**053 罗马书10章11至15**

* **上文：**口里认耶稣为主，心里信上帝使他从死人中复活，就必得救
* **罗10:11 经上说:“所有信靠他的人[[1]](#footnote-1)，必不致失望【羞愧】[[2]](#footnote-2)。”**
* 保罗应用 **赛28:16** LXX（保罗重复 罗9:33信靠他的人必不至於羞愧）
* **是否冲突？ 太7:21** “不是每一个对我说：‘主啊，主啊！’的人，都能进入天国，唯有遵行我天父旨意的人，才能进去。[[3]](#footnote-3)
* **V12 其实并不分[[4]](#footnote-4)犹太人和希腊人【希利尼人】，因为大家同有一位主；他厚待**[[5]](#footnote-5)**所有求告他的人，13 因为“凡求告主名的，都必得救。”**
* 引用：**珥2:32[[6]](#footnote-6)** . .求告**耶和华**的名的，都必得救...
* 主耶稣就是耶和华（第二位格）。旧约中许多耶和华的经文都被使徒们应用在主耶稣身上
* 救恩是**不分**犹太人与外邦人 no differences or distinction
* V12**“厚待”** [[7]](#footnote-7) 指的是救恩层面
* **V14**[[8]](#footnote-8)然而,人[[9]](#footnote-9)还没有信他,怎能求告他呢？没有听见他,怎能信他呢？没有人传扬,怎能听见呢[[10]](#footnote-10)？
* 人想要救恩，就必须有人传福音给他。威廉·克理William Carey 1793 到印度传福音。当时教会董事告诉他，若上帝要他们得救，不需要你。
* **V15 如果没有蒙差遣[[11]](#footnote-11)，怎能传扬呢？如经上所记：“那些传美事【报福音】报喜讯的人，他们的脚踪多么美！”[[12]](#footnote-12)**
* 保罗引用 赛52:7[[13]](#footnote-13)
* 早期教会主赐 使徒与新约先知[[14]](#footnote-14)、传福音的[[15]](#footnote-15)、一同传福音(弗4:11)[[16]](#footnote-16)
* **V15 如果没有蒙差遣，怎能传扬呢？...**
* **见证：**非洲西部一名宣教士的见证[[17]](#footnote-17)。一名患上象皮肿Elephantiasis的非洲人爱人的灵魂**。**他每天忍痛步行去告诉人，上帝爱他们，差遣祂的儿子耶稣来拯救人。过了几个月后，他告诉宣教士他已到过附近所有村庄传福音。他知道经过森林3公里有一个村庄，。因他的脚病，所有人劝他不可以去**。**有一天他鼓起勇气步行去。抵达时已是下午，脚受伤、流血、肿胀。他却不顾及伤口，告诉全村的人，耶稣为我们的罪钉死在十字架。回程时，夜晚经过恐怖的森林。他回到自己的村庄，找他的宣教士（医生）。他的脚严重受伤，几乎昏迷。宣教士（医生），为他流血的脚搽药时，流下眼泪想起主所说的：**他们的脚踪多么美！**
1. The word everyone is not found in the Hebrew or LXX, and it seems that Paul has inserted it. But we may fairly say that he is doing no more than bringing out a truth that is implicit in the original.Morris, L. [↑](#footnote-ref-1)
2. 保罗所使用的时七十士希腊文译本：“所有信靠他的人，必不致失望【不至於羞愧】” 赛28:16 所以主耶和华这样说：“看哪！我在锡安放置一块石头，是试验过的石头，是稳固的基石，宝贵的房角石；信靠的人，必不着急。 [↑](#footnote-ref-2)
3. 经文是指那些假冒伪善、作恶的（V23）假先知(V15-20) 他们口称主啊、主啊，奉主名讲道（V22）。传假道、作恶败坏的（V16-20、23） [↑](#footnote-ref-3)
4. Rom 10:12 For there is no distinction between Jew and Greek

there is no distinction between Jew and Greek, is emphasized by Paul again and again, it must have been very difficult for Jews to believe this. What? Did Paul really mean to say that they, the highly privileged descendants of Abraham, were in God’s eyes not any better than Greeks or Gentiles?

Even today are there not many church members who endorse the theory that the Jews, as a people, are still the objects of God’s special delight and that a glorious future is in store for them? Note how, in many books written by authors who cling to this opinion, the truth expressed here in 10:12 is touched on very lightly, is passed over very quickly. Nevertheless, so thoroughly convinced was Paul of its importance that he dwelt on it, at least mentioned it, again and again. Let the reader see this for himself by carefully examining the following passages: Rom. 1:16; 2:11; 3:10–18, 22–24: 3:29, 30; 4:9–12; 5:18, 19; 9:24; 10:12; 11:32; and elsewhere in Paul’s epistles: 1 Cor. 7:19; Gal. 3:9, 29; 5:6; 6:15; Eph. 2:14–18; Col. 3:11.Hendriksen, W., & Kistemaker, S. J. [↑](#footnote-ref-4)
5. This Lord has the riches to bring blessing to all; the Jew need not fear that there will not be enough to go around. Morris, L.. [↑](#footnote-ref-5)
6. The apostles sees Joel 2:28-32prophecy fulfilled at Pentecost Acts2:16-21. Here Paul also quoted and see it being fulfilled in Christ. [↑](#footnote-ref-6)
7. But not only is God infinitely rich, he is also intensely desirous to bestow his riches on his creatures. He is rich in revealing to them his kindness, patience, glory, and mercy (Rom. 2:4; 9:23; Eph. 2:7). He is, in fact, generous beyond the capacity of human words to express. See such a precious passage as John 1:16, according to which one manifestation of divine grace or favor is hardly gone when another one arrives, like the waves of the ocean which follow one another in close succession as they dash against the shore. Truly “He giveth and giveth and giveth again.”Hendriksen, W., & Kistemaker. [↑](#footnote-ref-7)
8. There is division of opinion as to whether we should take verses 14–15 with the preceding or the following, and great names can be cited for either view. Both make sense, but on the whole it seems best to tie in closely the verses which speak so forcefully of the preaching with the attitude of the Jews who rejected the preaching.Morris, L. [↑](#footnote-ref-8)
9. Paul does not define his they. Obviously this is a term with wide application and may be seen as equivalent to “all people”. But the apostle may have the Jews especially in view. Morris, L. [↑](#footnote-ref-9)
10. The point is that Christ is present in the preachers; to hear them is to hear him (cf. Luke 10:16), and people ought to believe when they hear him. Morris, L.

A striking feature of this clause is that Christ is represented as being heard in the gospel when proclaimed by the sent messengers. The implication is that Christ speaks in the gospel proclamation. It is in this light that what precedes and what follows must be understood.Murray, J.

One commentator on Romans, E. F. Scott, remarks, “This passage might seem to be only a digression, but it is central to the whole Epistle. More plainly than anywhere else Paul here discloses his purpose in writing as he does to the Roman church. He is coming to Rome in order to make it his starting-point for a new mission, and he needs the co-operation of the Christians in the capital. Boice, J. M . [↑](#footnote-ref-10)
11. His verb properly denotes the action of a herald, someone who was given a message and told to proclaim it. The notion of a higher authority is implicit in the concept: a self-appointed herald is a contradiction in terms.59 Paul is saying that the preaching of the Christian message is impossible without the divine commission. A herald can have nothing to say unless it be given him. The gospel is derivative. It does not originate with preachers, and the other side of that coin is that nobody can operate as a preacher in the sense in which Paul is using the term here unless God has sent him. The words also point to a certain confidence. Paul is sure that those who proclaimed the gospel did so because God had sent them. Morris, L.

Those who preach are Christ’s spokesmen and only the person upon whom he has laid his hand may act in that capacity. But if the emphasis falls on the necessity of Christ’s commission, we may not overlook the privilege and joy involved in being sent. It is the sanctity belonging to the commission that enhances its dignity when possessed. This is the force of the quotation which the apostle appends, derived from Isaiah 52:7 but an abridgement of the same and expressing its central feature. Murray, J.. [↑](#footnote-ref-11)
12. His verb properly denotes the action of a herald, someone who was given a message and told to proclaim it.Morris, L. [↑](#footnote-ref-12)
13. the prophet describes the exuberance with which the exiles welcome the news of their imminent release from captivity. This news was regarded by them as being very wonderful not just because they could now return to their homeland but also, and probably especially, because for them it meant that God’s favor was still resting on them, and that not this or that earthly power but God—their own God—was still reigning.Hendriksen, W., & Kistemaker, S. J.

52:7. The focus is still on Judah’s response, instead of the deliverance itself. Rather than depicting the battle, the image is of messengers running from the scene of battle across the hills to Zion with the good news that God reigns. They prefigure the evangelists who will announce the gospel of Jesus Christ (Rom. 10:15; Eph. 6:15). The Lord’s victory ushers in redemption and peace for His people because their God (rather than the idols) has been shown to reign.The Reformation Study Bible [↑](#footnote-ref-13)
14. 例如：先知西拉 （弗4:11、3:5、徒15:32、15:40) [↑](#footnote-ref-14)
15. 例如：腓利 （弗4:11、徒21:8） [↑](#footnote-ref-15)
16. 保罗写罗马书给罗马教会，是希望透过他们的帮助去西班牙传福音（罗15:24、28） [↑](#footnote-ref-16)
17. The Elephantiasis Convert：Donald Grey Barnhouse, one of my predecessors at Tenth Presbyterian Church in Philadelphia, heard a story from a missionary in western Africa that is a moving illustration of what I have been writing. awn out to another Christian believer Boice, J. M. Footnote 4(Donald Grey Barnhouse, “Epistle to the Romans,” part 62, “Romans 10:14–19” (Philadelphia: The Bible Study Hour, 1956), pp. 7–10. [↑](#footnote-ref-17)