**050 罗马书9章30至33**

* **V30既是这样，我们还有什么可说的呢？[[1]](#footnote-1)那不追求义的外族人[[2]](#footnote-2)却得了义，就是因信而得的义[[3]](#footnote-3)。**
* 我们外邦人从来也没有追求被上帝称为义,却得到了义。不追求的反而得到呢,是因为上帝的恩典临到我们
* 接下来，保罗让我们看见犹太人是如何自己跌倒（人的责任）

相容论（Compatibilism）主张上帝对万事万物拥有绝对的主权，同时也强调人有道德责任。相容论认为，神的预定（即祂命定万事）与人的意志（即人能够做出真实的选择）是可以并存的。这一观点既不同于严格的决定论（Hard Determinism，否认自由意志），也不同于自由意志论（Libertarian Free Will，否认神的预定）。在改革宗神学中，相容论被用来解释人的决定，包括信仰行为与犯罪行为，是自愿且具有道德意义的，但同时又是在神永恒的预旨（弗1:11）中所命定的。

* **V31 但以色列人追求律法的义（原文作✓“义的律法”）[[4]](#footnote-4)...** (KJV) But Israel, which followed after the law of righteousness
* 两个翻译都可以。不过按原文翻译比较是**义的律法** νόμον δικαιοσύνης
* 被掳归回后的犹太人，非常看重律法。e.g.不再拜偶像、谨守安息日e.g.如不能去超过10公里、守节期等等
* 他们追求律法，因他们以为能靠律法在上帝前称义 (参考 路10:25-28、18:18-27)
* e.g.注重圣洁到一个地步，都不愿与罪人吃饭 (参考 太9:11、11:19、路15:2)
* 他们清楚看见别人的问题与罪，却不看不见自己的问题与罪
* **路 18:11** 法利赛人站着，祷告给自己听，这样说：‘上帝啊，**我感谢你，我不像别人，勒索、不义、奸淫，也不像这个税吏**。12 我一个礼拜禁食两次，我的一切收入都奉献十分之一。
* e.g.律法师以为他真的能够做到爱神、爱人如己（路10:25-29）
* e.g.当主耶稣告诉犹太人他们是罪的奴隶时，大多数都拒绝主耶稣（约8:31-48）
* 在主耶稣时代，反而是一些道德上污秽的犹太人信主！
* **太21:31...**耶稣对他们说:“我实在告诉你们：税吏和娼妓比你们先进上帝的国。（你们=犹太人）
* **V31 ...却达不到律法的要求【得不著律法的义】。[[5]](#footnote-5)** (ESV)did not succeed in reaching that law
* **问：**为什么达不到律法的要求？
* **V32 这是什么缘故呢？因为他们不凭信心，只靠行为[[6]](#footnote-6)。...**
* 我们没有一个人能达到律法的要求
* **加3:10 凡是靠行律法称义的，都在咒诅之下...**
* 靠律法称义的，只有一个结局就是被律法定罪 (罗3:20、5:20、7:8)
* 任何加上行律法或行为来称义，就是不信福音 (V32-33)
* **注：**律法的最主要用意是见证指向基督！(约1:45、罗3:21、10:4、加3:24、来10:1)
* **V32...他们绊倒在那绊脚石上，33正如经上所记：“看哪，我在锡安放了一块绊脚石，是绊倒人的磐石...**
* 引自 LXX 赛8:14-15。 预言以色列的犹太人跌倒。

赛 8:13 但要尊万军之耶和华为圣，以他为你们所当怕的，所当畏惧的。14 他必作为圣所，却向以色列两家作绊脚的石头，跌人的磐石；向耶路撒冷的居民作为圈套和网罗。15 许多人必在其上绊脚跌倒，而且跌碎，并陷入网罗，被缠住。」

* 旧约一直预言有块石头是犹太人会拒绝的 （诗118:22）这块石头会使到不信的犹太人跌倒 （赛8:14-15）。这块石头对信的人来说，是救恩与盼望 （赛28:16）
* 这石头预表的是基督 （太21:42、可12:10-11、路20:17-18、徒4:11、**彼前2:4-8**）[[7]](#footnote-7)
* **V33 ...；信靠他的人，必不致失望【羞愧】shame。”**
* 引自 LXX 赛28:16

赛28:16 所以，主耶和华如此说：看哪，我在锡安放一块石头作为根基，是试验过的石头，是稳固根基，宝贵的房角石；信靠的人必不著急。

**LXX. 16**Because of this, *this* is what ⌊the Lord God⌋ says:[[8]](#footnote-8)c “Look, I am casting into the foundations of Zion[[9]](#footnote-9)d a precious choice stone, a valuable cornerstone into its foundations, and the one who trusts will certainly not be disgraced.[[10]](#footnote-10)

1. 何西阿书与以赛亚书的背景是以色列百姓因拜偶像被上帝遗弃。被遗弃的以色列人“不是上帝的子民”后来主却恩待成了上帝的子民,“不是蒙爱”后来却蒙上帝爱，成为上帝儿子 (罗9:26-27）外邦人也同样本不是上帝的子民也不蒙爱，如今因着上帝拣选的恩典因基督成为上帝儿子。Cransfield have quite similar view for the construction of the question: Rom 9:30 What shall we say, then? [↑](#footnote-ref-1)
2. When Gentiles are said not to follow righteousness, there is allusion to the fact that they were outside the pale of special revelation and had been abandoned to their own ways (cf. 1:18–32; Acts 14:16; 17:30). But thought is focused on what is central to the theme of this epistle in the earlier chapters and again in Chapter 10, namely, that they did not seek after the righteousness of justification. It is not that they were destitute of all moral interest (cf. 2:12–15) but that the matter of justification and of the righteousness securing it was not their pursuit. On the other hand, Israel unto whom the oracles of God had been committed did pursue this righteousness. We may not tone down this statement. As possessors of special revelation, epitomized in the Abrahamic covenant, the matter of righteousness with God unto justification was focal in their interest; it was central in their religion. It is this contrast that points up the tragedy of the sequel. Gentiles attained to this righteousness and Israel failed to arrive there. Murray, J. [↑](#footnote-ref-2)
3. The discussion of righteousness and faith shows that he is still concerned with his great topic of justification by faith; he has not completed it and then gone on to the Jewish problem.Morris, L. [↑](#footnote-ref-3)
4. 31. But is adversative; Paul sets Israel over against Gentile believers as they pursued a law of righteousness. The verb conveys the idea of earnest effort, which was, of course, characteristic of many Jews. Neither noun has the article, which puts some stress on the quality in each case. Law is sometimes understood as “a rule of life which would produce righteousness”. Morris, L.

   This should not be taken as referring to the righteousness of the law, that of works. “Law” in this case is similar to its use in 3:27b; 7:21, 23; 8:2 and means principle or rule or order. Israel is represented as pursuing that order or institution which was concerned with justification. But Israel came short of gaining the righteousness to which that institution bore witness；Murray, J. [↑](#footnote-ref-4)
5. What one expects after v. 30 is: Ἰσραὴλ δὲ διώκων δικαιοσύνην εἰς δικαιοσύνην οὐκ ἔφθασεν. Had Paul written that, his meaning would be clear. But, instead of the expected double δικαιοσύνην, he has written νόμον δικαιοσύνης and νόμον (with δικαιοσύνης no doubt to be understood). In such a situation it is important that we should try to resist both the temptation to rewrite Paul’s sentence for him3 and also the temptation to treat Greek grammar as though it were a waxen nose that can be pulled into any shape one pleases. **The rendering of JB, ‘looking for a righteousness derived from law’, for instance, should surely be rejected as an example of surrender to the latter temptation**.4 Had Paul meant this, what reason could he have had for not using either δικαιοσύνην νόμου or (on the analogy of δικαιοσύνην … τὴν ἐκ πίστεως which he had just used in v. 30) δικαιοσύνην τὴν ἐκ νόμου (cf. 10:5)? Moreover, any interpretation which assumes that by νόμον δικαιοσύνης in v. 31 Paul intended to indicate something which the Jews were wrong to aim at, falls foul of v. 32; for v. 32 **implies that it was not the object of their pursuit which was wrong but the way in which they had pursued it** (had they pursued it ἐκ πίστεως instead of ὡς ἐξ ἔργων, they would have been doing what was required). Why then did Paul introduce the word νόμος at this point? Surely because he wanted to bring out the truth that Israel had been given the law to aid it in its quest for righteousness before God.1 **The law is the law of righteousness because it was intended and designed to show the people of Israel how they could be righteous before God, to show them that the way to this righteousness is—faith**.2 In the law which they were pursuing so zealously they had that which was all the time pointing out the way to the possession of a status of righteousness in God’s sight. It was important for Paul’s argument that he should at this point make it as clear as possible that the disobedient majority of Israel had not just been seeking in a general way after righteousness before God, but had actually been pursuing specifically that very thing which was indeed the way appointed for them to lead them to that righteousness. The majority of Jews have zealously pursued the law of God which had been given to them to bring them to a status of righteousness in God’s sight: their tragedy is that, though they have pursued God’s law, and still are pursuing it, with so much zeal, they have somehow failed altogether really to come to grips with it, failed altogether to grasp its real meaning and to render it true obedience.Cranfield, C. E. B [↑](#footnote-ref-5)
6. Paul is again affirming the impossibility of salvation other than by justification by faith. Righteousness is by faith, but the Jews did not come in faith. They sought the right goal indeed, though they did it in the wrong way: “but as of works” where “as” is important. Paul does not say that righteousness could be attained in this way, but only that the Jews thought so and therefore acted “as” though it could. Morris, L. [↑](#footnote-ref-6)
7. Characteristically Paul rounds off this section of his argument with a quotation from Scripture, this time one in which he combines words from Isaiah 28:16 with some from Isaiah 8:14. The former passage has the stone motif, but there it is “a precious cornerstone for a sure foundation”. This Paul replaces with words from the latter passage about the stumbling stone. He could have used the original words, for Christ is the sure foundation on which Israel might well have built. But at this point he is more concerned to bring out Israel’s stumbling, so he concentrates on the words that make this clear. Israel failed to recognize the “stone” God laid in Zion,146 and she bears responsibility accordingly. The stone motif is found in a number of Old Testament passages **(Gen. 49:24; Ps. 118:22; Isa. 8:14; 28:16; Dan. 2:34–35, 44–45)** and is taken up in the New (Matt. 21:42; Luke 20:17–18; Acts 4:11; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:4–8). It does not always have the same significance, but the New Testament writers see Christ as the stone. The 1 Peter passage combines the two Isaiah passages as Paul does here (it adds Ps. 118:22) Morris, L. [↑](#footnote-ref-7)
8. c Literally “the Lord Lord” [↑](#footnote-ref-8)
9. d Gk. *Siōn* [↑](#footnote-ref-9)
10. Brannan, R., Penner, K. M., Loken, I., Aubrey, M., & Hoogendyk, I., eds. (2012). [*The Lexham English Septuagint*](https://ref.ly/logosres/lelxx?ref=BibleLXX2.Is28.15&off=224&ctx=+will+be+protected.%E2%80%9D~+16%C2%A0Because+of+this%2c) (Is 28:15–16). Lexham Press. [↑](#footnote-ref-10)