**054 罗马书10章16至21**

* **V16 但并不是所有的人都顺从福音[[1]](#footnote-1)，因为以赛亚说：“主啊[[2]](#footnote-2)，我们所传的，有谁信呢？”[[3]](#footnote-3)**
* 保罗要指出福音已经传给了以色列人，但他们却拒绝 (徒13:46、18:5-6、28:25-28)
* **Pic背景：**对使徒们传福音受的逼害大多来自犹太人[[4]](#footnote-4)
* 保罗引用 赛53:1 （主前700年）证明先知早已经预言以色列会拒绝福音
* **背景：**主前约700年，赛53章预言基督到来。
* **赛53:1** **谁会相信我们所传的？**耶和华的膀臂向谁显露呢？2 他在耶和华面前如嫩芽生长起来，像根出于干旱之地；他没有佳形，也没有威仪，好叫我们仰慕他；他也没有美貌，使我们被他吸引。3 **他被藐视，被人拒绝**，是个多受痛苦，熟悉病患的人。他像个被人掩面不看的人一样；他被藐视，我们也不重视他。4 原来他担当了我们的病患，背负了我们的痛苦；我们却以为他受责打，被上帝击打和苦待了。5 然而他是为了我们的过犯被刺透，为了我们的罪孽被压伤；...
* 主耶稣引用以赛亚主的预言，证明犹太人必会拒绝福音 （太13:14-15 参 赛6:9-10；约12:37-41、参 赛53:1、赛6:9-10）
* 无论以赛亚时代，或主耶稣时代、或保罗时代。以色列人都拒绝相信
* a.p.以色列虽熟读圣经，却不信圣经预言他们必不信主道，他们必拒绝基督。
* **V17 可见信心是从所听的道来的，所听的道是借着基督的话来的[[5]](#footnote-5)。**
* **保罗要告诉教会：**信心是接受主的道（福音）信心是那些听从相信（福音）来的
* 因犹太人口称信主，却拒绝相信福音
* **V18 但是我要说[[6]](#footnote-6)，他们没有听见吗？他们的确听见了[[7]](#footnote-7)，如经上所记：“他们的声音传遍全地，他们的言语传到地极。”**
* 引用：诗篇19:4[[8]](#footnote-8)
* 福音所到之处都是先传给犹太人，后外邦人（**传到地极）**（徒1:8、13:46、18:5-6）
* **V19** 我再说：以色列人真的不明白吗[[9]](#footnote-9)？首先，摩西说[[10]](#footnote-10)：“我要使你们对那不是子民的生嫉妒【愤恨】，对那无知的民族起忿怒。**”**
* 保罗指出犹太人没有借口，说他们不明白。
* 旧约圣经一直在讲述以色列人会拒绝基督，并后来外邦人归主
* 引用 摩西证明 LXX 申32:21
* **申32:** **19 耶和华看见他的儿女惹动他，就厌恶他们，20 说：我要向他们掩面，看他们的结局如何。他们本是极乖僻的族类，心中无诚实的儿女。21 [[11]](#footnote-11) 他们以不是神的神激动了我的愤恨，以虚无之物惹动了我的怒气；我也以不是子民的人激动他们的愤恨，以愚昧的国民惹动他们的怒气。**
* 神透过摩西责备以色列为极乖僻的族类，心中无诚实的儿女。
* 摩西早已预言，福音有一天会临到我们外邦人（**不是子民的人）**
* 主早已透过先知们宣告使用我们外邦人，让以色列人嫉妒愤恨
* e.g.早期教会大量外邦人信福音，惹到犹太人非常妒忌愤怒。(徒13:45、17:5)
* **V20 后来，以赛亚也放胆地说：“没有寻找我的，我让他们找到；没有求问我的，我向他们显现。”**
* 以赛亚 65:1 -2 证明[[12]](#footnote-12)

赛65:1素来没有访问我的，现在求问我；没有寻找我的，我叫他们遇见；没有称为我名下的，我对他们说：我在这里！我在这里！2 我整天伸手招呼那悖逆的百姓；他们随自己的意念行不善之道。

* 没有寻求主的人，却后来认识主，反而是拥有圣经的犹太人（悖逆的百姓）跌倒
* **V21 论到以色列人，他却说：“我整天向那悖逆顶嘴的子民伸开双手【伸手招呼】**[[13]](#footnote-13)。**”**
* 他们是上帝约中的子民，因上帝与他们列祖立约 （罗9:4）
* 他们不信神，是**悖逆顶嘴**的子民。他们刚硬自己的心，悖逆的拒绝
* 上帝整天向他们伸开双手[[14]](#footnote-14) 可怕的是他们听见，却最终还是不信。

1. But (contrary to what might have been expected)63 not all the Israelites accepted the good news. NIV makes Paul a little more definite with the Israelites; the apostle simply says “all”. Some take this to mean the Gentiles while others think it refers to both Jews and Gentiles. The language is broad enough to include both, but the thrust of the argument is such that we should see a reference to the Jews. Morris, L.

   At verse 16 the apostle returns to that subject which permeates this section of the epistle, the unbelief of Israel. “But they did not all obey the gospel”. Murray, J. [↑](#footnote-ref-1)
2. Lord is not in the Hebrew, but it is in LXX. Morris, L. [↑](#footnote-ref-2)
3. In this chapter the apostle is dealing with the failure of Israel. His analysis begins with the indictment that their zeal was not according to knowledge, that they were ignorant of God’s righteousness and did not subject themselves to it. He continues this accusation by noting that they did not give obedience to the gospel. But the climax is reached in verse 21 when Israel is characterized as a disobedient and gainsaying people. The apostle demonstrates the inexcusableness of Israel and does so by appeal to their own Scriptures. They had heard the gospel. They knew beforehand the design of God respecting the call of the Gentiles. They had been forewarned of the very situation that existed in Paul’s day and with which he is concerned in this part of the epistle. Verse 21 brings us to the terminus of the condemnation. We may well ask: what then? Is this the terminus of God’s lovingkindness to Israel? Is verse 21 the last word? The answer to these questions chapter 11 provides.Murray, J.. [↑](#footnote-ref-3)
4. (徒14:2、14:19、13:45-50、17:5、17:13、18:12、21:27-30) [↑](#footnote-ref-4)
5. . It is the word in the sense used in verse 8, but the special interest now is to show that this word is that which Christ speaks (cf. John 3:34; 5:47; 6:63, 68; 12:47, 48; 17:8; Acts 5:20; Eph. 5:26; 6:17; 1 Pet. 1:25).Murray, J.

   Whether we take this to mean “the word about Christ” or “the word from Christ”, it locates the content of the preaching in what God has given, not in what the preacher has thought up.Morris, L. [↑](#footnote-ref-5)
6. The effect is to rule out entirely the possibility that “they did not hear” Morris, L. [↑](#footnote-ref-6)
7. **Verse18: It might appear from verse 17 that hearing produces faith or at least that hearing is used in the sense of hearkening. The present verse obviates this misapprehension**. “ Murray, J. [↑](#footnote-ref-7)
8. But since he has the exact words of Psalm 19:4,this is very improbable; he is surely invoking the authority of Scripture for the point he is making. This Psalm deals with nature, with the heavens declaring the glory of God and the skies his handiwork, with day and night playing their part. In all the earth God is revealed in the processes of nature. **The second line in parallelism repeats the essential thought of the first.**75 “The ends of the world”76 means that the message has penetrated to the remotest part of the inhabited earth. This raises questions. Does Paul really mean that every person in all the earth had heard the gospel? Or even every Jew? The answer in either case can scarcely be “Yes”. In this very letter Paul is envisaging a missionary trip to Spain which implies that there were people there who had not heard the gospel. His meaning is rather what Bruce calls “representative universalism”; the gospel had been widely enough preached for it to be said that representatives of Judaism throughout the known world had heard it (for this way of speaking cf. Col. 1:5–6, 23). Those who did not respond to the gospel “had at any rate as a body had the opportunities of hearing it” (SH). Morris, L.

   It has raised a difficulty that the psalmist here speaks of the works of creation and providence and not of special revelation. Was this due to a lapse of memory or to intentional artifice? 21 It is not necessary to resort to either supposition. We should remember that this psalm deals with general revelation (vss. 1–6) and with special revelation (vss. 7–14). In the esteem of the psalmist and in the teaching of Scripture throughout these two areas of revelation are complementary. This is Paul’s own conception (cf. Acts 17:24–31). Since the gospel proclamation is now to all without distinction, **it is proper to see the parallel between the universality of general revelation and the universalism of the gospel**. The former is the pattern now followed in the sounding forth of the gospel to the uttermost parts of the earth. The application which Paul makes of Psalm 19:4 can thus be seen to be eloquent not only of this parallel but also of that which is implicit in the parallel, namely, the widespread diffusion of the gospel of grace. Its sound goes out to all the earth and its words to the end of the world. It cannot then be objected that Israel did not hear. Murray, J.

   **保罗从新约应验的角度来看诗篇19时，他明白特殊启示（神的话）福音，也会像自然启示一样传遍天下见证上帝。** [↑](#footnote-ref-8)
9. 19–21 At the beginning of verse 19 the same form of expression is used as in verse 18, the only difference being that Israel is now specified and the word “hear” is changed to “know”: “But I say, Did Israel not know?”. As verse 18 is concerned with the question whether or not Israel heard, so verse 19 is concerned with the question whether or not Israel knew. The answer to the first was that Israel did hear; so to the second it is that Israel did know.22 The only question is: what did Israel know? The answer is indicated in the quotations which follow (Deut. 32:21; Isa. 65:1, 2) Murray, J. [↑](#footnote-ref-9)
10. This word from the Song of Moses appears in a context in which Israel is being upbraided for unfaithfulness and perversity. This context corresponds to the situation with which Paul is dealing. The meaning of the quotation, particularly as interpreted and applied by the apostle, is that Israel would be provoked to jealousy and anger because another nation which had not enjoyed God’s covenant favour as Israel had would become the recipient of the favour which Israel had despised. This implies the extension of gospel privilege to all peoples, the particular truth emphasized in verse 18. But the distinctive feature of verse 19 is not the universal diffusion of the gospel; it is the provocation of Israel as the by-product of this diffusion. Strangers and aliens will become partakers of covenant favour and blessing. This, therefore, is what Israel knew; they had been apprized and forewarned of the outcome, that the kingdom of God would be taken from them and given to a nation bringing forth its fruit. All the more forceful as proof of this knowledge is the appeal to the word of Moses.23 Nothing could have more cogency for Israel than the testimony of Moses. Murray, J. [↑](#footnote-ref-10)
11. 注：申30:1 (预言以色列被掳)，申30:2-5(预言以色列归回)申30:6（预言神为他们的心行割礼“心里的污秽除掉”使他们爱神，申30:11-15 这道离你甚近 （参 罗10:5-8） [↑](#footnote-ref-11)
12. For some reason Paul reverses the order of the lines. In the quotation the words are from God, who speaks of being found by people who had not looked for him.85 The parallel statement refers to his becoming visible.86 The Gentiles did not consciously look for God as the Jews did. But in the end they found him, because he revealed himself to people of faith. It is a mark of God’s sovereignty, on which Paul is insisting throughout this whole argument. Morris, L. [↑](#footnote-ref-12)
13. Paul has made some strong statements about predestination in earlier passages such as chapter 9. In this chapter he has insisted on Israel’s responsibility. This does not cancel out what has been said previously. As Käsemann says, “The predestinarian statements in ch. 9 are not revoked in our entire chapter. They are unflinchingly adopted in the appeal to Scripture” (p. 297). If we are to understand what Paul is saying in Romans we must hold both truths at the same time, no matter how hard we find it to reconcile them to one another.Morris, L. [↑](#footnote-ref-13)
14. 为什么上帝整天向他们伸开双手，却又不赐他们恩典重生他们，使他们悔改信主？为什么又不拣选他们呢？ 保罗在罗马书9章也已经处理，指着是上帝的主权。上帝主权的恩典是我们无法明白的奥秘。 [↑](#footnote-ref-14)