042 罗马书 命定得荣耀 罗8章29至30 destined for glory!

* 上帝会使万事互相效力（包括苦难），叫爱神的人得益处 （V28）
* **V29 因为上帝预先知道的人，他就预先命定他们和他儿子的形象一模一样【效法他儿子的模样】，使他的儿子在许多弟兄中作长子 firstborn[[1]](#footnote-1)，**
* 问：上帝为我们安排命运是什么？
* V29... 他就**预先命定他们**和他儿子的形象一模一样【效法他儿子的模样】...
* 意思：我们接受主后，上帝要改变你与我的生命
* 成圣：上帝命定我们，要使我们越来越像我们的兄长主耶稣**[[2]](#footnote-2)** (林后3:18)
* **V29 因为上帝预先知道[[3]](#footnote-3)的人...**
* 上帝所命定的人，是上帝所预知的人
* 问：上帝预先知道[[4]](#footnote-4)的人是谁？
* 预先知道“会相信”的人。“会相信” 的人是一些牧者把亚米念神学读进去 [[5]](#footnote-5)
* 上帝预先知道 יָדַע 的是“人” 而不是事
* 上帝“知道/认识”的人是:
* 神所喜悦、所爱、所拣选的人 (创18:19、出33:17、耶1:5、何13:5、太12:33、林前8:3)[[6]](#footnote-6)
* 耶1:5 我未将你造在腹中，我已晓得 יָדַע 你；你未出母胎，我已分别你为圣…
* 创18:19 我拣选【眷顾】יָדַע 了他，... *（亚伯拉罕）*
* 约10:27我的羊听我的声音，我也 认识γινωσκω 他们 ，他们也跟随我。
* 林前 8:3如果有人爱上帝，这人是上帝所知道 γινωσκω 的。
* 意思：上帝所认识的人，是神所喜悦、所爱、所拣选的人
* 弗1:4 就如创立世界以前，他在基督里拣选了我们，使我们因着爱，在他面前成为圣洁，没有瑕疵。5 他又按着自己旨意所喜悦的，预定我们借着耶稣基督得儿子的名分，
* V30他预先命定的人,又呼召他们;所召来的人,又称他们为义;所称为义的人,又使他们得荣耀。
* 命定、呼召、称为义、得荣耀 （希腊文Indicative Aorist tense 直说语气，**过去**不定时态）
* 英文圣经都翻译成过去式 past tense
* Rom 8:30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.
* 保罗要表达在上帝眼中：命定、呼召、称为义、得荣耀，早已经成定局了！
* 救恩的次序[[7]](#footnote-7)：
* 命定[拣选]、呼召、称为义、[V29成圣：越来越像基督]、得荣耀
* .（1）命定（拣选）predestined
* 神在创世前以前就认识与拣选我们（弗1:4、罗8:30）
* .（2）呼召= 指的是上帝的呼召，是有效的呼召
* e.g.某年某月，圣灵感动你的心，呼召你来接受耶稣基督
* .（3） 称为义 = 因信称义
* 称义= 被上帝宣判赦罪（罗4:5-8）； 被上帝宣判算为义人 （罗4:1-5）
* .（4）【成圣(V29)】称义后上帝要塑造我们越来越像主耶稣[[8]](#footnote-8)
* .（5）得荣耀！[[9]](#footnote-9)
* 上帝的整个计划就是最终要我们得荣耀！
* 我们要像主耶稣一样，永远活着（永生）。（约3:16）
* 我们要像主耶稣一样，完美不再犯罪
* 我们会像主耶稣一样，得不朽、荣耀的身体 （罗8:21-23）
* 我们要与主耶稣一同，继承新天新地 （罗4:13、彼后3:13、启21:1、赛65:17-25）

一些神学家如 John Murray 所列出的救恩次序*ordo salutis*. （不同学者略有不同）

CaR FaR JASPeG

呼召Calling, 重生Regeneration, 信心Faith and 悔改Repentance, 称义Justification, 嗣养Adoption, 成圣Sanctification, 荣耀Glorification.

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| John Murray 所列出的救恩次序 | 使徒保罗所列出的救恩次序 |
| 拣选呼召重生信心与悔改[[10]](#footnote-10)称义嗣养成圣荣耀 | 预先命定呼召---称义--荣耀 |
| 时间次序？？逻辑次序？？神学立场的推理次序？ | 圣经（被启示）的次序 |

在阿民念派Arminian camp的救恩次序中，依次为：

1. 外在呼召
2. 信心/拣选
3. 悔改
4. 重生
5. 称义
6. 成圣坚忍
7. 荣耀
1. The term “firstborn” reflects on the priority and the supremacy of Christ (cf. Col. 1:15, 18; Heb. 1:6; Rev. 1:5).Murray, J. [↑](#footnote-ref-1)
2. The question has been asked, “When Paul describes the purpose of foreordination to be that those whom God foreknew should be conformed to the image of his Son, does he have in mind (a) only the final conformation; that is, only that part of transformation into Christ’s image that will take place at his Return; or is he referring to (b) the entire process of transformation, beginning already when the sinner is brought out of the darkness into the light?” On this point there is a difference of opinion among commentators.

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| Position (a) *Only Final* | Position (b) *Also Present* |
| Greijdanus, Vol. I, p. 390 | Calvin, p. 318 |
| Lenski, p. 561 | Cranfield, Vol. I, p. 432 |
| Murray, Vol. I, p. 319 | Lekkerkerker, Vol. I, p. 354 |
| Ridderbos, p. 196 | Robertson, W. P., IV, p. 377 |

Those who accept Position (a) point out that the context favors this position: verses 11 and 23 refer to the glorious resurrection of the body, and verse 21 to a gloriously renewed universe. These renewals will not take place until the day of Christ’s Return. From this they draw the conclusion that also the conformation to the image of Christ must be interpreted as a great eschatological event that will occur on the day of The Great Consummation.Now if the conformation to the image of God’s Son is limited to the refashioning of our lowly body so that it will have a form like Christ’s glorious body (Phil. 3:21, to which reference is often made in this connection), then the question is immediately settled in favor of Position (a), for that conformation will certainly not take place until then. However, in a context which deals with such matters as calling, justification, and glorification not many interpreters would accept this narrow interpretation of the words “to be conformed to the image of his Son.” It is the spiritual conformation or transformation Paul has in mind here. Once this is granted, the weight of the evidence, I believe, turns sharply in the direction of Position (b) Hendriksen, W., & Kistemaker, S. J. [↑](#footnote-ref-2)
3. Moreover, Paul is describing the saved, and God’s foreknowledge of them is not the same as his foreknowledge of all mankind. Perhaps “chose beforehand” is as good as we can do, viewing this as a reference to election. Morris, L.

As Barrett puts it: “The history and personal make-up of the Church are not due to chance or to arbitrary human choices, but represent the working out of God’s plan.… Our own intentions, like our own virtues, are far too insecure to stand the tests of time and judgement.” He sees it as “the most comfortable of all Christian doctrines, if men will accept it in its biblical form, and not attempt to pry into it with questions which it does not set out to answer. It is … the final statement of the truth that justification, and, in the end, salvation also, are by grace alone, and through faith alone.” Morris, L.

H. Bavinck, “The term prognosis [foreknowledge] reveals the fact that in his purpose according to election the persons are not the objects of God’s ‘bare foreknowledge’ but of his ‘active delight.’ ” Hendriksen, W., & Kistemaker, S. J. [↑](#footnote-ref-3)
4. Many times in Scripture “know” has a pregnant meaning which goes beyond that of mere cognition.55 It is used in a sense practically synonymous with “love”, to set regard upon, to know with peculiar interest, delight, affection, and action (cf. Gen. 18:19; Exod. 2:25; Psalm 1:6; 144:3; Jer. 1:5; Amos 3:2; Hosea 13:5; Matt. 7:23; 1 Cor. 8:3; Gal. 4:9; 2 Tim. 2:19; 1 John 3:1). There is no reason why this import of the word “know” should not be applied to “foreknow” in this passage, as also in 11:2 where it also occurs in the same kind of construction and where the thought of election is patently present (cf. 11:5, 6.) Murray, J. [↑](#footnote-ref-4)
5. The most common is to suppose that what is in view is God’s foresight of faith.53 God foreknew who would believe; he foreknew them as his by faith. On this interpretation predestination is conceived of as conditioned upon this prevision of faith. Frequently, though not necessarily in all instances, this view of foreknowledge is considered to obviate the doctrine of unconditional election, and so dogmatic interest is often apparent in those who espouse it. Murray, J.

On exegetical grounds we shall have to reject the view that “foreknew” refers to the foresight of faith.

It should be observed that the text says “whom he foreknew”; whom is the object of the verb and there is no qualifying addition. This, of itself, shows that, unless there is some other compelling reason, the expression “whom he foreknew” contains within itself the differentiation which is presupposed. If the apostle had in mind some “qualifying adjunct”54 it would have been simple to supply it. Murray, J. [↑](#footnote-ref-5)
6. Although the term “foreknow” is used seldom in the New Testament, it is altogether indefensible to ignore the meaning so frequently given to the word “know” in the usage of Scripture; “foreknow” merely adds the thought of “beforehand” to the word “know”. Many times in Scripture “know” has a pregnant meaning which goes beyond that of mere cognition.55 It is used in a sense practically synonymous with “love”, to set regard upon, to know with peculiar interest, delight, affection, and action (cf. Gen. 18:19; Exod. 2:25; Psalm 1:6; 144:3; Jer. 1:5; Amos 3:2; Hosea 13:5; Matt. 7:23; 1 Cor. 8:3; Gal. 4:9; 2 Tim. 2:19; 1 John 3:1). There is no reason why this import of the word “know” should not be applied to “foreknow” in this passage, as also in 11:2 where it also occurs in the same kind of construction and where the thought of election is patently present (cf. 11:5, 6.)56 When this import is appreciated, then there is no reason for adding any qualifying notion and “whom he foreknew” is seen to contain within itself the differentiating element required. It means “whom he set regard upon” or “whom he knew from eternity with distinguishing affection and delight” and is virtually equivalent to “whom he foreloved”. Murray, J.

圣经使用“知道” יָדַע 或 γινωσκω 意思有时包含“关系” （创4:1、太1:25）

创4:1 亚当和他的妻子夏娃同房 יָדַע ，夏娃就怀孕... 太 1:25 只是在孩子出生以前，并没有与她同房γινωσκω。... [↑](#footnote-ref-6)
7. Thus it is made abundantly evident that there cannot be one element without the others and that the three elements which are temporal flow by way of consequence from the eternal counsel, particularly from predestination because it stands in the closest logical relation to calling as the first in the sequence of temporal events. Murray, J. [↑](#footnote-ref-7)
8. 保罗没有把成圣列在8：30，可能因为8:30 中所有的救恩次序都是唯独神自己的工作，而成圣是神与人一同的工作。 [↑](#footnote-ref-8)
9. In extending encouragement and support to the people of God in their sufferings and adversities, groanings and infirmities, the apostle has reached this triumphant conclusion. He has shown how the present pilgrimage of the people of God falls into its place in that determinate and undefeatable plan of God that is bounded by two foci, the sovereign love of God in his eternal counsel and glorification with Christ in the age to come. It is when they apprehend by faith this panorama that stretches from the love of God before times eternal to the grand finale of the redemptive process that the sufferings of this present time are viewed in their true perspective and are seen, sub specie aeternitatis, to be but the circumstances of pilgrimage to, and preconditions of, a glory to be revealed so great in its weight that the tribulations are not worthy of comparison.Murray, J. [↑](#footnote-ref-9)
10. Conversion (faith and repentance)。Repentance is the opposite side of the coin from faith. 悔改是信心的另一面。 [↑](#footnote-ref-10)