**082 罗马书14章18至15章6节**

* **V18 这样服事基督的人，必蒙上帝喜悦，又得众人嘉许。19 所以，我们总要追求和睦的事，与彼此造就【建立德行】的事。**
* **事奉的其中两个原则**是（1）追求和睦的事（2）彼此造就
* **V20 不可因食物的缘故拆毁上帝的工作[[1]](#footnote-1)。一切都是洁净的，但人若因食物绊倒弟兄，对他来说，这就是恶事了【就是他的罪了】。21 无论是吃肉，是喝酒，或是什么使你的弟兄跌倒的事，一律不要作才好[[2]](#footnote-2)。**
* 使人跌倒=离开主，是拆毁上帝的工作
* **V22 你所信的，你自己要在上帝面前持守。人在经自己考验后认可的事上能够不自责【人在自己以为可行的事上能不自责】，他就有福了[[3]](#footnote-3)。**
* 不是要人放弃真理或立场， 而是他们要自己在上帝面前持守！
* **原则：**自己持守的，也要不绊倒人，良心不自责**，他就有福了**
* **V23 但如果有人存着疑惑的心去吃，他就被定罪了，因为他不是出于信心。凡不是出于信心的，都是罪[[4]](#footnote-4)。**
* **意思：**心里认为得罪神还去做，就被定罪
* **意思：**不相信是对的还去做，是不对的
* **V15:1-6**
* **15:1 我们坚强的人，应该担当不坚强的人的软弱，不应该求自己的喜悦。2 我们各人务要叫邻舍喜悦，好让他得到益处、得到造就【建立德行】。**
* 保罗要求坚强的人，担当人的软弱
* e.g.我的孩子问我：对方的错误为什么我要委屈自己去让？
* **V3 因为连基督也不求自己的喜悦；反而像经上[[5]](#footnote-5)所记的：“辱骂你的人的辱骂，都落在我的身上**
* “引用大卫的诗69:9 “辱骂你的人的辱骂，都落在我的身上”
* 大卫说人讨厌上帝，却撒在他身上。 大卫有许多记载在圣经中的经历是**预表：**基督
* 主耶稣来时，人对神的恨[[6]](#footnote-6)与辱骂，就落在他的身上
* **（三）：**我定睛在主耶稣身上，以他为我的榜样
* 与主相比我所承受的其实也算不得什么
* **🗶 太16:24** ..耶稣对门徒说：若有人要**跟从我**，就当舍己，背起他的十字架来跟从我。
* **V4 从前经上所写的[[7]](#footnote-7)，都是为教训我们而写的，好使我们借着忍耐和圣经中的安慰得着盼望【✓因圣经所生的忍耐和安慰可以得著盼望】[[8]](#footnote-8)**
* 保罗引用了诗篇69:9 , 然后提醒我们旧约圣经所写的，都是为教训我们而写的
* a.p.要多读诗篇、旧约、新约。 (林前10:6、10; 提后3:16-17).
* 阅读圣经，帮助我们生出忍耐、安慰，可以带来盼望。
* **Pic 秘诀（四）：**e.g.我内心疲惫时我看圣经，主医治我。
* **V5 愿赐忍耐和安慰的上帝，使你们彼此同心，效法基督耶稣，6 同心一致地荣耀我们主耶稣基督的父上帝。**
* 有时双方，都心里受伤。保罗的盼望与祷告上帝能赐罗马教会赐忍耐与安慰，医治他们
* **祷告:** 唯有上帝能使他们（1）彼此同心 （2）效法基督 （3） 同心一致地荣耀上帝
* **需经常祈求：（**1）彼此同心 （2）效法基督 （3） 同心一致地荣耀上帝
* **秘诀（五）：我求主安慰我，加我力量** （林后1:3-4）
1. Without some further explanation we cannot be sure of the apostle’s full meaning, but he is certainly including what God has done in the weak brother, for it is that that is to be built up or broken down. There may be a fuller meaning, but we cannot be sure.Morris, L. [↑](#footnote-ref-1)
2. 可以参考 林前8:8-13 （应该是不同情况，但处理原则相似） [↑](#footnote-ref-2)
3. Verse 22a is another exhortation to the strong and means that they are not to parade and protest their rights and liberties to the detriment of the weak and with the evil consequences delineated in the preceding verses. The words “have to thyself before God” is another way of vindicating the strong in the possession and conviction of their liberty (cf. vss. 14a, 20b). They have this conviction in the presence of God and may not surrender it. But they are not to brandish it to the destruction of others.Murray, J. [↑](#footnote-ref-3)
4. as reaffirming that a believer sins when he does what is not approved in his conviction and faith.Murray, J.

Some take this as very general and see it as meaning that all works done prior to justification are sinful. Augustine is usually cited for this view, and it is put forward in modern times by Lenski and others. But we should bear in mind the warning of Chrysostom, “Now all these things have been spoken by Paul of the subject in hand, not of everything.” In the context Paul is referring to those actions of a believer that do not spring from a right faith. Whatever be the truth of actions done before one becomes a believer, Paul is not discussing them here. His concern is with the believer who sometimes does things that are not motivated by faith. It is those things that have the nature of sin.Morris, L. [↑](#footnote-ref-4)
5. The frequency with which this Psalm is alluded to in the New Testament and its details represented as fulfilled in Christ marks it as distinctly messianic.3 The part quoted must be understood in the light of what immediately precedes in the Psalm: “the zeal of thy house hath eaten me up”. It is not our reproaches that are in view but the reproaches of dishonour levelled against God.4 These reproaches vented against God by the ungodly fell upon Christ. This is to say that all the enmity of men against God was directed to Christ; he was the victim of this assault.... He “pleased not himself” to the incomparable extent of bearing the enmity of men against God and he bore this reproach because he was jealous for God’s honour. He did not by flinching evade any of the stroke.Murray, J. [↑](#footnote-ref-5)
6. （诗68:21、鸿1:2、罗5:10） [↑](#footnote-ref-6)
7. The “for” at the beginning of this verse intimates the reason for the propriety of appeal to Scripture for support. Paul vindicates the use of Psalm 69:9 in verse 3 by the purpose which Scripture is intended by God to subserve: “whatsoever things were written aforetime were written for our learning” (cf. 1 Cor. 10:6, 10; 2 Tim. 3:16, 17). Murray, J. [↑](#footnote-ref-7)
8. (ASV) For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope. (NIV) For everything that was written in the past was written to teach us, so that through the endurance taught in the Scriptures and the encouragement they provide we might have hope.

In this text the instruction, stedfastness, and consolation derived from Scripture are all represented as contributing to this exercise of hope。。。Murray, J.. [↑](#footnote-ref-8)