**079 罗马书 13章11至14**

* **罗 13:11 还有，你们知道这是什么时期了，现在正是你们应该睡醒的时候，因为我们得救，现在比初信的时候更加接近了[[1]](#footnote-1)。12 黑夜[[2]](#footnote-2)已深，白昼[[3]](#footnote-3)近了[[4]](#footnote-4)，所以我们要除掉暗昧的行为，带上光明的武器【兵器】。**
* **比喻：**这个世代是黑夜，世人依然睡着 （帖前5:4-6）
* **比喻：**我们以前都睡着了，如今我们醒了。
* 深夜快结束不可再回去睡，要警醒 The night is far gone; the day is at hand.
* 知道一定有贼来时，就必须警醒 （太24:43、帖前5:4-6、启3:3、16:15、）
* 知道正在打战（V12b[[5]](#footnote-5) 带上光明的武器【兵器】），就必须警醒
* **提醒我们白昼近了**
* **V12“白昼”** 原文 ἡ δὲ ἡμέρα 也可译成 “那白日”或“那日” the day (ASV, KJV, ESV, NIV, RSV, NKJV, YLT, LEB, ISV)
* 圣经不断提到“那日”要到来。（就是基督再临的那日）
* 白昼 = 就是基督再临的“那日” 。那日，一切黑暗都要在祂面前被揭开 （林前4:5）
* **V11 现在比初信的时候更加接近了**
* “近了” 一些学者认为保罗（e.g. 林前7:29-31）误解以为基督很快就来
* 保罗澄清在那日来之前。 许多犹太人会归主（罗11:11-26）,不法之人敌基督显现（帖后2:1-12）
* 教会已等了约2000多年了，如今主回来更加接近了！
* **注：**上帝应许亚伯拉罕后裔，约2000年后基督就降世。如己已经过了2000年。
* 我们**不知道**基督再来审判世界几时。但是我们可以肯定的是已经很近了。
* **太24:3** 耶稣在橄榄山上坐著，门徒暗暗的来说：「请告诉我们，什麽时候有这些事？你降临和世界的末了有什麽预兆呢？」4 耶稣回答说：「你们要谨慎，免得有人迷惑你们。5 **因为将来有好些人冒我的名来，说：『我是基督』，并且要迷惑许多人**。6 你们也要听见打仗和打仗的风声，总不要惊慌；因为这些事是必须有的，只是末期还没有到。7 **民要攻打民，国要攻打国**；**多处必有饥荒、地震。8 这都是灾难**（灾难：原文作生产之难）的起头。9 那时，人要把你们陷在患难里，也要杀害你们；**你们又要为我的名被万民恨恶**。10 那时，必有许多人跌倒，也要彼此陷害，彼此恨恶；11 **且有好些假先知起来，迷惑多人**。12 只因不法的事增多，许多人的**爱心才渐渐冷淡了**。13 惟有忍耐到底的，必然得救。14 **这天国的福音要传遍天下，对万民作见证，然後末期才来到**。」
* **还未应验的预言：**为耶稣的名被万民恨恶[[6]](#footnote-6); 福音也快要传遍天下
* **还未应验的预言：**许多犹太人归主（罗11:11-26）
* **还未应验的预言：**不法之人敌基督显现（帖后2:1-12）
* **V12 ... 所以我们要除掉暗昧的行为，带上光明的武器【兵器】[[7]](#footnote-7)。**
* **联想起：**全副军装（弗6:11-20）,(公义作护心镜V14)
* **联想起：**帖前5:8 **信与爱**的护心镜、救恩**盼望**的头盔
* **光明的武器是比喻提醒：**基督徒是与黑暗战争
* 我们与自己的罪恶打战，就是要除掉暗昧的行为 V12

以弗所书6:11.要穿戴神所赐的全副军装，使你们能抵挡魔鬼的诡计。12.因为我们的争战，**对抗的不是有血有肉的人，而是执政的、掌权的、管辖这黑暗世界的和天上的邪灵**。13.所以要穿起　神所赐的全副军装，使你们在这邪恶的时代里可以抵挡得住，并且在作完了一切之后，还能站立得稳。

* **完全**不警醒等候主，睡着了的基督徒会是会像世界的人过的生活一摸一样。他们活在黑暗中，不是光明之子 （弗5:8、帖前5:5）
* **V13 行事为人要光明磊落【端正】，好像行在白昼。不可荒宴醉酒，不可放荡纵欲【好色邪荡】，不可纷争【争竞】嫉妒[[8]](#footnote-8)。**
* **荒宴、醉酒、放荡纵欲、纷争、嫉妒** 列出一部分肉体情欲的事。（加5:19-20、罗1:23-32）
* **（1）**不可荒宴醉酒
* **（2）**不可放荡纵欲【好色邪荡】
* **（3）Pic 不可纷争【争竞】嫉妒**
* **背景：**古代罗马人荒宴醉酒后放荡纵欲，然后他们一同协商联盟对付敌人[[9]](#footnote-9)
* **V14 总要披戴主耶稣基督**,不要为肉体[[10]](#footnote-10)安排**[[11]](#footnote-11)**,去放纵私欲。
* **用穿衣服的比喻：意思：**我们穿什么衣服就应该有怎样的行为
* 时刻记得披戴基督 = 效法基督的行为
* 脱去旧人[[12]](#footnote-12)，穿上新人[[13]](#footnote-13) (弗4:22-24)
* **V14...不要为肉体安排,去放纵私欲。**make no provision for the flesh, to gratify its desires.
* 控制好自己的身体、不要给身体机会、不要放任自己的身体（加5:16）
* **加5:19** 情欲的事都是显而易见的，**就如奸淫、污秽、邪荡**、20 拜偶像、邪术、**仇恨、争竞、忌恨、恼怒、结党、分争、异端、21 嫉妒**、**醉酒、荒宴**等类。我从前告诉你们，**现在又告诉你们，行这样事的人必不能承受神的国**。 （保罗警告基督徒不要效法世人）
* 现在是我们睡醒的时候 V11 黑夜已深，白昼已近 V12
* 太 25:1 “那时，天国好像十个童女，拿着她们的灯出去迎接新郎。2 她们中间有五个是愚蠢的，五个是聪明的。3 那些愚蠢的拿着灯，**却没有带油**；4 但那些聪明的拿着灯，也把油装在瓶里带来。5 新郎很晚还没有到，**她们都打瞌睡，而且睡着了**。6 半夜，有人喊叫：‘新郎来了，快出来迎接他。7 那些童女都醒过来，整理她们的灯。8 愚蠢的对聪明的说：‘请把你们的油分一点给我们，我们的灯快要灭了。’9 聪明的回答：‘这些恐怕不够我们大家用，不如你们自己到卖油的地方去买吧！’10 她们去买油的时候，新郎来了；准备好了的童女就和他一同进去参加婚筵，门就关上了。**11 后来，其余的童女也来到，说:‘主啊，主啊，给我们开门吧！’12 新郎却回答:‘我实在告诉你们，我不认识你们**。13 所以你们要警醒，因为不知道那日子和那时间。
* **特征：**愚蠢 （太25:3 因完全不顾主人的吩咐）
* **特征：**又恶（上文：太24:48-49）
* **特征：**又懒 （上文：太24:48-49）
* **特征：**假冒为善 （上文：太24:51）口称主却说一套做另外一套。完全不愿意按主的话来行。
* **帖前5:4** 但是弟兄们，**你们不在黑暗里，以致那日子会临到你们像贼来到一样**。5 你们都是光明之子、白昼之子；我们不是属于黑夜的，也不是属于黑暗的。6 **所以，我们不要沉睡像别人一样，总要警醒谨慎**。

1. The usage of the New Testament, however, would point to the conclusion that when this term is used with reference to the future it denotes the consummation of salvation to be realized at the advent of Christ (cf. Phil. 2:12; 1 Thess. 5:8, 9; Heb. 1:14; 9:28; 1 Pet. 1:5; 2:2). Hence it is the completion of the salvation process that is said to be nearer than when we believed. Since this completion is consummatory and is bound up with what is central in the eschatological hope, we would have to regard this passage as having a distinctly eschatological emphasis. The term “season” or “time” should thus be taken in a sense that is relevant to this emphasis. Murray, J.

   It is the last epoch in this world’s history, the time in which the complex of consummating events is impending. These are the last days (cf. Acts 2:17; 2 Tim. 3:1; Heb. 1:2; James 5:3; 1 Pet. 1:20; 2 Pet. 3:3; 1 John 2:18). Murray, J. [↑](#footnote-ref-1)
2. Paul does not explain what the night is, but clearly he is referring to this present life as in some sense lived in darkness. But the consummation of which he has just spoken indicates that the night will not last forever; indeed, in view of what Christ has done in bringing light and salvation it is far advanced.71 “The day has drawn near”72 does not mean that the parousia is imminent but that after Christ all history “must be of the nature of an epilogue” (Cranfield). Christ’s coming to save us is the decisive event. Morris, L. [↑](#footnote-ref-2)
3. This use of the simple expression “the day” ἡμέρα is defined by closely related expressions such as “that day” and “the great day” (cf. Matt. 7:22; 24:36; 2 Thess. 1:10; 2 Tim. 1:12, 18; 4:8; Jude 6). That “the day” and “that day” could be used to denote the eschatological day without further specification arises, no doubt, from the frequency with which the word “day” is used in various combinations to designate what is strictly eschatological—“the day of judgment”, “the last day”, “the day of wrath”, “the day of the Lord”, “the day of God”, “the day when the Son of man is revealed”, “the day of Christ” (cf. Matt. 10:15; 12:36; Luke 17:24, 30; John 6:39; 14:4–8; Acts 17:31; Rom. 2:15, 16; 1 Cor. 1:8; 5:5; Eph. 4:30; Phil. 1:6, 10; 1 Thess. 5:2; 2 Thess. 2:2; 2 Pet. 3:7, 10; 1 John 4:17). Murray, J. [↑](#footnote-ref-3)
4. It is often claimed that the apostle, like other New Testament writers, expected the advent of Christ within a short time and that this expectation was reproduced in his teaching in the form of affirmation to that effect (cf. 1 Cor. 7:29–31).30 Would not the events then prove that the apostle was mistaken not simply in his expectation but also in his teaching?

   The answer to this question would appear to reside in two considerations. (1) The New Testament does teach that the day of the Lord is at hand (cf. Phil. 4:5; James 5:8; 1 Pet. 4:7; Rev. 22:10–12, 20). This is not to be interpreted, however, in the sense of imminence in our sense of that word. Paul himself who gives expression to this thought of nearness found occasion to warn against the supposition of imminence (2 Thess. 2:1–12). And in this epistle he teaches the restoration of Israel, even though at the time of writing there were no apparent signs of Israel’s conversion satisfying the terms of his prediction (cf. 11:12, 15, 26). And Peter, though he had written that “the end of all things is at hand” (1 Pet. 4:7), had occasion to deal with the objections proceeding from the lapse of time. He reminded his readers that “one day is with the Lord as a thousand years and a thousand years as one day” (2 Pet. 3:8) and, therefore, that the lapse of a thousand years no more interfered with the fulfilment of the promise nor with the certainty of the Lord’s coming than the passage of a single day. It is necessary, therefore, to gain this perspective with reference to the New Testament concept of the nearness of the advent. It is the nearness of prophetic perspective and not that of our chronological calculations. Murray, J. [↑](#footnote-ref-4)
5. V12 带上光明的武器【兵器】比喻：基督徒在战争中 [↑](#footnote-ref-5)
6. 注这经文不单单只是论到使徒们所要经历的，经文中的预言是能多次性应验的。multiple fulfillment [↑](#footnote-ref-6)
7. He does not consistently locate any particular Christian attribute with any one piece of armor and, for example, the breastplate is righteousness in Ephesians 6:14 and it is faith and love in 1 Thessalonians 5:8. It is the general idea that appeals to the apostle. It is interesting that here he speaks of putting off the “works” of darkness, but of putting on not the “works” of light, but its “armor”. That life is a battle was highly important to Paul.Morris, L.. [↑](#footnote-ref-7)
8. The excesses which the apostle enumerates in verse 13 were common in the empire at this time and particularly at Corinth from which the epistle was written. The terms indicate abandonment to debauchery and the quarrels which are the sequel. Murray, J. [↑](#footnote-ref-8)
9. "The banquet was a chance to follow the precept of keeping your friends close and your enemies even closer," says historian and Cornell University Professor Barry Strauss. [↑](#footnote-ref-9)
10. The flesh is not to be equated with the body but includes all sinful propensions (cf. 7:5; 8:5–8; Gal. 5:19–21; 6:8; Eph. 2:3). Murray, J. [↑](#footnote-ref-10)
11. Paul is saying: Do not plan for sin; give it no welcome; offer it no opportunity. Kick the sin off your doorstep and you won’t have it in the house.”Morris, L. [↑](#footnote-ref-11)
12. 不过肉体纵私欲的生活 [↑](#footnote-ref-12)
13. 有真理的仁义和圣洁。 [↑](#footnote-ref-13)