**083 罗马书15章7至13**

* **罗15:7-13**
* **上文：**只能吃蔬菜（信心软弱的）vs 什么都可吃（坚强的人 15:1）保罗劝双方都要效法基督的榜样 （15:5）
* **罗15:7 因此，你们应当彼此接纳，就像基督接纳了你们一样，使荣耀归于上帝。[[1]](#footnote-1)**
* 在主里要学习彼此接纳，因主接纳我们
* 接纳与你不同神学观念的弟兄姐妹 （e.g.认为不可以吃肉、认为可以吃肉）
* **V7... 使荣耀归于上帝[[2]](#footnote-2)。**
* 保罗提醒我们若是彼此接纳，我们才使荣耀归于上帝。
* **V8 我说,基督为了上帝的真理,成了受割礼的人[[3]](#footnote-3)的仆人【执事】[[4]](#footnote-4),为的是要证实对祖先的应许，**
* 主耶稣来成为了犹太人的仆人 (可 10:45; 路 22:27; 加 4:4–5) 因神应许亚伯拉罕：创22:18 地上万国都要**因你的后裔**得福，因为你听从了我的话。（徒3:25-26）
* **加3:16**... 给你的一个后裔”，**指着一个，就是基督**。
* 地上万国（包括我们）因耶稣得福，因亚伯拉罕听从了神的话
* **V9 使外族人【外邦人】[[5]](#footnote-5)因着所蒙的怜悯荣耀上帝；如经上所记：“因此我要在列邦中【在外邦中】称赞你，歌颂你的名。”10 又说：“列邦啊【外邦人】，当与他的子民一同快乐。”11 又说：“万国【外邦】啊，你们当赞美主；愿万民都颂赞他。”12 以赛亚也说：“将来必有耶西的根，就是那兴起来治理列邦的[[6]](#footnote-6)；列邦都寄望于他。”**
* 保罗使用**四处圣经来证明[[7]](#footnote-7)**，我们外邦人与信耶稣的犹太人都是同样蒙上帝怜悯的
* V9 大卫与外邦人“**在列邦中”**一同敬拜、
* V10 外邦人与犹太人一同快乐、
* V11 外邦人赞美主、
* V12 基督（**耶西的根）**也是外邦人的王，是外邦人的盼望。
* **V9** 使外族人【外邦人】**因着所蒙的怜悯荣耀上帝...[[8]](#footnote-8)**
* 我们外邦人因得蒙怜悯，所以我们荣耀上帝
* **V9 ...如经上所记：“因此我要在列邦中称赞你，歌颂你的名[[9]](#footnote-9)。” praise and sing**
* 大卫的诗，上帝从大卫敌人手中拯救他（撒下22:50、诗18:49）大卫看见有一天他要在列邦中与万国的人一同，称赞歌颂上帝的名
* 大卫预表耶稣 = 预表基督要在列邦中与万国的人一起，称赞歌颂天父的名
* **V10 又说：“列邦啊【外邦人】，当与他的子民一同快乐[[10]](#footnote-10)。Rejoice**
* 保罗可能是在引用：申 32:43（LXX）、诗67:5.
* 【**他的子民**】= 信主的犹太人
* 我们外邦人要与信主的犹太人一同快乐 celebrate together!因我们外邦人同享同一个应许。
* 我们信主的外邦人与信主的犹太人是亚伯拉罕的子孙 （加3:29）
* **V11 又说：“万国【外邦】啊，你们当赞美主；愿万民都颂赞他。” Praise and extol him.[[11]](#footnote-11)**
* 引用 诗篇 117:1
* **e.g. V9... 称赞你，歌颂你的名。”11 ... 赞美主；... 颂赞他。”**
* 不断重复同样的概念 : 称赞、 歌颂、赞美、颂赞
* **V12 以赛亚也说：“将来必有耶西的根，就是那兴起来治理列邦的[[12]](#footnote-12)；列邦都寄望于他。”**
* 保罗引用赛 11:10（LXX）受膏君王被称为是“耶西的根”
* 耶西 = 大卫的父亲，耶西“的根”= 指向大卫 = 预表耶稣
* **🗶 太28:18** 耶稣...说：天上地下所有的权柄都赐给我了。
* **V13 愿那赐盼望的上帝 ...**
* 提醒我们**真正的盼望**是上帝里
* **V13 ...，因着你们的信，把一切喜乐[[13]](#footnote-13)平安充满你们，使你们靠着圣灵的大能满有盼望[[14]](#footnote-14)。**
* 这种盼望 ，是靠圣灵而有的！（罗5:5）借着圣灵所默示的圣经所有的。
1. The apostle’s exhortation to members of his audience to accept one another just as Christ accepted them indicates that in doing so they will be following Christ’s example. Kruse, C. G..

“To the glory of God” should be taken in conjunction with Christ’s action in receiving us.12 In verses 8 and 9 two respects are mentioned in which the glory of God is exhibited in Christ’s being made a minister of the circumcision. But we may not limit the glory of God in verse 7. There is a close connection between “to the glory of God” (vs. 7) and the glorifying of the Father (vs. 6). The harmony enjoined is for the glory of God the Father. This, as well as the harmony, is patterned after Christ’s example; his receiving of us is to the glory of God and no consideration could enforce the necessity of mutual confidence and love more than that Christ’s receiving of all, weak and strong, was not only in perfect accord with God’s glory but was directed specifically to that end. The ultimate goal of Christ’s action was likewise the glory of the Father (cf. John 17:4). We are reminded of the coalescence of supreme grace to us and the promotion of God’s glory (cf. Eph. 1:14; Phil. 2:11). Murray, J.

7 As in verses 5, 6 both weak and strong are in view, so here. In 14:1 the same exhortation is addressed to the strong in reference to the weak but now both classes are exhorted to mutual embrace in confidence and love. Murray, J.

He reminds us that “Acceptance is never easy”, but also that “we have been accepted”.37 That is Paul’s point. Just as38 Christ accepted us, we are to accept other believers. When Christ has accepted someone, are we to say that we will not take him as a Christian brother? Our attitude to others must flow from the transformation wrought in us by Christ. Morris, L..

“Nothing glorifies God as much as the unity of His children, which alone is in harmony with His essential will of love” (Leenhardt).. [↑](#footnote-ref-1)
2. In that setting, if the believers were not accepting one another, they could hardly bring praise to God. It is implied that for Paul glorifying God and bringing praise to him is not just an individual but also a communal thing. Kruse, C. G.. [↑](#footnote-ref-2)
3. But this reference to Jews and Gentiles does suggest, if it does not show, that the exhortation to mutual acceptance had in view the need to overcome all racial prejudice and discrimination in the communion of the saints at Rome.Murray, J. [↑](#footnote-ref-3)
4. Paul’s purpose in telling his audience that ‘Christ has become a servant of the Jews’ is probably to emphasize, by the example of Christ, the need for Gentile believers to likewise serve their Jewish Christian brothers and sisters, and also possibly to counteract any anti-Semitic attitudes on their part (cf. 11:17–21).Kruse, C. G. [↑](#footnote-ref-4)
5. Paul has often argued that the coming of the gospel to the Gentiles is not in contradiction of the Old Testament but in fulfilment of it. Mercy for the Gentiles is involved in the Old Testament. Morris, L. [↑](#footnote-ref-5)
6. The Messiah’s beneficent rule will extend not only over Israel but over the nations as well, and ‘in him the Gentiles will hope’. This text speaks of the place of the Gentiles among God’s people and serves well Paul’s purpose of affirming the status of Gentile believers in the Roman communities. Kruse, C. G. [↑](#footnote-ref-6)
7. The first quotation has the note of confession, as the Psalmist praises God among the Gentiles. The second calls on the Gentiles to rejoice with Israel. In the third the Gentiles praise God independently of Israel. And in the fourth we find that the cause of it all is the “root” of Jesse, the only one on whom sinners can hope.Morris, L. [↑](#footnote-ref-7)
8. all have a common theme: the call of the Gentiles and their inclusion among the people of God.Kruse, C. G..

Paul is reasoning that Jews and Gentiles comprise the totality of the Christian church. Christ took the lowly place (became a “servant”) to bring salvation not to the one or the other but to both. Both are precious. Morris, L. [↑](#footnote-ref-8)
9. He sang to the LORD the words of this song when the LORD delivered him from the hand of all his enemies and from the hand of Saul’. In its original context the verse Paul cites is David’s grateful response to God for deliverance and victory over his enemies. It appears that in the reference to David’s praise of God among the Gentiles Paul saw some anticipation of the Gentiles themselves glorifying God for his mercy. Kruse, C. G [↑](#footnote-ref-9)
10. 10. Calvin holds that Paul is here quoting from Psalm 67:5, but most interpreters agree that the passage he has in mind is Deuteronomy 32:43 (cited from LXX).52 The passage stresses the note of joy as Moses calls on the nations to join in happy praise of God on account of his greatness and his defeat of all his enemies. But for Paul the significant thing is not the cause of the rejoicing but the call to Gentiles to rejoice along with Israel. God has brought the blessings of salvation to both, and it is well accordingly that they rejoice together.Morris, L. [↑](#footnote-ref-10)
11. 15:11 The third of Paul’s quotations to make his point about the place of the Gentiles comes from Psalm 117:1 (LXX Ps 116:1): And again, ‘Praise the Lord, all you Gentiles; let all the peoples extol him’.63 Psalm 117 is very short, consisting of only two verses: ‘Praise the LORD, all you nations; extol him, all you peoples. For great is his love toward us, and the faithfulness of the LORD endures forever. Praise the LORD’ (Ps 117:1–2). The psalmist calls upon the nations to praise the Lord because of his great love and faithfulness towards Israel. Apparently Paul sees in this exhortation to the nations to praise the Lord a foreshadowing of the time when people of all nations would glorify the God and Father of our Lord Jesus Christ. Kruse, C. G.

The two lines are parallel and express much the same thought. We should not look for great differences in meaning between the two verbs for praise, nor between Gentiles and peoples. Morris, L. [↑](#footnote-ref-11)
12. The Messiah’s beneficent rule will extend not only over Israel but over the nations as well, and ‘in him the Gentiles will hope’. This text speaks of the place of the Gentiles among God’s people and serves well Paul’s purpose of affirming the status of Gentile believers in the Roman communities. Kruse, C. G. [↑](#footnote-ref-12)
13. Joy is one of Paul’s great concepts, the term occurring in his writings 21 times whereas no other New Testament writing has it more than John’s nine times. It is linked with faith (Phil. 1:25) and is part of “the fruit of the Spirit” (Gal. 5:22–23) Morris, L. [↑](#footnote-ref-13)
14. The believer’s experience of hope is always connected with the Holy Spirit and never a personal achievement of his own (cf. 14:17).Morris, L.

15:13 Paul concludes this long section dealing with the ‘weak’ and the ‘strong’ in the Roman Christian communities (14:1–15:13) by invoking God’s blessing upon them all.

In 14:17 Paul had reminded his audience that what was important in their common meals was not the eating and drinking but ‘righteousness, peace and joy in the Holy Spirit’, as these are the marks of the kingdom of God as it is experienced in the present time. Now he asks God to bestow such things upon his audience as he concludes this section, things which are so important if their lives together are to reflect the values of the kingdom of God. Kruse, C. G. [↑](#footnote-ref-14)