**084 罗马书15章14至21**

* **罗15:14 我的弟兄们，我个人深信你们自己也满有良善，充满丰富的知识，也能够彼此劝导[[1]](#footnote-1)。**
* 保罗认为罗马教会是一间好的教会，一定按照他的指示去做。因他们的信德传遍了天下 V1:8
* 健康的教（1）满有良善（2）充满丰富的知识（3）弟兄姐妹有能力彼此劝导
* **V15 但有些地方，我写得稍为大胆一点[[2]](#footnote-2)，是要提醒你们；我因着上帝赐给我的恩典[[3]](#footnote-3)，**
* 保罗不认识他们，却在V 14:1 -15:7 ，很大胆的警戒他们 [[4]](#footnote-4)
* **问：**保罗凭什么警戒他们？凭他是使徒的恩典(罗1:5）。
* **（1）保罗明白事奉是神的恩典**
* **背景：**许多犹太人鄙视外邦人为不洁净、道德败坏 。 彼得本来与外邦人一同吃饭，后来有反对的人来了，他就与外邦人隔开了（加2:11-12）
* 但保罗为了我们做了**福音的祭司 for us gentiles!**
* **祭司：**传福音给人（使人与神和解），把人献上给主 V16
* **V16 为外族人【外邦人】作了基督耶稣的仆役，作了上帝福音的祭司，...**
* 保罗为了我们外邦人，作了**基督的仆役**
* **背景：**许多犹太人鄙视外邦人为不洁净、道德败坏 。 e.g.彼得本来与外邦人一同吃饭，后来有反对的人来了，他就与外邦人隔开了（加2:11-12）
* 保罗为了我们做了**福音的祭司 for us gentiles! 祭司：**教导人、传福音给人（使人与神和解），把人献上给主 V16
* **（2）保罗愿意服事不受看重的人（外邦人）**
* **（3）保罗指引信徒靠圣灵成为圣洁**
* **V16 ...使所献上的外族人得蒙悦纳【叫所献上的外邦人】[[5]](#footnote-5)，靠着圣灵成为圣洁[[6]](#footnote-6)。**
* 保罗比喻自己是祭司，把外邦人当成祭物献上[[7]](#footnote-7) （赛66:18）
* 劝外邦信徒把身体献上，当作活祭 （罗12:1）[[8]](#footnote-8)
* **V16 ... 靠着圣灵成为圣洁**
* **提醒：**要改变自己，需要依靠圣灵。依靠自己的意志、力量只会失败！
* 靠著圣灵治死身体的恶行 （罗8:13 ）
* **约 15:5 我是葡萄树，你们是枝子。常在我里面的，我也常在他里面，这人就多结果子；因为离了我，你们就不能做什麽 for without Me you can do nothing。**
* **（4）保罗引以为荣的是主借着他的事奉使外邦人顺服主**
* **V17** 所以，在上帝的事上，我在基督耶稣里倒**有可以引以为荣的【有可夸的】[[9]](#footnote-9)。**18 别的我不敢说**[[10]](#footnote-10)**，我只说**基督借着我所作的事**，就是用言语行为，借着神迹和奇事的大能，以及圣灵的大能，**使外族人顺服**；
* **V17...** **我在基督耶稣里**[[11]](#footnote-11)倒有可以引以为荣的【有可夸的】...
* 保罗一生都以基督为夸耀 （林前 1:29–31; 林后10:17）
* 保罗明白这一切都是主的恩典。
* **V18 ... 基督借着我所作的事...**
* **IMPT 注：**不是我借着基督所作的事，而是基督借着他
* 保罗所做的一切，其实都是主在使用他 （V18、腓2:13、弗2:10）
* **（5）保罗的事奉是用言语行为、借着神迹和奇事、圣灵的大能**
* **V18 ...基督借着我所作的事，就是用言语行为，借着神迹和奇事的大能，以及圣灵的大能...**
* **A** 保罗的**言语行为**都是人的榜样 （腓3:17）
* e.g.弟兄们，你们要一同效法我，也要留意那些照着我们的榜样而行的人。腓3:17
* **B 借神迹和奇事的大能**
* 虽然今天很少见到神迹奇事，但神依然听我们祷告。服事人时，要相信祷告神，神会帮助
* **C圣灵的大能[[12]](#footnote-12)**
* 不是靠口才，而是靠圣灵[[13]](#footnote-13) （林前2:4、帖前1:5）
* **V19... 这样，我从耶路撒冷直到以利里古[[14]](#footnote-14)，把基督的福音都传开了。20 我立定[[15]](#footnote-15)主意【志向】，不在宣扬过基督的地方传福音，免得建立在别人的根基上[[16]](#footnote-16)，21 反而照经上所记：“那对他一无所闻的，将要看见；那没有听过的，将要明白。”**
* **（6）保罗立志传福音[[17]](#footnote-17)**
* **V20...不在宣扬过基督的地方传福音，免得建立在别人的根基上...**
* 上帝给他的使命是去开拓新的教会
* 我栽种了，亚波罗浇灌了。（林前 3:6）
* **V21 反而照经上所记：“那对他一无所闻的，将要看见；那没有听过的，将要明白。”**
* 引用 赛52:15

1. Since Paul has written some very weighty things, it might well be that the Romans on reading them would feel that Paul thought them deficient in their understanding of the Christian way. But at the beginning of his letter he had said that their faith was well known (1:8), and his words here show that he is in full agreement with that assessment. There are to be no doubts about his warm approval of the Roman church. Actually the letter itself is evidence of the same thing—it is not a letter for people who do not take their faith seriously or are not prepared to think deeply about it. And Romans differs markedly from the Corinthian correspondence in that there are no rebukes for the recipients, no indication of a deficient understanding or practice of the Christian way. Morris, L.....Here it points to “the reciprocal brotherly ministry of the members exercising pastoral oversight with a sense of congregational obligation” (Behm, p. 1022).Morris, L. [↑](#footnote-ref-1)
2. It is only because of the grace given him of God that he could dare to write as he did. This is characteristic of Paul. It is in pursuance of divine commission and the enduement with grace which belongs to it that he exercises his ministry (cf. 1 Cor. 9:16; Eph. 3:7–9). Murray, J. . [↑](#footnote-ref-2)
3. and he has already spoken of God’s special gift of grace to him, the grace of apostleship (cf. 1:5; 12:3). Morris, L. [↑](#footnote-ref-3)
4. In earlier portions there is oftentimes the severity of rebuke, correction, and warning. But the apostle would not have this feature to be interpreted as implying a low estimate of the attainments of the church at Rome. At the outset he had paid his compliment to the believers there for their faith and for the encouragement which they would impart to him when he would achieve his desire to visit them (1:8, 12). Murray, J . [↑](#footnote-ref-4)
5. (ASV) that I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God, **that the offering up of the Gentiles** might be made acceptable, being sanctified by the Holy Spirit. [↑](#footnote-ref-5)
6. The apostle thinks of his function in the priestly action as ministering that gospel which is efficacious through the grace of the Holy Spirit. Thus the Gentiles become an offering acceptable to God. This is his apology for the boldness he exercised in putting his readers in remembrance. He has said enough to vindicate the epistle and to remove any accusation which his severity might provoke. Murray, J. [↑](#footnote-ref-6)
7. But it has its parallel in Isaiah 66:20: “And they shall bring all your brethren out of all the nations for an offering unto the Lord”.20 It may be that Paul derived this concept from the Isaianic passage which appears in a context of blessing to all nations and tongues (cf. Isa. 66:18)Murray, J. . [↑](#footnote-ref-7)
8. It is his way of saying that he preaches the gospel to the Gentiles so that they come to offer themselves to God (cf. 12:1); instead of some slain animal ascending to God in the flames of a physical altar there is the spiritual ascent to him as Gentile people offer themselves, their souls and bodies, as a reasonable sacrifice to God (a kind of fulfilment of Isa. 66:20) Morris, L. [↑](#footnote-ref-8)
9. Because of what God has done in him towards the Gentiles Paul has reason for exultation (or boasting).86 NIV has I glory, but Paul uses the noun, not the verb, and links it with “have” (“I have boasting”).Morris, L.

   Glory (or boasting, or exultation) is in Christ Jesus; all that Paul has done he has done in the strength of Christ, which means that Paul is not boasting in his own achievement but in what God has done through him. And what has been done has been done in my service to God, which is NIV’s rendering of an unusual Greek expression.88 Paul is claiming, then, that he has matter for exultation in what he has done in Christ in the things that refer to God. Morris, L. [↑](#footnote-ref-9)
10. Because the Greek is awkward, commentators differ as to the best way of understanding it. It may be that he is saying here that he “has no intention of presuming to refer to anything other than what Christ has wrought through him” (Cranfield). Or the awkwardness may be due to the combination of two thoughts: “(i) I would not dare to speak of this if it were not Christ’s work (rather than mine); (ii) I would not dare to speak of this if it were not Christ’s work through me (rather than anyone else)” (Barrett; cf. CGT). Whichever way we take it, the main thrust is clear enough: Paul will glory only in what Christ has done through him. He is sure that Christ has done91 great things through him,92 and he is glad that he can draw attention to those things. But he is not trying to attract adulation. It is what Christ has done that is his them.Morris, L. [↑](#footnote-ref-10)
11. . Boasting is excluded except as it is in the Lord (cf. 1 Cor. 1:29–31; 2 Cor. 10:17).Murray, J. [↑](#footnote-ref-11)
12. But the Spirit’s power is not confined to the miracles, and Paul may well be referring to the spiritual efficacy of his whole evangelistic activity.Morris, L.

    It is noteworthy how in verses 16–19a Paul weaves his teaching around the distinctive relations to and functions of the three persons of the Godhead. This shows how Paul’s thought was conditioned by the doctrine of the trinity and particularly by the distinguishing properties and prerogatives of the three persons in the economy of salvation。Murray, J.. [↑](#footnote-ref-12)
13. The power of the Spirit is, according to the apostle, the efficiency by which the gospel is effectual in all its aspects. Hence the analogy of this teaching elsewhere would indicate that he is referring to the inclusive agency of the Holy Spirit in virtue of which all phases of his ministry had been crowned with the success of which he dared to speak (cf. 1 Cor. 2:4; 1 Thess. 1:5, 6; 2:13).Murray, J.. [↑](#footnote-ref-13)
14. Illyricum is modern Yugoslavia and Albania. As far as is known, Paul had not preached there. But since he seems to have done little in Jerusalem either, perhaps the best solution is to see these as excluded: he had preached from the boundary of Jerusalem to the boundary of Illyricum. He is stating the limits of his preaching so far, not claiming to have preached in both. Morris, L. [↑](#footnote-ref-14)
15. The verb is used by Paul on two other occasions and by no one else in the New Testament. He says that he “makes it his ambition to have no ambition” (1 Thess. 4:11; alternatively “seeks restlessly to be still”) and that it is his ambition to be pleasing to the Lord (2 Cor. 5:9). Clearly he is not ambitious in the sense in which the world normally uses the term. Whether we understand the verb in the sense of ambition or of eager striving, Paul is saying that his constant aim was the lowly one of being a pioneer evangelist. Morris, L. [↑](#footnote-ref-15)
16. He is well aware of differentiation of function in the service of God. There will be those who plant and those who water, and they are both working together and working together with God (1 Cor. 3:6–9). There are those who lay the foundation and those who build (1 Cor. 3:10ff.). He is simply saying that his own calling is to plant the seed or to lay the foundation。Morris, L.. [↑](#footnote-ref-16)
17. he is not saying that this is what all Christians should do. He is well aware of differentiation of function in the service of God. There will be those who plant and those who water, and they are both working together and working together with God (1 Cor. 3:6–9). There are those who lay the foundation and those who build (1 Cor. 3:10ff.). He is simply saying that his own calling is to plant the seed or to lay the foundation.Morris, L. [↑](#footnote-ref-17)