**051 罗马书 10章1至4**

* **上文：**以色列人跌倒是因为他们不凭信心，只凭着行为追求律法上的义
* 9:32-33 他们拒绝相信主耶稣，所以跌在这磐石上。
* **V1 弟兄们，我心里切切盼望的，并且为以色列人向上帝祈求的，是要他们得救。**
* 保罗讲述自己族人跌倒时（9:2）是大大忧愁，心里常常伤痛
* 保罗虽然相信神的主权预定拣选，但他同时也相信他需要尽责为族人不断向上帝祈求
* 极端e.g.一些接受预定拣选，认为祷告了也没有用。
* 极端e.g.一些迫切代祷为人求救恩，但却不接受上帝预定拣选。
* **V2 我可以为他们作证，他们对上帝有热心，但不是按着真见识；**
* 有一种宗教上的热心，但不是按着真见识。热心与敬虔是须被真理引导的
* 保罗知道犹太人对上帝有热心，因他以前与他们一样[[1]](#footnote-1) 认为信信基督就是异端，他为了上帝，逼迫杀害基督徒
* **徒26:9** 从前，我也认为应该多方敌对拿撒勒人耶稣的名。10 后来就在耶路撒冷这样作了。我得到了众祭司长授权，把许多圣徒关在监里，并且他们被杀的时候，我也表示同意。11 我在各会堂里多次用刑强迫他们说亵渎的话；我非常愤恨他们，甚至追到国外的城巿去迫害他们。
* **V3 他们既然不明白上帝的义，而又企图建立自己的义，就不服上帝的义了。**
* **注：**（上文 罗9:30-10:4）上帝的义 相对立 自己的义[[2]](#footnote-2)
* 不是凭信依靠上帝的义，就是凭着行为建立自己的义。而后者是不信神，拒绝上帝的义。
* **犹太人不明白上帝的义**，因为他们不信圣经

约翰福音 5:46.你们如果信摩西，也必信我，因为他书上有指着我写的话。47.你们若不信他的书，怎能信我的话呢？

路加福音 16:31.亚伯拉罕说：『若不听从摩西和先知的话，就是有一个从死里复活的，他们也是不听劝。』」

使徒行传 7:51.「你们这硬着颈项、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。

* 犹太人不信圣经，拒绝自己是罪人，是罪的奴仆(约8:31-41)
* 他们不明白，不是因为圣经没有记载。（眼睛被蒙蔽 林后4:4）
* **耶23:5 “看哪！日子快到（这是耶和华的宣告），我必给大卫兴起一个公义的苗裔；他必执政为王，行事有智慧，在地上施行公正和公义。6 在他执政的日子，犹大必得救，以色列也必安然居住。人要称他的名字为‘耶和华我们的义’。”**
* 那要来的公义的苗裔，耶稣基督 = 上帝是我们的义
* 拒绝主耶稣就是拒绝 ‘耶和华我们的义’
* **太5:20 我告诉你们，你们的义若不胜过经学家和法利赛人的义，就必不能进天国。**
* 经文外表上好像是说，我们的行为要胜过法利赛人。但法利赛人努力追求律法，竭力遵行，却还是无法进天国。进入天国的是那些接受相信的妓女与税吏 (马太福音 21:31-32)
* 透过使徒们书信解释福音。才明白其实主耶稣已否定了人能靠自己在神面前称义！
* 为一能算为义进入天国，是唯独透过相信主耶稣，来得到上帝的义
* **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**。32约翰来到你们那里，指示你们行义路，你们不信他；**税吏和娼妓却信了他**。你们看见了之后，还是没有改变心意去信他。
* **加 2:16** 既然知道人称义**不是靠行律法**，而是**因信耶稣基督**，我们也就信了基督耶稣，使我们因信基督称义，不是靠行律法；因为没有人能靠行律法称义。
* **腓 3:9** 并且得以在他里面，不是有自己因律法而得的义，**而是有因信基督而得的义，就是基于信心，从上帝而来的义**，
* **V4 因为律法的终极[[3]](#footnote-3)【总结】就是基督，使所有信的人**[[4]](#footnote-4)**都得着义。**
* 原文 τέλος 与所有英文翻译 end 同样拥有3种可能的意思（最终应验、终极目标、最后终止）[[5]](#footnote-5)
* 教会的历史中拥有3种不同解释：
* 这3种解释都是符合圣经整体教导。
* **（1）τέλος 【总结】** **最后应验 End fulfilment [[6]](#footnote-6)of the law （加尔文Calvin[[7]](#footnote-7)）**
* 和合本翻译τέλος =【总结】
* 律法的终极应验final fulfilment就是基督。(路24:44)
* 基督成全、完成、应验律法.
* **（2）τέλος** （**终极目标）End Goals of the Law (路德Luther[[8]](#footnote-8)，Cransfield[[9]](#footnote-9) Hendriksen[[10]](#footnote-10))**
* 新译本翻译τέλος = 终极[[11]](#footnote-11)
* **Pic** e.g.赛跑中的终极目标final goal.
* 律法的终极目标goal是把罪人，带人到基督那里 (加 3:24)
* **（3）τέλος（终止）End termination of the law (Murray[[12]](#footnote-12)；Morris[[13]](#footnote-13)；Hodge[[14]](#footnote-14) ;Moo [[15]](#footnote-15); Stott)**
* **Pic** e.g.赛跑中跑到终点结束 (end is the termination of race)
* 停止靠律法或行为来称义[[16]](#footnote-16)
* 停止靠律法来称义，**只给信的人**[[17]](#footnote-17)

1. (腓3:6) [↑](#footnote-ref-1)
2. Thus again Paul institutes the antithesis between a God-righteousness and a human righteousness, a righteousness with divine properties in contrast with that derived from human character and works.Murray, J. [↑](#footnote-ref-2)
3. In the history of the exegesis of this verse support has generally been distributed between three main possible interpretations of τέλος: (i) fulfilment; (ii) goal; (iii) termination. The Fathers seem generally to have tended toward a combination of (i) and (ii) Cranfield, C. E. B. [↑](#footnote-ref-3)
4. goal can be for all but terminate only for those who believe [↑](#footnote-ref-4)
5. Moo and ffBruce accepts a combination of goal and termination. [↑](#footnote-ref-5)
6. In the history of the exegesis of this verse support has generally been distributed between three main possible interpretations of τέλος: (i) fulfilment; (ii) goal; (iii) termination. The Fathers seem generally to have tended toward a combination of (i) and (ii) Cranfield, C. E. B. [↑](#footnote-ref-6)
7. The word completion, seems not to me unsuitable in this place; and Erasmus has rendered it perfection: but as the other reading is almost universally approved, and is not inappropriate, readers, for my part, may retain it. ..... We have then here a remarkable passage, which proves that the law in all its parts had a reference to Christ; and hence no one can rightly understand it, who does not continually level

   at this mark. Calvin on Romans 10:4 [↑](#footnote-ref-7)
8. Luther, referring to Paul’s use of Deut 30 in this chapter, says: ‘It is as if he wanted to give us an impressive proof of the fact that the whole Scripture, if one contemplates it inwardly, deals everywhere with Christ, even though in so far as it is a sign and a shadow, it may outwardly sound differently. This is why he says: “Christ is the end of the law” (Rom. 10:4); in other words: every word in the Bible points to Christ. Cranfield, C. E. B. [↑](#footnote-ref-8)
9. So we conclude that τέλος should be understood in sense (ii): Christ is the goal, the aim, the intention, the real meaning and substance of the law—apart from Him it cannot be properly understood at all. Cranfield, C. E. B..

   (cransfield oppose the option that telos refers to termination ) But, in view of such passages as 7:12, 14a; 8:4; 13:8–10, and of the categorical statement in 3:31, and also of the fact that Paul again and again appeals to the Pentateuch in support of his arguments (specially suggestive is the fact that he does so in vv. 6–10 of this chapter), we regard (iii) [termination] and also all attempted combinations of (iii) with (i)[fufillment] and/or (ii)[goal] as altogether improbable. (It is, of course, true that there are a number of passages in the Pauline epistles which are often understood to mean that the law has been abolished by Christ, and if this view of them could be shown to be likely, it would indeed lend support to the choice of interpretation (iii) here; but we are convinced that there is no statement in any of Paul’s epistles which, rightly understood, implies that Christ has abolished the law.Cranfield, C. E. B. [↑](#footnote-ref-9)
10. Since verse 4 refers to Christ, as the law’s goal, in the sense explained, it would seem to be logical, in the present case, to refer to Christ also in the next verse. Hendriksen, W., & Kistemaker, S. J. [↑](#footnote-ref-10)
11. Lower context (10:6-8)where law of Moses used to point to righteousness by faith [↑](#footnote-ref-11)
12. Though the word “end” can express aim or purpose, preponderantly, and particularly in Paul, it means termination, denoting a terminal point (cf. Matt. 10:22; 24:6, 14; Mark 3:26; Luke 1:33; John 13:1; Rom. 6:21; 1 Cor. 1:8; 15:24; 2 Cor. 1:13; 3:13; 11:15; Phil. 3:19; Heb. 6:11; 7:3; 1 Pet. 4:7).Murray, J. [↑](#footnote-ref-12)
13. It is true that Christ is the fulfilment of the law. It is true that Christ is the goal of the law. But here Paul is saying that Christ is the end of the law... But here Paul is saying rather that Christ is the end to law as a way of attaining righteousness. This does not mean the abolishing of the law, for Paul claims that he is establishing it (3:31), and he claims value for it (e.g., 7:7).Morris, L. [↑](#footnote-ref-13)
14. Christ has abolished the law, ἵνα δικαιωθῇ πᾶς ὁ πιστεύων ἐπʼ αὐτῷ, in in order that every believer may attain righteousness, which is unattainable by the law. The law is abolished by Christ, not as a rule of life, but as a covenant prescribing the condition of life. The way in which this idea is arrived at, however, may be variously explained. 1. The preposition (εἰς) rendered for, may be rendered as to, as it relates to. ‘Christ is the end of the law, as it relates to righteousness.’ 2. It may be understood of the effect or result, and be resolved into the verbal construction with that, or so that; ‘Christ is the end, &c., that righteousness is to every believer; or so that every believer is justified.’ 3. It may point out the end or object. ‘Christ has abolished the law in order that every one that believes, &c.’ The last is the correct explanation. The Jews, then, did not submit to the righteousness of God, that is, to the righteousness which he had provided, for they did not submit to Christ, who is the end of the law. He has abolished the law, in order that every one that believes may be justified.Hodge, C. [↑](#footnote-ref-14)
15. Likewise, we suggest, Paul is implying that Christ is the “end” of the law (he brings its era to a close) and its “goal” (he is what the law anticipated and pointed toward). The English word “end” perfectly captures this nuance; but, if it is thought that it implies too temporal a meaning, we might also use the words “culmination,” “consummation,” or “climax.” Moo, D. J. [↑](#footnote-ref-15)
16. Cease relying on the law for justification [↑](#footnote-ref-16)
17. It needs to be noted immediately, however, that a qualification is added: “to every one that believeth”. This qualification implies that only for the believer is Christ the end of the law for righteousness. Murray, J. [↑](#footnote-ref-17)