**087 罗16章17至27**

* **16:17 弟兄们，我劝你们要提防那些离间你们、绊倒你们、使你们违反你们所学的教义的人【背乎所学之道的人】。你们也要避开他们[[1]](#footnote-1)，18 因为这样的人不服事我们的主基督，只服事自己的肚腹，用花言巧语欺骗[[2]](#footnote-2)老实人的心[[3]](#footnote-3)。**

**假教师的特征：**

* **V17 ...离间你们...**
* e.g.极端、异端、邪教。往往会影响人离开自己的家庭、教会e.g.他们会说，你千万不要告诉你的牧师。
* **V17 ...绊倒你们、使你们违反你们所学的教义的人【背乎所学之道的人】。**
* 不同的福音，不一样的教义
* e.g.违背教会历代信经（使徒信经、尼西亚信经、加克敦信经） 等等

**假教师的能力：**

* **V18...用花言巧语...**
* 极佳的口才,说人心里爱听的话
* **V18...欺骗老实人的心。**
* 一些老实的弟兄姐妹，对这些人没有防范之心。假教师乔装自己属灵，敬畏主、爱主
* e.g.东方闪电（全能神）、新天地。
* **林后11:13** 这样的人是假使徒，是诡诈的工人，装成基督的使徒。14 这并不希奇，因为撒但自己也装作光明的天使，15 所以，撒但的仆役装成公义的仆役，也不必大惊小怪。他们的结局必按他们所作的而定。
* **V18 因为这样的人不服事我们的主基督，只服事自己的肚腹 ...**（彼后2:3、多1:11、犹1:11）
* 因为他根本不是服事主，他服事的是自己，为自己的肚腹谋利益
* **V19你们的顺服已经名闻各处,所以我为你们高兴。我愿你们在善事上有智慧,在恶事上毫不沾染**
* 保罗这位牧者感到高兴：因他们顺服真理、顺服主 （1:8）
* 保罗希望他们：不沾染恶事（V17假教师），在善事上有智慧
* **V20 赐平安的上帝[[4]](#footnote-4)快要把撒但践踏在你们脚下[[5]](#footnote-5)。愿我们主耶稣的恩惠与你们同在。**
* 保罗倒出教会（我们）最后一定得胜。基督再来之时，上帝会把撒但践踏在我们脚下
* **创3:15...女人的後裔要伤你的头...** （保罗引用了 创3:15）
* 这位後裔是预表耶稣基督、但其实也预表所有在耶稣基督里的人
* **Pic**属于基督的人，被视为是基督的身体，是一体。（罗12:5）
* 许多赐予基督的应许，在基督里的人也承受应许（林后1:20、加3:29、弗3:6）
* e.g.基督得胜，我们也得胜e.g.基督复活，我们也要复活e.g.基督得荣耀，我们将来也得荣耀
* **应许：**上帝会把撒但践踏在我们脚下。
* **V21 我的同工提摩太和我的亲族路求、耶逊和所西巴德[[6]](#footnote-6)都问候你们。22（我──代笔写这封信的德图【德丢】──也在主里问候你们。）23 那接待我也接待全教会的该犹，问候你们。本城的司库【管银库】以拉都和夸图弟兄问候你们。24 （有些抄本MSS [[7]](#footnote-7)有第24节：“愿我们主耶稣基督的恩惠，与你们众人同在。阿们。”）**
* 保在哥林多[[8]](#footnote-8)重要的同工们问候罗马教会
* 以拉都一位是【管银库】。德图【德丢】代笔[[9]](#footnote-9)写这封信。看见教会与教会之间彼此关爱之心
* **V25[[10]](#footnote-10) 上帝能依照我所传的[[11]](#footnote-11)福音和耶稣基督所传的信息，照着他奥秘的启示，坚定你们。26 这奥秘自古以来秘而不宣【永古隐藏不言】，但现在借着众先知所写的，照着永恒的上帝的谕旨，已经向万国显明出来，使他们相信而顺服【信服真道】。27 愿荣耀借着耶稣基督，归给独一全智的上帝，直到永远。阿们。**
* V25-27记载了保罗对神的赞美与颂赞。
* **（第一）保罗赞美神，因神坚固祂的儿女【坚固他们的心】**
* **问：**上帝透过什么来坚固我们？
* **V25上帝能δύναμαι依照我所传的[[12]](#footnote-12)福音和耶稣基督所传的信息[[13]](#footnote-13)，照着他奥秘的启示，坚定你们。**
* **保罗所传的：**
* （1）福音（1:1-4）耶稣是上帝的儿子(神)、也是大卫儿子（人），他从死里复活。
* （2）耶稣基督所传的信息 = 基督的教导
* （3）奥秘的启示 = 隐藏在旧约之中的奥秘
* **V26 这奥秘[[14]](#footnote-14)自古以来秘而不宣【隐藏不言】，但现在借着众先知所写的[[15]](#footnote-15)，照着永恒的上帝的谕旨，已经向万国显明出来[[16]](#footnote-16)，...**
* **问：**这奥秘是什么呢？
* **注：**奥秘不是神秘（难以捉摸），神的谕旨**已经** “向万国显明出来”
* 奥秘是信耶稣的外邦人 与信耶稣的犹太人同为後嗣，同蒙福（参：弗3:6-9）
* **保罗在罗马书中竭力的解释这旧约的奥秘：就是外邦人也如何同样在基督里蒙福**
* **罗1-3、3:21-30、4:9-12、9-10章、11章、15:8-13、15:14-21[[17]](#footnote-17)**
* **V26 ...已经向万国显明出来，使他们相信而顺服【信服真道】。**
* 福音所倒外邦之处，使各个民族、国家、文化，顺服主 (1:5)
* **V27 愿荣耀借着[[18]](#footnote-18)耶稣基督，归给独一全智[[19]](#footnote-19)的上帝，直到永远。阿们。**
* **（第二）保罗赞美神的智慧**
* **注：**荣耀与赞美是借着thru耶稣基督（中保），归给天父上帝
* 11章时[[20]](#footnote-20) 保罗虽不明白神的计划，但他依然赞美神的智慧
* 写完罗马书时，他也同样赞美神的智慧
1. On this interpretation of verse 18 the false teachers could well be Judaizing zealots. These were the apostle’s opponents in many instances and they fit the description, “causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned” Murray, J.. [↑](#footnote-ref-1)
2. In view of verse 20 it is difficult to suppress allusion to the beguiling of the serpent (Gen. 3:1–6; cf. 2 Cor. 11:3; 1 Tim. 2:14). Murray, J. [↑](#footnote-ref-2)
3. 19, 20 Verse 18 begins with “for” and gives a reason for the preceding exhortations. Verse 19 also begins with “for” but the connection is not the same as in verse 18. The apostle is concerned lest believers at Rome should have their minds corrupted from the simplicity that is unto Christ. The high esteem entertained of the maturity and devotion of the church there (cf. 15:14) only intensifies his zeal for the continuance of this fidelity. Murray, J.

“For”57 (which NIV omits) is difficult, for what follows is not obviously a reason for what went before. Perhaps Paul is expressing his confidence in the Romans (“For ‘I have no fear about you’ ”), or the connection may be “This warning is serious for you are widely known and they will be sure to make an attack on you” (cf. Godet). Obedience is an important concept in Romans (see the note on 1:5), Morris, L. [↑](#footnote-ref-3)
4. . Paul speaks of God as The God of peace (as in 15:33), a significant title over against the “divisions” of verse 17. This God of peace, however, is pictured in a warlike activity, that of crushing Satan. We should bear in mind that our English idea of peace, like the Greek from which it is borrowed, is a negative idea, the absence of war. But we must not read our idea of peace back into the Bible.Morris, L.. [↑](#footnote-ref-4)
5. The preceding verses have in view the divisions caused by Satan’s instruments (cf. 2 Cor. 11:12–15). Murray, J.. [↑](#footnote-ref-5)
6. There is a Sopater in Acts 20:4 and given that this is a recognized shortening of Sosipater, and remembering that Paul commonly uses people’s correct names, while Luke tends to use the abbreviated forms, it is not impossible that this is the same man. Morris, L. [↑](#footnote-ref-6)
7. 24. NIV mg. includes words which some MSS have as verse 24 and which are substantially a repetition of part of verse 20 (the differences are that this verse has a fuller description of Christ and it includes the word “all”). In modern critical editions this section is universally rejected. Morris, L.. [↑](#footnote-ref-7)
8. (罗16:23、林前1:14、提后4:20、罗16:1) 以拉都、该犹、非比 都在哥林多 [↑](#footnote-ref-8)
9. Paul’s practice of using an amanuensis is attested in other epistles (1 Cor. 16:21; Gal. 6:11; Col. 4:18; 2 Thess. 3:17.Murray, J. . [↑](#footnote-ref-9)
10. The doxology is found in some MSS at the end of chapter 14, by one at the end of chapter 15, by some at this point, by quite a few both here and at the end of chapter 14 (for details see the Introduction, n. 82†), while some omit it altogether. Some hold that Paul wrote it, and others point out that Paul normally closes a letter with a benediction rather than a doxology.Morris, L. [↑](#footnote-ref-10)
11. the point made by Brevard S. Childs: “The doxology is not a liturgical response of the letter’s recipients to Paul’s words, but a liturgical response of Paul to the subject of his book.Morris, L.. [↑](#footnote-ref-11)
12. 透过 福音、基督所传的信息【新约】；隐藏在旧约奥秘【旧约】 [↑](#footnote-ref-12)
13. When he says “my gospel” (cf. 2:16; 1 Thess. 1:5; 2 Tim. 2:8) he means the gospel that was entrusted to him and which he preached (cf. 1 Cor. 15:1; Gal. 1:11; 2:2, 7; Eph. 3:6; 1 Thess. 2:4; 1 Tim. 1:11). “The preaching of Jesus Christ” could mean the preaching on the part of Christ through the instrumentality of Paul (cf. 15:18). But it is more likely the preaching concerned with Jesus Christ is in view. The gospel is essentially the preaching which has Christ as its subject; Paul preached Christ (cf. 1 Cor. 1:23; 2 Cor. 4:5). Thus the establishing is to be in accordance with the gospel of Jesus Christ whom Paul preached and there is no dissonance between Paul’s gospel and the preaching of Christ. The term “preaching” is not to be understood as referring merely to the act of preaching. It refers to the message preached and so “the preaching of Jesus Christ” is virtually the gospel of which Jesus Christ is the subject. Murray, J. [↑](#footnote-ref-13)
14. （参11:25 μυστήριον ） [↑](#footnote-ref-14)
15. But it seems that Paul is saying that the real meaning of the Old Testament has become apparent only through the coming of Christ, which, of course, is a constant theme of the New Testament writers.Morris, L . [↑](#footnote-ref-15)
16. the mystery has been revealed. The change to the aorist tense is significant; it points to a definite event, the coming of Christ. Morris, L. [↑](#footnote-ref-16)
17. 【罗1-3】 保罗定外邦人与犹太人都是犯了罪。【罗3:21-30】 外邦人与犹太人是一样：神的义,因信耶稣基督加给一切相信的人，并没有分别。【罗4:9-12】 亚伯拉罕做外邦人的父。【罗9-10章】 解释为什么以色列人拒绝不信，而外邦人却相信【罗11章】 解释外邦人（野橄榄）被接上橄榄树上。【罗15:8-13】 外邦人与犹太人拥有同样盼望。【罗15:14-21】 保罗为外邦人作基督耶稣的仆役 [↑](#footnote-ref-17)
18. “Through Jesus Christ” could most suitably be understood as indicating the person through whom glory is ascribed to God and through whom God’s glory is made known and extolled. The meaning would be, “to the only wise God be glory through Jesus Christ for ever”. Murray, J. [↑](#footnote-ref-18)
19. Most translations agree with NIV, to the only wise God, but it is a question whether we should understand it as GNB, “To the only God, who alone is all-wise”.87 However we translate, there is no doubt that Paul thinks of God as the only God and also as the only God who is wise.Morris, L. [↑](#footnote-ref-19)
20. 明白神暂时把犹太人圈在不顺服中，为的是将来要怜悯他们（11:33-36） [↑](#footnote-ref-20)