**081 罗马书14章13至17**

* **V13 所以,我们不要再彼此批评了【论断】；倒要立定[[1]](#footnote-1)主意,决不作绊倒弟兄或使他跌倒的事。**
* **上文V10-12** 我们也要面对神的审判，所以保罗提醒我们不要论断人,V13 提醒吃肉的弟兄们不要论断那些认为不能吃肉的[[2]](#footnote-2)
* **V14 我知道，并且在主耶稣里[[3]](#footnote-3)深信，没有一样东西的本身是不洁的...**
* 主耶稣在（可7:18-19）各样的食物都是洁净的
* 旧约中不洁净的食物包括猪肉（利11:7）、螃蟹、虾 （利11:9-12）旧约中禁止吃那些食物，主要不是为了卫生缘故，是为了教导分别为圣的概念。上帝要以色列人从拜偶像的迦南人中分别出来。[[4]](#footnote-4) 彼得在异象中吃不洁净的物，预备他接纳外邦人哥尼流。(徒10:9-21、11:12）
* 使徒们要求外邦基督徒，不吃勒死的牲畜和血。（**徒15:20**、创9:4）
* **V14...，但如果有人认为是不洁的[[5]](#footnote-5)，对他来说那东西就成为不洁了。**
* 当人心里认为不洁的，那食物就在那人心里成为不洁的existential perceptive is not to be ignored
* **V15 如果你为了食物使你的弟兄忧愁[[6]](#footnote-6)，你就不再是凭着爱心行事了。你不可因着你的食物，使基督已经替他死了的人灭亡[[7]](#footnote-7)【叫他败坏】。**
* **问：**你如果是教会的领袖面对这样的问题，你会如何处理？
* 有些人可能会要求不吃肉的弟兄改变？如果他们不改，就让他们离开？那为什么不叫那些只吃蔬菜的弟兄来让步呢？那些吃肉的弟兄可能会因此对保罗感到不满，甚至可能批评保罗没有领导能力（no leadership）。
* **V15 ...你就不再是凭着爱心行事了。**
* 保罗劝勉那些信心坚强的弟兄要以爱心行事。这时保罗可能会被人质疑是否忽略了公义。然而，爱（尤其是包容的爱）不总是按照公义的标准去衡量，因为真正的爱愿意为对方牺牲。
* **V15...你不可因着你的食物，使基督已经替他死了的人灭亡[[8]](#footnote-8)【叫他败坏】。**
* 首先，这可能会使他们内心极其忧伤（v15a）。其次，正如v21所言，这也可能使他们跌倒。意思是：也许会导致他们灰心、远离教会，甚至远离基督。
* **一些核心真理是保罗决不妥协的。**
* 保罗在一些核心真理上是绝不妥协的。尤其是在福音这类基础核心真理上，保罗毫不让步。
* 例如，加拉太教会中有人主张必须受割礼才能得救（加5:2-12）。保罗严厉反对这种教导，甚至说他恨不得那些假教师把自己割绝了（加5:12）。
* 然而，为了传福音给犹太人，保罗却让提摩太受割礼（徒16:3）。可见，保罗在神学应用上，是以爱人为出发点。
* **V16 所以，不可使你们看为好的[[9]](#footnote-9)被人毁谤；**
* **"看为好的"** 可能指= “百物都可吃”[[10]](#footnote-10) Murray
* **"看为好的"** 可能指 = 福音[[11]](#footnote-11)
* **"看为好的"** 可能指 = 上帝的国
* **V17 因为上帝的国不在于吃喝，而在于公义**δικαιοσύνη**、和睦【和平】[[12]](#footnote-12)，以及圣灵里的喜乐[[13]](#footnote-13)。**
* **Pic解释1** 被称义δικαιοσύνη、与上帝和睦，救恩的喜乐
* **Pic解释2** ✓ 生活行为：行公义、与人和睦【和平】、上帝国里喜乐
* 这两个解释在神学上**都是对的**，解释2比较贴近保罗在这里所要表达的。
* **问：**圣灵里的喜乐指的是什么？[[14]](#footnote-14)
* 神国有救恩与神和睦、带来喜乐
* 在神国中活出义、彼此和睦，带来喜乐
* e.g.在国外疫情严重的地区，一些领袖认为一定要停、一些认为不可以停止聚会。
1. 罗14:13 所以，我们不要再彼此批评了κρίνω【论断】；倒要立定κρίνω主意，决不作绊倒弟兄或使他跌倒的事。another example of the way in which the apostle can use the same term with different meaning in successive clauses

Verses 14, 15 are so closely related to verse 13 that the latter part of verse 13 must be regarded as referring to the stumbling of the weak and the exhortation, therefore, as directed to the strong. It should be remembered that verses 10–12 contemplate both classes and the vice of both is that of presuming to take upon themselves the prerogative that belongs only to God, namely, that of judgment. In this way even the vice of the strong is regarded as a “judging”. In view of this broader implication found in verses 10–12 it is proper to apply the exhortations of verse 13 to the strong and even regard them exclusively as those addressed. It is not out of the question to regard the prohibitive part of verse 13 as directed to both classes. But the positive clause must apply to the strong and, since the negative and positive are interdependent, it is better to take the whole as exhortations addressed to the strong.17 They are not to place a “stumblingblock” or “occasion of falling” in the way of a weak brother.Murray, J.

but thereafter the strong are primarily in view。Morris, L. [↑](#footnote-ref-1)
2. 连着下文看时，保罗是在警戒吃肉的弟兄们不要使信心软弱的（只是吃蔬菜的）弟兄跌倒 V13b、V21 。 [↑](#footnote-ref-2)
3. Paul is denying that there is such a thing as ceremonial uncleanness; that is impossible if we take seriously what God has done in Christ.Morris, L . [↑](#footnote-ref-3)
4. 上帝要使徒彼得在异象中吃不洁净的物，为要预备他去外邦人哥尼流的家。 [↑](#footnote-ref-4)
5. So, in our present text, “nothing is unclean of itself” but not all men have that knowledge or conviction. It is apparent that the distinction is between what is true objectively and what is recognized as true subjectively.Murray, J.

His sensitive conscience is deeply pained as he observes the strong brother doing what he cannot but feel is wrong. He may also be emboldened to do the thing himself, in which case the hurt is even deeper..Morris, L. [↑](#footnote-ref-5)
6. Murray reject interpretation that the weak is grieve and caused to stumble because they see the strong eating meat. Murray believes that perhaphs the weak are induced by the strong in doing what they believe is wrong.

 The sin on the part of the weak implied in the fall which the stumbling block occasions is the violation of conscience entailed for the weak when he is induced by the example of the strong to do that which he esteems wrong. He violates his religious scruples; this is the stumbling and falling envisioned in verse 13.Murray, J. [↑](#footnote-ref-6)
7. The imperative “destroy not” is one that implies grave consequences for the weak when he is emboldened to violate his conscience.Murray, J. I personally find Murray argument over this as less convincing as destroy is a strong word with grave consequences [↑](#footnote-ref-7)
8. The imperative “destroy not” is one that implies grave consequences for the weak when he is emboldened to violate his conscience.Murray, J. I personally find Murray argument over this as less convincing as destroy is a strong word with grave consequences [↑](#footnote-ref-8)
9. But no view suits the context better than the liberty which the strong believer enjoys in regard to eating and drinking. Murray, J . [↑](#footnote-ref-9)
10. 16, 17 The question in verse 17 is the reference in “your good”. Various views have been held—the gospel, the Christian profession, the kingdom of God. But no view suits the context better than the liberty which the strong believer enjoys in regard to eating and drinking. It has been objected that this is too restrictive because it would then be the exclusive property of the strong. This objection, however, has no validity. The strong is being addressed in this context (cf. vss. 13, 15, 19–21) and there is no need to broaden the application. Why should not the strong be exhorted here to avoid the consequences of undue exercise of his liberty? In another context Paul protests: “why am I evil spoken of for that for which I give thanks?” (1 Cor. 10:30). That for which a strong believer gives thanks (cf. vs. 6) may properly be regarded as his “good”; it is his liberty in Christ to enjoy what God has created to be received with thanksgiving.Murray, J. [↑](#footnote-ref-10)
11. Or it might be the gospel (Hendriksen, Cranfield; cf. Chrysostom), for this will be brought into disrepute if the strong hurt the weak for the sake of so little. Any of these is possible, but perhaps there is most to be said for the third. It is not clear whether the evil speaking is seen as coming from inside or outside the church. If the former it will be the weak criticizing the strong, but it seems more likely that Paul is thinking of the harm that would come to the Christian message if people outside could see that some Christians had so little care and concern for others in the membership.Morris, L. [↑](#footnote-ref-11)
12. It is possible to see a reference to the righteousness in Christ that is God’s gift, to peace with God and to the joy that God gives (as Hodge, Shedd, and Cranfield). Or the three may refer to ethical qualities: “righteousness as fulfilled and peace promoted and preserved by believers … joy in the believer’s heart” (Murray; cf. SH, Barrett).Morris, L.

Some maintain that these terms are forensic, righteousness referring to the righteousness of justification (cf. 1:17; 3:21, 22; 10:3, 6) and peace to peace with God (cf. 5:1).23 Others maintain that these terms are to be understood ethically and therefore refer to righteousness as fulfilled and peace promoted and preserved by believers.。。。Verse 18 points back to verse 17. “Herein” refers to the elements specified in verse 17. In these elements the believer is said to serve Christ, be well-pleasing to God, and approved of men. The service of Christ is, without question, an obligation devolving upon us and the discharge is said to make us well-pleasing to God. These ideas do not accord with forensic righteousness and peace.Murray, J. [↑](#footnote-ref-12)
13. Justification, peace with God, and rejoicing in hope of the glory of God correspond to righteousness, peace, and joy in the Holy Spirit. The Godward reference of all grace in us is likewise patent. It is joy in the Holy Spirit, and the norm by which righteousness is directed and peace cultivated is the will of God.Murray, J. [↑](#footnote-ref-13)
14. 喜乐可能是对比 V15 忧愁 [↑](#footnote-ref-14)