他们身上**；愿他们掉在深坑里，不能再起来。
* **诗11:6** 耶和华必**使火炭落在恶人身上**，烈火、硫磺和旱风是他们杯中的分。
* **解释A：**我们对恶人行善时，他们若还是不悔改，炭火就不断堆在他们的头上。
* **小心错误应用：**我对他更好，这样我就堆积更多炭火让他死

**解释B[[6]](#footnote-6)：**

**“炭火堆在头上” 指向那人的羞愧与悔改**

* 许多牧者认为解释 A 有许多不妥之处
* **1.**“炭火堆在头上” [[7]](#footnote-7) 指向那人的羞愧与悔改
* **2.** 我们对仇敌好，**目的不是为了**让他们积蓄上帝的忿怒与审判。
* **3.** 符合下文 20节。 保罗要我们以善胜恶。
* 不排除A，但我个人接受解释 B，尽量去爱他们，希望他们回转，希望能与他和睦。
* **Pic**吉姆·艾略特 James Elliot[[8]](#footnote-8) 与5位宣教士 在厄瓜多尔1956年被杀。后来妻子伊利莎白·艾略特Elisabeth Elliot 1926-2015，带3岁的女儿与 Rachel saint另外一位被杀宣教士的姐姐回到厄瓜多尔（南美洲）。她们恩待那10位杀害他们亲人的印度安人。后来有2位信主。
* **上文**（V18）“可能的话”【若是能行】if possible，尽量去行。
* **V21 不可被恶所胜，反要以善胜恶。**
* 【和合】箴25:21你的仇敌若饿了，就给他饭吃；若渴了，就给他水喝；22 因为，你这样行就是把炭火堆在他的头上；**耶和华也必赏赐你**。
1. Here we have what belongs to the essence of piety. The essence of ungodliness is that we presume to take the place of God, to take everything into our own hands. It is faith to commit ourselves to God, to cast all our care upon him and to vest all our interests in him. In reference to the matter in hand, the wrongdoing of which we are the victims, the way of faith is to recognize that God is judge and to leave the execution of vengeance and retribution to him. Never may we in our private personal relations execute the vengeance which wrongdoing merits. We see how the practical details of the Christian ethic reveal the soul of piety itself. How appropriate likewise is the word of Peter in pleading the example of Christ: “who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously” (1 Pet. 2:23; cf. Psalm 37:5–13). Murray, J. [↑](#footnote-ref-1)
2. 申32:25、32:43、诗94:1-3、鸿1:2-3、来19:30

Paul backs up his injunction with a quotation from Deuteronomy 32:35 in a form identical to that in Hebrews 10:30 but differing from LXX (it is like that in the Targum of Onkelos; see SBk). Perhaps both Paul and the writer to the Hebrews used a translation that has not survived. Morris, L. [↑](#footnote-ref-2)
3. 王上21:2 亚哈对拿伯说：“把你的葡萄园让给我，我可以用作菜园，因为你的葡萄园靠近我的王宫。我要把一个更好的葡萄园与你交换。如果你喜欢，我也可以按市价给你银子。”

王上21:10 又叫两个匪徒坐在拿伯的对面，作见证控告他说：‘你曾经咒诅上帝和君王’；然后把他拉出去，用石头把他打死。” [↑](#footnote-ref-3)
4. A quotation from Proverbs 25:21–22; Paul omits the concluding clause: ‘and the LORD will reward you.’ The original force of the admonition may have been: ‘Treat your enemy kindly, for that will increase his guilt; you will thus ensure for him a more terrible judgment, and for yourself a better reward—from God.’ Another view is that the proverb refers to an Egyptian ritual in which a man testified publicly to his penitence by carrying a pan of burning charcoal around on his head. In any case, by placing the proverb in this context and omitting the last clause, Paul gives it a nobler meaning: ‘Treat your enemy kindly, for that may make him ashamed and lead to his repentance. Bruce, F. F.

The parallels in Egyptian instruction literature and in the ritual of repentance substantiate this traditional understanding. However, commentators accepting that meaning of the expression do not agree about its significance. Some think that heaping coals of fire upon a person’s head is a form of punishment and of appeasing one’s need for vengeance, but the parallel, “the LORD will reward you” negates that interpretation.139 In the Book of Psalms, the psalmist prays the LORD will revenge the wrong, but never himself pours the coal on his enemy’s head. The book of Proverbs rejects any form of personal revenge (17:13; 20:22; 24:17, 18). Both Old and New Testaments instruct the covenant community to love, not hate, their enemies (Lev. 19:17–18; Ps 35:13; Matt 5:43). Waltke, B. K. The Book of Proverbs,

Most commentators agree with Augustine and Jerome that the “coals of fire” refers to “burning pangs of shame” which a man will feel when good is returned for evil, his shame producing remorse and contrition. Waltke, B. K. (The Book of Proverbs)

But heaping coals of fire elsewhere in the Old Testament means to produce terrible pangs of pain as part of a God’s avenging judgment (cf. Pss. 11:6; 140:11 and 4 Esdras 16:54), not pangs of remorse. However, Morenz validated the majority interpretation from an Egyptian penitential ritual. According to the narrative of Cha-em-wese, the thief Cha-em-wese returned a book of magic stolen out of a grave by carrying a basin of fiery coals on his head. Carrying the fire signified his consciousness and attitudes of shame, remorse, repentance and ultimately correction. Morenz also thought that the penitential rite was confined to Egypt, but that the metaphor as it exists in Israel should be elucidated by it.141 The Egyptian background for the forms of other motifs the Proverbs support his view.142 Whether Solomon and his audience knew the origin of the figure is a moot and irrelevant point.143 “The reward from Yahweh is presumably for achieving reconciliation between the two persons involved. This could only be due to a change of heart on the part of the enemy.”144 Our Lord exemplified and established the precept. Through his life and death for his enemies, he reconciled them to God (Rom. 5:8; 2 Cor. 5:17–21).Waltke, B. K. [↑](#footnote-ref-4)
5. The quotation, taken from Proverbs 25:21–22 (basically LXX), urges the reader to give food and drink to an enemy who is in need. ….From early times some have drawn attention to Old Testament passages expressing the idea of punishment (e.g., 2 Sam. 22:9, 13 = Ps. 18:8, 12; Ps. 11:6; 120:4; 140:10). The thought then would be that by doing your enemy kindness you were increasing his guilt and magnifying his punishment. But to most commentators this seems an impossible way of understanding the passage. The context is dominated by thoughts of love, and indeed the whole paragraph (vv. 9–21) is an expression of what Christian love means in practice. For reasons like this most agree that something like Moffatt’s translation gives the sense of it: “for in this way you will make him feel a burning sense of shame”. William Klassen, however, has made a detailed examination of the problem and rejects such solutions. “The interpretation so widely accepted by interpreters that the coals of fire refer to shame, remorse, or punishment lacks all support in the text.” He points to a custom attested in Egyptian literature whereby a penitent person carried coals of fire in a bowl on his head and to contacts between Proverbs and Egyptian writings and says, “In the Egyptian literature and in Proverbs the ‘coals of fire’ is a dynamic symbol of change of mind which takes place as a result of a deed of love.” Whether we prefer to go along with Moffatt or with Klassen, there can be no doubt that Paul is referring to the change in the enemy which deeds of love effect. As Barrett, Bruce, and Barclay all say in one form or another, we should use deeds of love to turn the enemy into a friend. Morris, L. [↑](#footnote-ref-5)
6. One interpretation relates the coals of fire to the execution of God’s vengeance and recompense (vs. 19b). This would require the thought that our deeds of kindness minister to this end and that, instead of being the executioners of vengeance, we are to be consoled by the fact that kindness only promotes that result. There are two objections to this view. (1) No warrant can be elicited from Scripture by which the execution of God’s vengeance could be pleaded as the reason for bestowing kindness upon our enemies. That vengeance belongs to God is the reason why we are not to mete out vengeance but not the reason for acts of beneficence. (2) Verse 21 is closely related to verse 20 and points to the result of our acts of mercy: it is that evil may be overcome. A second view, with slight variations respecting the state of mind induced in the enemy, is the one most widely held. It is, that heaping coals of fire on the head refers to the burning sense of shame and remorse constrained in our enemy by the kindness we shower upon him. If the first view mentioned is not acceptable, then this must be the direction in which the interpretation must be sought. Murray, J.

The expression ‘coals of fire’ is found nine times in the OT, and in five cases it is related to judgment (2 Sam 22:9, 13; Pss 18:8, 12; 140:10). This has led some of the early church fathers and recent commentators to interpret Paul’s statement, ‘you will heap burning coals on his head’, as a reference to God’s judgment upon those who persecute his people. The problem with this interpretation is that it requires an understanding of heaping coals of fire on one’s enemy’s head that is in conflict with the kindness of feeding him if he is hungry and giving him something to drink if he is thirsty. To do this with a view to bringing judgment upon him renders the acts of kindness hypocritical. Kruse, C. G.

Thou shalt heap coals of fire, etc. As we are not willing to lose our toil and labor, he shows what fruit will follow, when we treat our enemies with acts of kindness. But some by coals understand the destruction which returns on the head of our enemy, when we show kindness to one unworthy, and deal with him otherwise than he deserves; for in this manner his guilt is doubled. Others prefer to take this view, that when he sees himself so kindly treated, his mind is allured to love us in return. I take a simpler view, that his mind shall be turned to one side or another; for doubtless our enemy shall either be softened by our benefits, or if he be so savage that nothing can tame him, he shall yet be burnt and tormented by the testimony of his own conscience, on finding himself overwhelmed with our kindness. Calvin [↑](#footnote-ref-6)
7. However, Morenz validated the majority interpretation from an Egyptian penitential ritual. According to the narrative of Cha-em-wese, the thief Cha-em-wese returned a book of magic stolen out of a grave by carrying a basin of fiery coals on his head. Carrying the fire signified his consciousness and attitudes of shame, remorse, repentance and ultimately correction. Morenz also thought that the penitential rite was confined to Egypt, but that the metaphor as it exists in Israel should be elucidated by it. The Egyptian background for the forms of other motifs the Proverbs support his view. Whether Solomon and his audience knew the origin of the figure is a moot and irrelevant point. “The reward from Yahweh is presumably for achieving reconciliation between the two persons involved. This could only be due to a change of heart on the part of the enemy.” Our Lord exemplified and established the precept. Through his life and death for his enemies, he reconciled them to God (Rom. 5:8; 2 Cor. 5:17–21).Waltke, B. K. [↑](#footnote-ref-7)
8. “华欧拉尼”/ 厄瓜多尔(Huaorani or Waorani)的印第安族 [↑](#footnote-ref-8)