**085** **罗马书15章22至33**

* **罗 15:22 因此，我多次受到拦阻[[1]](#footnote-1)，不能到你们那里去。23 但现在这一带再没有可传的地方，而我多年来又很想去见你们，24 所以，无论我什么时候到西班牙去，都希望趁我路过时和你们见面【先与你们彼此交往】，先稍微满足我的心愿，然后由你们给我送行到那里去[[2]](#footnote-2)。**
* 保罗多次受拦阻 (罗1:13如今仍有阻隔)，他在各个地区有尚未完成传福音的（V20-21）工作。罗15:25-26中，保罗提到他要将为耶路撒冷圣徒所筹的钱送到那里。这种责任也延迟了他的行程。
* 保罗希望到西班牙宣教传福音[[3]](#footnote-3) 保罗也希望路过罗马教会, 造就罗马教会

1. **保罗的个人使命是宣教，但他也重视栽培工作**

保罗传完那一带后，他计划到西班牙去

* **V24 …然后由你们给我送行到那里去**。 （原文προπέμπω有协助他的意思）
* 保罗计划希望得到罗马教会的帮助，去另外一个陌生的国家宣教

1. **保罗的事奉是有计划的**

保罗后来带着奉献去耶路撒冷，然后被拘捕，被押送到罗马等候审讯。主耶稣后来差派保罗到罗马，但不是按保罗预备的方式去 (徒23:10-11、27-23-24、28:16-31)

* **赛55:8 耶和华说：“我的意念不是你们的意念，你们的道路也不是我的道路。9 天怎样高过地，我的道路也怎样高过你们的道路，我的意念也怎样高过你们的意念。**
* **V25 不过，我现在为了供应圣徒的事要往耶路撒冷去；26 因为马其顿和亚该亚人乐意捐了一些钱，给耶路撒冷圣徒中的穷人。27 他们是乐意的…**
* 马其顿和亚该亚的教会**乐意的**筹集了奉献，去救济耶路撒冷中贫困的基督徒
* 背景：住在耶路撒冷的基督徒被不信耶稣的犹太人逼迫 （徒8:1），所以情景是更严峻的

**（3）保罗顾念困苦有需要的弟兄姐妹**

* 为什么外邦教会要大老远的去帮助一群他们不认识的犹太人？

**（4）保罗认为信徒应该知恩图报**

* **V27… 而且那也是他们的本分（原文作“债”）[[4]](#footnote-4) 【也算是所欠的债】**
* **问：**外邦人欠犹太人的债是什么意思？ 外邦人欠犹太人的恩情
* **(1)**福音是应许犹太人的列祖亚伯拉罕（11:17） ;**（2）**救主也是从犹太人而出（9:4-5）**(3)**是犹太人把传福音给外邦人。
* **V27 … 因为外族人【外邦人】既然分享了犹太人属灵的好处，就应该供应他们肉身的需要【养身之物供给他们】。**
* 一些信徒很难明白，得了一些属灵福分，然后要去捐钱帮助他们？
* 一些信徒愿意从弟兄身上得属灵的帮助， 却不愿与他们分享物质上的福分
* **Pic** e.g. $1000 元 Vs 人为你迫切祷告5个小时一个星期，哪个重要？
* **（5）**保罗的眼中**属灵的福分是高于财物**
* **林前9:11 我们若把属灵的种子撒在你们中间，就是从你们收割奉养肉身之物，这还算大事吗？**
* **注：**保罗虽然如此对哥林多教会说，但他没有得到哥林多教会财务上的帮助[[5]](#footnote-5) 只接受腓立比教会的帮助。「林后 11:8 我亏负了别的教会，向他们取了工价来给你们效力。9 **我在你们那里缺乏的时候，并没有累著你们一个人**；因我所缺乏的，那从马其顿来的弟兄们都补足了。我向来凡事谨守，後来也必谨守，总不至於累著你们。」
* 腓 4:15 腓立比人哪，你们也知道我初传福音离了马其顿的时候，论到授受的事，**除了你们以外，并没有别的教会供给我**。16 就是我在帖撒罗尼迦，你们也一次两次的打发人供给我的需用。
* **28 等我办好这件事，把这笔款项安全地交了给他们【把这善果[[6]](#footnote-6)向他们交付明白】，我就要路过你们那里到西班牙去。29 我知道我到你们那里去的时候，一定会带着基督丰盛的福分。**
* 如果我们是收信之人，一定非常期待保罗到来。因他能把罗马书的内容讲解的更加清楚
* **基督丰盛的福分：** 保罗要到他们那儿教导他们明白神的道。
* **V30 弟兄们,我靠着我们的主耶稣基督,凭着圣灵的慈爱[[7]](#footnote-7),劝你们和我一同竭力[[8]](#footnote-8)为我向上帝祈祷…**
* 保罗恳请教会的弟兄姐妹**一同竭力**一起祷告[[9]](#footnote-9) “ to strive together with me
* **.（6）保罗相信祷告** （ 他恳请人为他祷告 ）
* **一同竭力”**(他相信集体祷告的功效) [[10]](#footnote-10)
* **保罗祷告三件事：**(1). 救他脱离犹太地不信从的人、(2). 外邦人的捐款能得圣徒的悦纳 、(3).他能照上帝的旨意去罗马服事
* **V31 求上帝救我脱离犹太地不信从的人…**
* 不信的犹太人逼迫保罗 (徒20:22–23; 21:11)，因他带领外邦人归主[[11]](#footnote-11)（徒21:28-29）
* **V31 …使我带到耶路撒冷的捐款，可以得到圣徒的悦纳[[12]](#footnote-12)；**
* 保罗害怕犹太人，不接纳外邦人的捐款，一些犹太人可能觉得外邦人不洁净 (徒10:28)
* **V32 也使我照着上帝的旨意[[13]](#footnote-13)，高高兴兴地到你们那里去[[14]](#footnote-14)，好和你们一同得到安息。**
* 保罗计划去罗马教会，他明白不一定是神所愿意的，所以他不断竭力祷告！
* 保罗恳求大家一同竭力与他祷告，希望神允许他去罗马教会
* **最后**保罗完全顺服主的计划，以囚犯的身份去罗马 （徒23:11、27-23-24、28:16-31）
* **V33 愿赐平安的上帝与你们众人同在。阿们。**

1. In verse 22 we have a virtual repetition of what Paul had said at 1:13. The significant difference is that now he tells the reason why he had been so many times hindered from fulfilling his purpose to go to Rome. This is the force of “wherefore also”. He was hindered by the necessities of fulfilling his ministry in the regions more adjacent. He could not leave until he had fully preached the gospel in the territories in which up to date he had laboured. Murray, J.

   It was on account of his determination to obey God’s call to him that Paul had been unable to go to Rome earlier. Though he had wanted to make the journey, evidently there had always been the demand that he preach in some new area and he could not deny the compulsion to follow God’s leading in such a matter. So Paul says he had often112 been hindered113 from coming to you (cf. 1:13).Morris, L. [↑](#footnote-ref-1)
2. But before he can do that he is taken up with his collection of money from the Gentile churches to assist the poor Christians in Jerusalem. It is clear that he saw this as very important. In the end trouble at Jerusalem led to his arrest, so that when he got to Rome it was as a prisoner making his appeal to Caesar, something very different from what he envisaged.Morris, L.

   verb is προπέμπω, which BAGD define as “*help on one’s journey* with food, money, by arranging for companions, means of travel, etc.”

   He also hopes that the Romans will assist him on his journey. Paul does not explain what this means, but his verb is one which can be used for sending one forward on a journey with a variety of pieces of assistance.122 Some think that Paul was looking for prayers and good wishes only, and this may indeed be the case. But it seems somewhat more likely that he hoped to have Rome as his base for his work in the western regions. Until now Antioch had functioned as his base, but this was too far from places like Spain. It would be a very great help to Paul if the Christians at Rome could see their way clear to acting as his home church, so to speak, while he went forward into unknown territory (in the spiritual sense) in the regions to the west.Morris, L. [↑](#footnote-ref-2)
3. 林前3:6 我栽种了，亚波罗浇灌了，惟有神叫他生长。 [↑](#footnote-ref-3)
4. “Salvation is of the Jews” (John 4:22). Paul had frequently in this epistle reflected on this relationship (cf. 3:2; 4:16, 17; 9:5; 11:17–24). So now he brings this truth to application in the concrete and practical. Gentiles should minister to the Jews in material things. Murray, J.. [↑](#footnote-ref-4)
5. 林前9:12 若别人在你们身上有这权柄，何况我们呢？然而，我们没有用过这权柄，倒凡事忍受，免得基督的福音被阻隔。腓4:15 腓立比人哪，你们也知道我初传福音离了马其顿的时候，论到授受的事，除了你们以外，并没有别的教会供给我。

   【门1:18 他若亏负你，或欠你什麽，都归在我的账上，19 我必偿还。这是我保罗亲笔写的。我并不用对你说，连你自己也是亏欠於我。】 （腓利门的奴仆阿尼西母逃跑，后来信主） [↑](#footnote-ref-5)
6. The contribution is called “this fruit”. It was the fruit of the faith and love of the believers in Macedonia and Achaia and a token of the bond of fellowship existing between these believers and the saints at Jerusalem.Murray, J.. [↑](#footnote-ref-6)
7. As God’s love inspires and validates hope (5:5), so the Spirit’s love should incite to prayer.Murray, J. [↑](#footnote-ref-7)
8. to join me in my struggle.146 There is a very real struggle going on between the forces of good and evil, and a most significant part of that struggle is prayer.Morris, L. (NIV) I urge you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in my struggle by praying to God for me. 和我一同奋斗（吕振中译本） [↑](#footnote-ref-8)
9. It is a means ordained of God for the accomplishment of his gracious designs and is the fruit of faith and expectation.Murray, J. [↑](#footnote-ref-9)
10. But it is characteristic of Paul to solicit the prayers of the saints (cf. 2 Cor. 1:11; Phil. 1:19; Col. 4:3; 1 Thess. 5:25; 2 Thess. 3:1).Murray, J. [↑](#footnote-ref-10)
11. 他们非常反感保罗传外邦人不需守摩西的律法（徒21:27-29） [↑](#footnote-ref-11)
12. so why should not the money be welcomed with enthusiasm and gratitude? But we must bear in mind that the Jerusalem church appears to have been very conservative. That was where the view was most strongly held that Gentile believers must be circumcised and taught to observe the law of Moses. Morris, L. [↑](#footnote-ref-12)
13. There is the prayer that God may bring these requests to pass and therefore that they may be his determinate will unfolded in his providence. (2) There is also the recognition that God is sovereign and that the coming to pass of these events is dependent upon his sovereign will. The apostle in this reflects his resignation to the will and wisdom of God. It was not part of God’s revealed will to Paul that he would go to Rome. Hence the reserve of submissiveness to what God determined his providence for Paul would prove to be.Murray, J. [↑](#footnote-ref-13)
14. He calls for prayer that his service in Jerusalem might be acceptable so that his coming to Rome would be a happy one (with joy immediately follows so that). He looks for refreshment with the Roman Christians. Morris, L. [↑](#footnote-ref-14)