**047 罗马书9章15至18**

* **罗9:15-18**
* **上文**（V2）保罗大大忧愁，心里常常伤痛，因祂的同胞拒绝基督
* 上帝应许要拯救以色列，是不是落了空？
* **V6 当然，这不是说上帝的话落了空，因为出自以色列的，不都是以色列人**
* 不是所有肉身的以色列人都是蒙神应许拣选的
* 第一证据：亚伯拉罕的孩子：以实玛利与以撒 （V7-9）
* 第二证据：以撒与利百加的孩子：以扫与雅各 (V10-12)
* 第三证据：以扫（以东国）与雅阁（以色列国） (V13)
* 第四证据： 上帝对摩西说的话 (V15)
* **罗9:15 因为他对摩西说：“我要怜悯谁，就怜悯谁；我要恩待谁，就恩待谁。”16 这样看来，既不是出于人意，也不是由于人为【不在乎那定意的，也不在乎那奔跑的】，只在于那怜悯人的上帝。**
* 上帝拣选我们不是出于我们自己的意念，也不是靠我们的努力。
* 我们能够相信主耶稣是因为上帝怜悯了我们
* **第五证据：**摩西对比法老（V17-18）
* **V17 经上[[1]](#footnote-1)有话对法老说：“我把你兴起来，是要借着你显出我的大能，并且使我的名传遍全地。”18 这样看来[[2]](#footnote-2)，他愿意怜悯谁就怜悯谁，愿意谁刚硬就使谁刚硬。**
* 保罗V17引用 (出7:3-5、**出9:16\***、出14:4）提醒读者，神兴起法老的目的。

P出埃及记 9:16.其实，**我叫你存立，是特要向你显我的大能，并要使我的名传遍天下**。

* **背景：**上帝要拯救祂的百姓脱离埃及**（上帝预告） 上帝吩咐摩西**
* **出 4:21** 耶和华对摩西说：“你起程回到埃及去的时候，要留意我交在你手里的一切奇事，把它们行在法老面前；我却要使他的心刚硬，他就不让人民离开。
* **（上帝预告）未见法老王之前**
* **出 7:3** **我要使法老心硬，我也要在埃及地加增我的神迹奇事**。4 可是法老不听你们的话，我必下手击打埃及；借着严厉的刑罚把我的军队，我的人民以色列人，从埃及地领出来。5 我向埃及伸手，把以色列人从他们中间领出来的时候，**埃及人就必知道我是耶和华**。”
* 上帝预先让摩西**知道祂的计划**，看见整件事的**结局**,并且知晓神兴起法老并他会心刚硬的目的。
* 上帝的计划掌管之下，**祂容许permission** [[3]](#footnote-3)
* 上帝恩典越过法老，法老就自己刚硬自己的心
* 相容论 compatibilism 与 协同 concurrence

**相容论（Compatibilism）**：主张**人的自由意志与神的主权可以共存。协同（Concurrence）**：指**神的主权与人的行动同时并存。**

* 上帝审判时，埃及人就知道耶和华是上帝
* 后来以色列出埃及时，一些埃及人悔改相信随以色列一同离开 (出12:38)
* **第一次见面：手杖变了蛇 (法老自己刚硬 x1)** staff turned to serpent
* **出7:13** 法老心里刚硬，不肯听他们的话，就像耶和华所说的一样。
* **第一灾：河水变血 (法老自己刚硬 x2)** Water Turned to Blood
* **出7:22** ...法老心里刚硬，不肯听摩西、亚伦，正如耶和华所说的。
* **第二灾：青蛙 (法老自己刚硬 x3)** Frogs
* **出8:15** 法老一见灾祸平息了，就心里刚硬，不肯听他们的话，就像耶和华所说的。
* **第三灾：虱(shi)子[[4]](#footnote-4) (法老自己刚硬 x4)** Gnats or Lice
* **出8:19** 众术士就对法老说：“这是上帝的手指头。”法老却心里刚硬，不肯听摩西和亚伦，就像耶和华所说的。
* **第四灾：苍蝇 (法老自己刚硬 x5)** Flies
* **出8:32** 可是，这一次法老还是心里刚硬，不肯让以色列人离开。
* **第五灾：埃及人牲畜瘟疫** **(法老自己刚硬 x6)** Egyptian Livestock Die
* **出9:7** 法老派人去看，果然看见属于以色列人的牲畜，连一只也没有死去。法老的心还是刚硬，不肯让以色列人离开。
* **Pic首6次**：是法老先自己刚硬自己的心
* **摩西六次呼吁**法老悔改 [[5]](#footnote-5) 但他却拒绝。
* 不能解释成上帝控制法老去犯罪。因上帝不试探任何人（雅1:13）
* 上帝的计划已经意旨不给法老任何恩典。但法老不是傀儡！是法老自愿心肝乐意刚硬自己的心6次He sinned voluntarily and willingly。法老本不属于神而是顺服空中掌权者的首领（弗2:1-3），神没有给他悔改的恩典，所以他必会刚硬自己的心。
* **第六灾：疮灾 (上帝刚硬法老x1)** Boils
* 记载第一次上帝刚硬法老的心
* **出9:12** **耶和华使法老心里刚硬**，他就不肯听摩西和亚伦的话，就像耶和华对摩西所说的。
* 13 耶和华对摩西说：“你要清早起来，站在法老面前，**对他说：**‘耶和华希伯来人的上帝这样说：“让我的人民离开这里，使他们可以事奉我。14 因为这一次我要降下我的一切灾祸，打击你和你的臣仆及人民，**为要使你知道在全地上没有神像我的**。15 如果我现在伸手用瘟疫击打你和你的人民，你就早已从地上消灭了。16 然而我使你存留【存立】，是为了使你看见我的能力，**并且在全地上传讲我的名**。（罗9:17）
* **注：**第六灾结束后，是上帝使法老心里刚硬
* **意思：**上帝不给他任何回头的机会。上帝定意要审判法老，使全地上传讲祂的名[[6]](#footnote-6)
* **第七灾：冰雹** Hail **(法老自己刚硬 x7)**
* **出9:34** 法老看见雨水、冰雹和雷声都止住了，**就更加犯罪，他和他的臣仆都心里刚硬**。
* **（上帝预告）第八灾（蝗虫）前**
* 【出10:1 耶和华对摩西说：「你进去见法老。我使他和他臣仆的心刚硬，为要在他们中间显我这些神迹，2 并要叫你将我向埃及人所做的事，和在他们中间所行的神迹，传於你儿子和你孙子的耳中，好叫你们知道我是耶和华。」】（和合本）
* **第八灾：蝗虫** Locusts **(上帝刚硬法老x2)**
* **出10:20** 但是**耶和华使法老的心刚硬**，以致法老不肯让以色列人离开。
* **第九灾：黑暗三日** Darkness **(上帝刚硬法老x3)**
* **出10:27** **但耶和华使法老心里刚硬**，因此他不愿意让他们离开。
* **第十灾：击杀长子 (上帝刚硬法老x4)**
* **出11:9** 耶和华对摩西说：「**法老必不听你们**，使我的奇事在埃及地多起来。」10 摩西、亚伦在法老面前行了这一切奇事；**耶和华使法老的心刚硬**，不容以色列人出离他的地。
* **注**：第十灾击杀长子后，法老暂时悔改让以色列人离开埃及
* **（上帝预告）过红海前**
* **出14:4** 我要使法老的心刚硬，他要追赶他们，**我便在法老和他全军身上得荣耀**；埃及人就知道我是耶和华。」於是以色列人这样行了。 (note V17 also)
* **法老葬身红海中 (上帝刚硬法老x5)**
* **出14:8** **耶和华使埃及王法老的心刚硬**，法老就追赶以色列人...
* **VV18 这样看来，他愿意怜悯谁就怜悯谁，愿意谁刚硬就使谁刚硬[[7]](#footnote-7)。**
* 从圣经的教导，唯有神能为人换心

**申30:1**「我所陈明在你面前的这一切咒诅都临到你身上；你在耶和华你神追赶你到的万国中必心里追念祝福的话；2 你和你的子孙若尽心尽性归向耶和华你的神，照著我今日一切所吩咐的听从他的话；3 那时，耶和华你的神必怜恤你，救回你这被掳的子民；耶和华你的神要回转过来，从分散你到的万民中将你招聚回来。4 你被赶散的人，就是在天涯的，耶和华你的神也必从那里将你招聚回来。5 耶和华你的神必领你进入你列祖所得的地，使你可以得著；又必善待你，使你的人数比你列祖众多。6 耶**和华你神必将你心里和你後裔心里的污秽除掉God will circumcise your heart，好叫你尽心尽性爱耶和华你的**神，使你可以存活。

**结36:24** 我必从各国收取你们，从列邦聚集你们，引导你们归回本地。25 我必用清水洒在你们身上，你们就洁净了。我要洁净你们，使你们脱离一切的污秽，弃掉一切的偶像。26 我也要赐给你们一个新心，将新灵放在你们里面，**又从你们的肉体中除掉石心，赐给你们肉心**。27 我必将我的灵放在你们里面，使你们顺从我的律例，谨守遵行我的典章。28 你们必住在我所赐给你们列祖之地。你们要作我的子民，我要作你们的神。

**耶 24:7**我必赐给他们一颗认识我的心，知道我就是耶和华；他们要作我的子民，我要亲自作他们的上帝，因为他们必一心归向我

**耶** 9:25 耶和华说：「看哪，日子将到，**我要刑罚一切受过割礼、心却未受割礼的**，26 就是埃及、犹大、以东、亚扪人、摩押人，和一切住在旷野剃周围头发的；因为列国人都没有受割礼，**以色列人心中也没有受割礼**。」

徒 7:51 「你们这硬著颈项、**心与耳未受割礼的人**，常时抗拒圣灵！你们的祖宗怎样，你们也怎样。52 那一个先知不是**你们祖宗**逼迫呢？他们也把预先传说那义者要来的人杀了；如今你们又把那义者卖了，杀了。

1. This is the only time that Paul mentions Pharaoh. His quotation differs in some respects from LXX. For this very purpose71 makes it clear that God’s plan was being advanced through what Pharaoh was doing. Indeed, God says I raised you up, where the divine activity is stressed rather more than in the usual LXX text.72 The meaning here appears to be to raise to one’s place in history,73 though some prefer the thought that he was preserved (through the plagues?), raised from sickness, or spared from being killed for his sins. None of these fits the context or the meaning of the verb as well as the first-mentioned view. Paul is speaking not just of Pharaoh’s survival, but of his whole place in history (cf. Cranfield).Morris, L. [↑](#footnote-ref-1)
2. We must bear in mind that this is an occasional writing and that Paul is dealing with a specific Jewish type of opposition. We must not think that he is giving us his full mind on the question. But what is relevant for those contemplating the bearing of the situation of Israel on the truth of justification by faith is that God does what he wills.76 He wills to have mercy, and it is this on which the emphasis falls. Mercy is the keyword throughout this discussion.Morris, L. [↑](#footnote-ref-2)
3. As Calvin has sharply point out before even if it is permission it is within the will and decree of God [↑](#footnote-ref-3)
4. It is impossible to determine what particular troublesome insect pest of Egypt is meant by the 3rd plague, whether body-lice or mosquitoes or sandflies or ticks or fleas (kinnim, "gnats" (Ex 8:16)). Those who have experience of these pests in Egypt are quite ready to accept any of them as adequate for the plague. Lice seem rather to be ruled out, unless different kinds of lice were sent, as there is no one kind that torments both man and beas [↑](#footnote-ref-4)
5. But Paul also says, he hardens whom he wants to harden. This statement is a difficult one for modern readers. Let us notice first that neither here nor anywhere else is God said to harden anyone who had not first hardened himself. We must bear in mind that, while God is repeatedly said to have hardened Pharaoh (Exod. 9:12; 10:1, 20, 27; 11:10; 14:8; there are also prophecies that he will do this [Exod. 4:21; 7:3]), it is also true that Pharaoh is repeatedly said to have hardened himself (Exod. 7:13, 14, 22; 8:15, 19, 32; 9:7, 34, 35; I have included here some passives of the form “Pharaoh’s heart was hardened” on the ground that they come at the end of one or other of the plagues and represent Pharaoh’s reaction to what God has done; cf. also Exod. 13:15). God’s hardening follows on what Pharaoh himself did. His hardening always presupposes sin and is always part of the punishment of sin. God could kill the sinner immediately when he sinned, but he usually does not. But he shuts him up to the effect of his sin, so that the person who hardens himself is condemned to live as a hardened person. God does not harden people who do not go astray first (cf. Jas. 1:13). This is a much bigger question than that of Pharaoh. God is in all of life. The sinner could not do any sin unless God permitted it (and what God permits Scripture often says that he does, as in 2 Sam. 12:11; 16:10; 1 Kings 11:23; Ps. 105:25; Isa. 63:17). And somehow even the sins of those who vigorously oppose God are seen in the end to be part of the way God’s plan works out. RSV seems to be right in translating Psalm 76:10 as “Surely the wrath of men shall praise thee”—even that which is opposed to God in some way serves his purpose. An interesting example is seen in David’s census. Looked at in one way, it is God punishing the king’s sin (2 Sam. 24:1); looked at in another, it is Satan at work (1 Chron. 21:1). God uses the evil to bring about his purpose. So the hardening of Pharaoh, whether we look at it from God’s standpoint or that of Pharaoh, resulted in a display of power and in God’s name being widely proclaimed. But the fact that God works through it does not make the hardening any the less Pharaoh’s act. Morris, L. [↑](#footnote-ref-5)
6. That God’s name was thus published abroad in all the earth is abundantly verified and this signal manifestation of his power is the theme of Scripture elsewhere (cf. Exod. 15:13–16; Josh. 2:9, 10; 9:9; Psalms 78:12, 13; 105:26–38; 106:9–11; 136:10–15).Murray, J. [↑](#footnote-ref-6)
7. What then is this hardening? The harshness of the term could be relieved by the view that God is said to do what he permitted. God allowed Pharaoh to harden his own heart but the action of hardening was Pharaoh’s own. Analogy could be appealed to in support of such an interpretation (cf. 2 Sam. 12:11; 16:10; Psalm 105:25). As Hodge says, “from these and similar passages, it is evident that it is a familiar scriptural usage, to ascribe to God effects which he allows in his wisdom to come to pass”.35

There can be no question but Pharaoh hardened his own heart. Although the instances are comparatively few in which the activity of Pharaoh is expressly mentioned (cf. 7:13; 8:32(28); 9:34), yet they are sufficient. But, preponderantly, the terms are to the effect that the Lord hardened Pharaoh’s heart (cf. Exod. 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10; 14:4, 8). The term used by Paul is the same term as occurs in each of these latter instances in the Greek Old Testament.36 With this sustained emphasis on the Lord’s action it would not be proper to dismiss the interpretation that God did harden Pharaoh’s heart unless there were compelling biblical grounds to the contrary. A contextual consideration and the teaching of Paul earlier in this epistle constrain the conclusion that God’s action is in view. The text is concerned with the sovereignly determinative will and action of God. This is patent in connection with his mercy: “he hath mercy on whom he will”. The determinative will comes to effect in the act of having mercy. These same emphases must be carried over to the hardening: “whom he will he hardeneth”. The parallel must be maintained; determinative will comes to effect in the act of hardening. Furthermore, Paul had prepared us for such a conception by his teaching in 1:24, 26, 28 where he deals with judicial abandonment to lust, to the passions of dishonour, and to a reprobate mind (cf. comments on these verses). Thus a positive infliction on God’s part is the only interpretation that fits the various considerations. The hardening, it should be remembered, is of a judicial character. It presupposes ill-desert and, in the case of Pharaoh, particularly the ill-desert of his self-hardening. Hardening may never be abstracted from the guilt of which it is the wages. It might appear that the judicial character of hardening interferes with the sovereign will of God upon which the accent falls in this text. It would be sufficient to say that this cannot be the case in the counsel with which the apostle is dealing. It is impossible to suppress or tone down the sovereign determination of God’s will any more than in the first part of the verse, as noted earlier. But it should also be observed that the sin and ill-desert presupposed in hardening is also presupposed in the exercise of mercy. Both parts of this verse rest upon the premise of ill-desert. Indeed, the whole argument of the apostle in this section in refutation of the objection that there is unrighteousness with God (vs. 14) is conducted on the premise that salvation is not constrained by the dictates of justice, that it proceeds entirely from the exercise of sovereign mercy, that God has mercy on whomsoever he wills. The differentiation, therefore, overtly expressed in verse 18, is altogether of God’s sovereign will and determination. In reference to the judicial act of hardening the sovereignty consists in the fact that all, because of the sin and ill-desert presupposed in mercy as well as in final judgment, deserve to be hardened and that irretrievably. Sovereignty pure and simple is the only reason for the differentiation by which some are consigned to hardening while others equally ill-deserving are made the vessels of mercy. There is thus no escape from sovereignty in the will to harden or in the action which brings this will to effect. Hence Paul can say without any more reserve than in the case of mercy, “whom he will he hardeneth”. Murray, J. [↑](#footnote-ref-7)