**086 保罗所在乎看重的 罗16章1至16节**

* **罗马书就快结束（3年）。下一本书可能讲约翰福音与启示录。**
* **问：**在国家隔离阻断措施，你最想念的是什么？
* **Pic** e.g.你想念的是什么？麦丹劳、奶茶、学校、戏院？
* **Pic** e.g.你想念到教堂敬拜神吗？还是你觉得现在网上敬拜更加好？更加方便？
* **问：**可否疫情过后继续网上直播崇拜？不需舟车劳顿、不需早起、节省时间。 会远离神的心意
* **Pic** 保罗的事奉是有如超人般。是我们一生效法的楷模。林前 4:16、11:1、帖后3:9、
* **V1-16** 列出约三十多位的基督徒的姓名，保罗向他们问安。
* 虽然保罗从来没有到过罗马，他所认识的一些基督徒是从罗马来的。
* **罗16:1 我向你们推荐我们的姊妹非比[[1]](#footnote-1)；她是坚革里教会的【女】执事[[2]](#footnote-2)。2 请你们在主里用合乎圣徒身分的态度去接待她。无论她在什么事上有需要，请你们都帮助她；因为她曾经帮助许多人，也帮助了我。3 问候在基督耶稣里与我同工的百基拉[[3]](#footnote-3)和亚居拉；4 他们为了我的性命，置生死于度外，不但我感激他们，连外族的众教会也感激他们。5 也问候他们家里的教会[[4]](#footnote-4)。问候我亲爱的[[5]](#footnote-5)以拜尼妥，他是亚西亚省第一个归入基督的人【初结的果子[[6]](#footnote-6)】。6 问候马利亚，她为你们多多劳苦。7 问候曾经与我一同被囚的亲族安多尼古和犹尼亚[[7]](#footnote-7)；他们在使徒中是有名望的，也比我先在基督里。8 问候在主里我亲爱的暗伯利。9 问候在基督里与我们同工的珥巴努和我亲爱的士达古。10 问候在基督里蒙称许【经过试验】的亚比利。问候亚里斯多博家里的人。11 问候我的亲族希罗天。问候拿其舒家中在主里的人。12 问候在主里劳苦的土非拿和土富撒。问候亲爱的彼息；她在主里多多劳苦。13 问候在主里蒙拣选的鲁孚和他的母亲；她也是我在主里的母亲。14 问候亚逊其都、弗勒干、赫米、百罗巴、赫马，以及和他们在一起的弟兄们。15 问候非罗罗哥和犹利亚，尼利亚与他的姊妹和阿林巴，以及同他们在一起的众圣徒。16 你们要用圣洁的亲嘴彼此问安【你们亲嘴问安，彼此务要圣洁】。基督的众教会都问候你们[[8]](#footnote-8)。**
* **.A) 保罗是一位在乎人的事奉者**
* 我们活在一个孤僻的时代 e.g. 城市生活使我们连邻居的名字都不知道是什么
* 保罗能列出约30位基督徒的姓名，并且记得他们在罗马
* 保罗一生建立约14间教会。 要记得那么多人的名字是非常不容易的
* **Pic问:**我们小教会包括孩子少过60人，你能够列出30个人的名字并知道他们大概住哪里吗？
* 如果你只知道几位，有可能是因你不喜欢参与人、认识人
* 或有可能，你认为认识教会里的弟兄姐妹一点也不重要，因信仰是我一个人的事
* e.g.我家的两个青少都不知道大人们的名字
* a.p.长期直播崇拜不是教会。因教会是圣徒聚集，教会是圣徒的相通。
* 单向直播的方式：无法人与人之间的建立、人与人彼此的造就。
* **希望：**希望我们这小教会，能成为一个大家庭，是我们彼此都能认识对方名字、认识对方。
* 要想好好的事奉主，必须像保罗在乎人、关心人。
* e.g.3年前到国外教会，我们想认识一位牧者。 聚完会后，他与我们打招呼后就忙自己的工作
* e.g.同工就笑我说，我以前也是一摸一样。在关注工作，不喜欢接触人。
* 我本不是一个喜爱接触人，但为了主我明白接触人的重要性。 主也慢慢不断改变我
* 你若是想要更好的服事主，必须先学习在乎人 people oriented
* **.B) 保罗看重同工们的事奉**
* 虽然主的厚恩与能力都在使徒保罗身上，但保罗纪念与看重同工们的付出
* e.g.保罗不是在信中结尾，歌颂自己的事奉。
* **Pic** e.g.金马奖颁奖典礼。保罗写完罗马时巨作后，纪念的是与他一起为主奋斗的同工
* 注：保罗看重姐妹们的事奉 （9位姐妹）
* **背景：**古代中约30位中有9位[[9]](#footnote-9)姐妹是非常惊人的
* **V1 我向你们推荐我们的姊妹非比;她是坚革里教会的执事。2请你们在主里用合乎圣徒身分的态度去接待她。无论她在什么事上有需要,请你们都帮助她;因为她曾经帮助许多人,也帮助了我。**
* διάκονος 执事 [[10]](#footnote-10)(或翻译为仆人或服事者)
* e.g. διάκονος 保罗(林前3:5、弗3:7)、耶稣（罗15:8）
* 她曾经帮助许多人, 也帮助保罗
* 保罗为非比写推荐信，希望罗马教会接待她。
* **V3 问候在基督耶稣里与我同工的百基拉[[11]](#footnote-11)和亚居拉；4 他们为了我的性命，置生死于度外，不但我感激他们，连外族的众教会也感激他们。**
* 这对夫妇，为了保罗置生死于度外
* **注：**保罗经常先提百基拉（女）先，才提起丈夫。[[12]](#footnote-12)
* 有两种可能：百基拉的社会地位比较高 或 她是主要事奉者。
* e.g.秀凤传道与维钧弟兄[[13]](#footnote-13)。在他们极大帮助下建立了恩约教会与永约教会
* **Pic**赵秀风、李维钧、颜庆安、陈学美、吴秀玲、王丽玲、吴思洁、李素萍 two churches
* **V6 问候马利亚[[14]](#footnote-14)，她为你们多多劳苦**
* e.g.在教会中许多其它弟兄姐妹，默默为主，为教会劳苦
* **V7问候曾经与我一同被囚的亲族安多尼古和犹尼亚; 他们在使徒中是有名望的,也比我先在基督里**
* 保罗两位亲族在保罗之前就信主, 与他一起一同为主坐牢 。
* **注：**他们有可能是使徒。
* 圣经中被称为使徒的不只是12使徒e.g. 巴拿巴（徒14:14）还有雅各(加1:19)
* 有可能是教会的使徒messenger[[15]](#footnote-15)（参原文 林后 8:23【提多】; 腓2:25【以巴弗提】）
* 犹尼亚是女使徒: 许多教父e.g.Chrysostom屈梭多模[[16]](#footnote-16)AD347–407,俄利根Origen AD185–254[[17]](#footnote-17)
* 犹尼亚教会的女使徒V7 、非比女执事（仆人） 早期教会姐妹领袖
* **神命弟兄带领教会** (提前2:12、弗5:22、彼前3:5、创2:18)
* **x**林前11:3 …基督是各人的头；男人是女人的头；神是基督的头。
* 但不代表神绝对就不能兴起姐妹 （特例 exceptions）。
* **Pic**女士师先知底波拉（士4:4）领袖先知米利暗（出15:20、弥6:4）先知户勒大（王下22:14）先知亚拿（路2:36）腓利四女儿（徒21:9）犹尼亚女使徒（罗15:7）女仆执事非比（罗16:1）
* **可惜：**今天许多弟兄们软弱，在爱主、爱人的事上软弱
* **V12 问候在主里劳苦的 土非拿和土富撒**[[18]](#footnote-18)**。问候亲爱的彼息；她在主里多多劳苦。**
* 土非拿 与 彼息她在主里多多劳苦
* **V13 问候在主里蒙拣选的鲁孚[[19]](#footnote-19)和他的母亲；她也是我在主里的母亲。**
* 鲁孚弟兄的母亲，有如保罗的母亲一样照顾关心保罗
* **V15 问候非罗罗哥和犹利亚，尼利亚与他的姊妹…**
* 求主兴起我们。希望10-20年后我们能够被神这样的填写
* **V1 …帮助许多人… 3 … 众教会也感激他们。 … 6 …为你们多多劳苦。7… 一同被囚 … 9 …与我们同工 … 10 … 蒙称许【经过试验】…12… 在主里劳苦 … 在主里多多劳苦。**
* 神自己有祂的名单 （启20:12）, 赏赐在主 (林前3:14)
* **.C）保罗有国度的胸怀**
* **注：**罗马教会不是他的教会。
* 不只是关心他所栽种的14所教会。
* 顾念其它教会。因他们都是上帝的国。
* **V16...**基督的众教会都问候你们。 （教会与教会之间彼此的关心）
* **总结：**当我们开始在基督里在乎人，关心人。教会才能被建立起来**困难时刻：**抓住神的应许
* **太 6:31** 所以，不要忧虑说：吃什麽？喝什麽？穿什麽？32 这都是外邦人所求的，你们需用的这一切东西，你们的天父是知道的。33 你们要先求他的国和他的义，这些东西都要加给你们了。34 所以，不要为明天忧虑，因为明天自有明天的忧虑；一天的难处一天当就够了。
1. It seems likely that she was the person entrusted with the task of taking the letter to the Roman church, for a commendation of someone not with the letter normally refers to a future arrival (cf. 1 Cor. 16:10; Col. 4:10).Morris, L. [↑](#footnote-ref-1)
2. She was also a servant of the church6 in Cenchrea. Several translations call her “a deaconess” (as RSV; cf. NEB, “who holds office”). It is not easy to defend that translation, for the word “deaconess”7 is not found until much later. But Paul’s word,8 besides meaning “servant”, is the word for “deacon” (it is the word used, e.g., in Phil. 1:1), and it may well be that Paul is describing Phoebe as a deacon of the church at Cenchrea. Some commentators hold that there would not have been female officebearers as early as Paul’s time and thus argue for the meaning “servant” here. But the social conditions of the time were such that there must have been the need for feminine church workers to assist in such matters as the baptism of women or anything that meant contact with women’s quarters in homes. The form of expression here makes it more likely that an official is meant than the more general term “servant”, though in view of the wide use of the term for the general concept of service this is far from being proved. Phoebe is certainly called a deacon; the question is whether this is an official position or general service.9 She came from Cenchrea, which was the port of Corinth towards the east on the Saronic Gulf (Corinth was on the isthmus between the Gulf of Corinth, with Lechaeum as its port, and the Saronic Gulf). Paul is mentioned as having been there (Acts 18:18).Morris, L. [↑](#footnote-ref-2)
3. Luke favors the name Priscilla, whereas Paul seems always to use Prisca.18 Prisca is mentioned before her husband on four occasions out of six (Acts 18:18, 26; Rom. 16:2; 2 Tim. 4:19; Aquila is first in Acts 18:2; 1 Cor. 16:19), from which some have deduced that she came from a higher social stratum, and others that she was more able than her husband. Morris, L. [↑](#footnote-ref-3)
4. In a city like Rome or Ephesus (cf. 1 Cor. 16:19) there would be more than one such congregation. The fact that the church in the house of Aquila and Prisca is particularly mentioned in this list of greetings shows that it did not comprise the whole church at Rome. Hence there would be other churches and it would be proper to speak of the churches in Rome. Murray, J. [↑](#footnote-ref-4)
5. There could not be any offensive discrimination in calling these “beloved” when others were not. There must have been a particular constraint of affection in these instances which the apostle would assume to be known or readily recognized by others. This can be detected in the case of Epaenetus; he was the firstfruits, that is the first convert, of Asia2 unto Christ. The bond of peculiar affection is apparent. Murray, J. [↑](#footnote-ref-5)
6. Paul’s word means “firstfruit” rather than “first convert”, and we should see in this the thought that “firstfruit” implies later fruit; it carries with it the thought of a greater harvest. Morris, L. [↑](#footnote-ref-6)
7. Next come Andronicus (the name means “man of victory”) and Junias. NIV thus makes the second name that of a man, but this seems unlikely.27 The patristic commentators seem to have taken the word as feminine and understood the pair to be man and wife. Morris, L.

Andronicus and Junia are also outstanding among the apostles,30 which might mean that the apostles held them in high esteem or that they were apostles, and notable apostles at that. The former understanding seems less likely; it “scarcely does justice to the construction in the Greek” (Harrison).31 It is fairly clear from the New Testament that there was a wider circle of apostles than the Twelve, and it would seem that this couple belonged to that wider circle. Some find an argument from this that we should understand the second name as masculine, holding that a woman could not be an apostle, but we should bear in mind Chrysostom’s comment: “Oh! how great is the devotion of this woman, that she should be even counted worthy of the appellation of apostle! Morris, L. [↑](#footnote-ref-7)
8. Paul further sends greetings from All the churches of Christ, an expression not found elsewhere in the New Testament. Paul does not explain which churches are involved, but it is probable that the expression reflects the fact that the delegates from the churches were gathering to take the collection to Jerusalem (Acts 20:3–5). Morris, L.

Finally, this salutation, as F. F. Bruce observes, “is a strong argument for the Roman destination of these greetings. Why should Paul send greetings from all the churches to another church to which he was writing an ordinary letter? But at a time when one very important phase of his ministry was being concluded he might well send greetings from all the churches associated with that phase of his ministry to a church which not only occupied a unique position in the world … but also, in Paul’s intention, was to play an important part at the outset of a new phase of his ministry”.Murray, J. . [↑](#footnote-ref-8)
9. Prisca, Mary, Junia, Tryphena, Tryphosa, Persis, the mother of Rufus, Julia, the sister of Nereus. [↑](#footnote-ref-9)
10. 这里的执事，不是今天教会执事的职分。διάκονος 执事 (原文 是仆人或服事者) [↑](#footnote-ref-10)
11. The Emperor Claudius had died and his decree (Acts 18:2) for this reason or for some other was no longer in effect. Aquila and Prisca were itinerant as the preceding references show and there is no reason why they should not have returned to Rome when the abovementioned restriction had been removed or relaxed.Murray, J. [↑](#footnote-ref-11)
12. Priscilla and Aquila are mentioned by name six times in the New Testament, always together as a couple (Acts 18:2-3, Acts 18-19, Acts 26; Rom 16:3-5; 1Cor 16:19; 2Tim 4:19). They exercised leadership among the fledgling churches and were held in high esteem. Their partnership highlights one model of ministry in the early church (see Rom 16:7; 1Cor 9:5). Paul calls them his “coworkers” in preaching the gospel, praises their willingness to risk their necks to help him (Rom 16:3-4), and twice notes that churches meet in their homes (Rom 16:5; 1Cor 16:19).“Prisca” is a Latin name meaning “venerable”; the diminutive form of her name is “Priscilla.” She may have held a higher social status than her husband Aquila, for her name appears before his four times (Acts 18:18, Acts 18:26; Rom 16:3; 2Tim 4:19), in contrast to the usual custom of leading with the husband’s name. fr www.bibleodyssey.org [↑](#footnote-ref-12)
13. 他们两人十多年来为两间教会所付出的。我知道，神知道。 [↑](#footnote-ref-13)
14. 这位马利亚不是主耶稣的母亲。 [↑](#footnote-ref-14)
15. “Of note among the apostles” may mean that they were apostles themselves. If so then the word “apostles” would be used in a more general sense of messenger (cf. 2 Cor. 8:23; Phil. 2:25). Since, however, the term has usually in Paul the more restricted sense, it is more probable that the sense is that these persons were well known to the apostles and were distinguished for their faith and service. The explanation is ready at hand; they were Christians before Paul and, no doubt, were associated with the circle of apostles in Judea if not in Jerusalem. Murray, J. . [↑](#footnote-ref-15)
16. John Chrysostom (AD 347–407), bishop of Constantinople, wrote a series of homilies that have been preserved. In commenting on Rom 16:7, Chrysostom praised Junia as an outstanding apostle:Greet Andronicus and Junia . . . who are outstanding among the apostles: To be an apostle is something great! But to be outstanding among the apostles—just think what a wonderful song of praise that is! They were outstanding on the basis of their works and virtuous actions. Indeed, how great the wisdom of this woman must have been that she was even deemed worthy of the title of apostle. [↑](#footnote-ref-16)
17. In addition to Origen and Chrysostom, other Greek fathers and commentators unanimously understood Junia to be a female apostle, including Theodoret of Cyrrhus (ca. 393–466); Catena on the Epistle to the Romans 519.32 (fifth century); Oecumenius (sixth century); Chronicon Paschale (seventh century); John of Damascus (ca. 676–749); and Theophylact (1050–1108).Latin fathers from the fourth through the twelfth centuries were likewise unanimous in recognizing that Iounian was a woman who was notable among the apostles [↑](#footnote-ref-17)
18. Tryphaena and Tryphosa are supposed to have been sisters. Persis is also a woman.Murray, J. 土富撒有可能是女的 [↑](#footnote-ref-18)
19. It may be that Rufus is the same person mentioned in Mark 15:21, the son of Simon of Cyrene. Murray, J. [↑](#footnote-ref-19)