**055 罗马书11章1至10节**

* **罗11:1-10**
* **上文**: 以色列人听见主的福音（罗10:15参赛52:7）却拒绝相信
* **上文:** 旧约先知们预言犹太人会拒绝相信（罗10:16 参赛53:1、罗10:19 参申32:21、罗10:20-21参赛65:1-2）
* 阅读上文时，会自然的以为主弃绝了所有全部的以色列人，所以保罗接下来回应[[1]](#footnote-1)：
* **V1那么我要说，难道上帝丢弃了他的子民吗？绝对没有！因为我自己也是以色列人，是亚伯拉罕的后裔，属于便雅悯支派的。2 上帝并没有丢弃他预先知道προγινώσκω的子民。...**
* 上帝没有丢弃全部的以色列人 上帝并没有丢弃祂所预先知道προγινώσκω的子民
* **问：**预先知道的子民是谁呢？
* 从创立世界以前，按著神自己意旨所喜悦在基督里拣选了的人（罗8:28、弗1:4-5）
* 在亚伯拉罕肉身的后裔中，有一些是**上帝预先知道προγινώσκω的子民**eg保罗
* **Pic** 历史中的拣选（肉身的以色列人） vs 在永恒中拣选 （真以色列人）[[2]](#footnote-2)
* 上帝没有丢弃祂**预先知道的子民**，就是在创立世界以前在永恒中拣选的犹太人（弗1:4-5）[[3]](#footnote-3)
* **V2 上帝并没有丢弃他预先知道的子民。难道你们不知道在经上以利亚的话是怎样说的吗？他向上帝控诉以色列人：3 “主啊，他们杀了你的众先知，拆毁了你的祭坛，只剩下我一个人，他们还在寻索我的性命。”4 但上帝怎样回答他呢？”我为自己留下了七千人，是没有向巴力屈膝的。” [[4]](#footnote-4)**
* **背景：**以利亚时的旧约教会是黑暗的。以利亚1人对抗巴力先知450位、亚舍拉先知400位，整个教会（以色列）拒绝先知、敬拜偶像。**以利亚错误假设,只剩下他一人**
* 以利亚向上帝控诉以色列人杀害先知，敬拜偶像。V2
* e.g.圣经与历史证明，外在有型的教会经常偏离福音，不信福音。 e.g.加拉太教会离弃福音，希伯来书的教会也是如此。(加1:6、来2:3、3:12)
* **V5 因此，现在也是这样，按着恩典的拣选，还有剩下的余数。**
* 在以利亚的时代是如此，**现在**（保罗的时代）**也是这样！**
* 在保罗时代，上帝也留下余数。保罗明白他能够信主，是因上帝恩典的拣选，不是因为他的行为。因为保罗原本，是杀害基督徒的犹太人
* **徒22:6 “约在正午，当我走近大马士革的时候，忽然有大光从天上向我四面照射，7 我仆倒在地上，听见有声音对我说：‘扫罗，扫罗，你为什么迫害我？’8 我回答：‘主啊，你是谁？’他说：‘我就是你所迫害的拿撒勒人耶稣。’9 跟我在一起的人，只看见那光，却听不清楚那位对我说话的声音。**
* 注意：唯有蒙拣选的保罗一人明白那异象，其余随同保罗的人却都不明白。
* 上文：**V5...按着恩典的拣选，还有剩下的余数。**
* **V6 既然是靠着恩典，就不再是由于行为了；不然的话，恩典就不再是恩典了。[[5]](#footnote-5)**
* 行为 对立 恩典。行为就不是恩典。
* 拣选乃是出于恩典，若拣选是出于行为，恩典就不再是恩典
* 原则上否定了亚米念神学所提出的“按行为拣选，基于神预见人的行为”的观点。
* **V7 那又怎么样呢？以色列人恳切寻找的，他们没有得到，**[[6]](#footnote-6) **蒙拣选的人倒得着了[[7]](#footnote-7)。**
* 以色列人寻求义，希望得救恩，却最后得不到。
* 因为犹太人不是凭信心求，而是靠律法行为来建立自己的义 罗9:30-32
* 唯有蒙上帝拣选**余数**的人，得到上帝的义
* 蒙拣选**余数**的人，后来信了耶稣，得到上帝的义 (罗10:4) e.g.保罗
* **V7 ...其余的人都成了顽固的【顽梗不化】[[8]](#footnote-8)，8 正如经上所记：“上帝给了他们麻木的灵【昏迷的心】，有眼睛却看不见，有耳朵却听不到，直到今日[[9]](#footnote-9)。”**
* **引：LXX** 赛29:10

赛29:9 你们等候惊奇吧！你们宴乐昏迷吧！他们醉了，却非因酒；他们东倒西歪，却非因浓酒。10 **因为耶和华将沉睡的灵浇灌你们，封闭你们的眼**，蒙盖你们的头。你们的眼就是先知；你们的头就是先见。11 所有的默示，你们看如封住的书卷，人将这书卷交给识字的，说：「请念吧！」他说：「我不能念，因为是封住了。」12 又将这书卷交给不识字的人，说：「请念吧！」他说：「我不识字。」13 主说：**因为这百姓亲近我，用嘴唇尊敬我，心却远离我**；他们敬畏我，不过是领受人的吩咐。 （V13 参考 太15:7-9）

* 其余没有蒙拣选的人= 上帝的恩典越过他们。他们原本在罪中顽固的，便继续顽固【顽梗不化】
* eg 肝硬化 （越来越硬）eg 死了的尸体，只会越来越腐烂
* 因他们是悖逆顶嘴的百姓（罗10:21），主审判他们！使他们眼睛看不见，耳朵听不见[[10]](#footnote-10)[[11]](#footnote-11)
* eg以色列有如法老一样，【顽梗不化】
* 圣经一再强调，悔改信主的心是主所赐：
* **提后 2:25** 用温柔劝戒那抵挡的人；**或者神给他们悔改的心**，可以明白真道
* **ap** 圣经辅导时，需明白人能悔改是主所赐
* **人拒绝主是因为自己的罪 vs 人能悔改是因恩典的拣选**
* **V9 大卫也说：“**愿他们的筵席成为他们的网罗、陷阱[[12]](#footnote-12)【机槛】、绊脚石和报应；10 愿他们的眼睛昏暗，不能看见；愿他们的背脊常常弯曲。”[[13]](#footnote-13) [[14]](#footnote-14)
* 大卫的诗 69:21-23 ，这诗预表基督

诗篇 69:21 他们拿苦胆给我当食物(太27:34)；我渴了，他们拿醋给我喝（约19:28-29）。22 愿他们的筵席在他们面前变为网罗，在他们平安的时候变为机槛。23 愿他们的眼睛昏蒙，不得看见；愿你使他们的腰常常战抖(罗11:9-10)。24 求你将你的恼恨倒在他们身上，叫你的烈怒追上他们。25 愿他们的住处变为荒场；愿他们的帐棚无人居住(徒1:20)。

* 大卫诅咒这些悖逆上帝的以色列人，祈祷主审判报应他们
* **保罗应用大卫的诗来证明，**以色列跌倒是罪有应得（因他们的恶行）
* eg以利亚、大卫、基督、保罗，都被自己的同胞以色列人加害
* **问：**上帝是否放弃所有全部的以色列人？[[15]](#footnote-15) 绝对没有！(V1) 神并没有弃绝他预先所知道的百姓。
1. Then2 carries on the argument, but there is uncertainty about the connection. Some think that Paul is looking back to the reprobation of the Jews in chapter 9 (Shedd), others that it follows on 9:6 (CGT), still others that it follows on 10:14–21 (Barrett) or on 10:21 (Hendriksen). Probably Paul is not attaching it closely to any particular point in his argument, but what he is about to say is the consequence of what he has already said. In the light of his argument he asks, Did God reject his people?3 a suggestion that he immediately repudiates with the vigorous By no means! Morris, L.

Now the question is whether the apostasy of Israel means God’s rejection of them. It is not, however, in these terms that the question is asked. It is asked in a way that points up the gravity of the issue and anticipates what the answer must be: “did God cast off his people?” The answer, as repeatedly in this epistle (cf 3:4, 6, 31; 6:2, 15; 7:7, 13; 9:14), is the most emphatic negative available。Murray, J [↑](#footnote-ref-1)
2. 唯有在永恒中被拣选的会信靠主，其余的会离弃主。就有如以利亚的时代与保罗的时代一样。 [↑](#footnote-ref-2)
3. 约6: 36 只是我对你们说过，你们已经看见我，还是不信。37 **凡父所赐给我的人必到我这里来；到我这里来的**，我总不丢弃他。

约约6:39 差我来者的意思就是：**他所赐给我的**，叫我一个也不失落，在末日却叫他复活。

约6:43 耶稣回答说：「你们不要大家议论。44 **若不是差我来的父吸引人**，就没有能到我这里来的；到我这里来的，在末日我要叫他复活。 [↑](#footnote-ref-3)
4. Paul seems to have inserted for myself, for the expression is in neither the Hebrew nor the Greek. It serves to emphasize the divine action; it was God and no one else who saw to it that the 7,000 remained.Morris, L.

The number may be symbolical, as often in the Bible with seven and the multiples of seven.13 In that case it indicates the completeness, the perfect number of those God chose to be his own.Morris, .

The reproduction, though conveying the thought, is modified from both the Hebrew and the Greek in accord with the freedom the apostle applies in other cases. Murray,This fact underscores the widespread apostasy in Israel at that time and points to the parallel between Elijah’s time and the apostle’s. This is a consideration basic to the use Paul makes of the Old Testament passage. Notwithstanding the apostasy of Israel as a whole, yet there was a remnant, though only a remnant, whom God had kept for himself and preserved from the idolatry of Baal’s worship. This example is adduced to prove that God had not cast off Israel as his chosen and beloved people. The import, therefore, is that the salvation of a small remnant from the total mass is sufficient proof that the people as a nation had not been cast off. Murray, J. [↑](#footnote-ref-4)
5. If works have any place at all, he is saying, then there is no point in speaking about grace. If we do so speak we have changed the meaning of “grace”: grace would no longer be grace. Barrett points out that God’s choices are eternal “and the election is therefore antecedent to all works. That is why it is by grace.” This rules out the idea that God foreknows what people will do and chooses the elect on the basis of this foreknowledge of their works. If works of any kind, retrospective or prospective, come into it, then we *no longer* have grace.25 It is important to take grace seriously and not to let works creep in by some back doorMorris, [↑](#footnote-ref-5)
6. It is reasonable to infer that what Israel is represented as seeking for, though not stated in this verse, is the righteousness mentioned in 9:31; 10:3. This righteousness Israel did not obtain and the reason is given in 9:32; 10:3.Murray, J. [↑](#footnote-ref-6)
7. These reasons render it impossible to think of the election as anything other than the election unto salvation of which the apostle speaks elsewhere in his epistles (cf. 8:33; Eph. 1:4; Col. 3:12; 1 Thess. 1:4; 2 Tim. 2:1; Tit. 1:1). These considerations derived from this context are confirmatory of what we have found above regarding the election referred to in 9:11.Murray, J. [↑](#footnote-ref-7)
8. (1) Election is bound up with the issue of righteousness unto life and therefore with salvation; hardening as the antithesis cannot have a less ultimate issue in the opposite direction. (2) The hardened are those in view in verse 7 when we read: “that which Israel seeketh for, that he obtained not”; “obtained not” means coming short of the righteousness that is unto life and therefore of salvation. (3) The parallel in 9:18 means, because of the antithesis, that the hardened are not the partakers of God’s mercy and thus not of the salvation of which mercy is the only explanation.Murray, J.. [↑](#footnote-ref-8)
9. Paul is not talking about ancient history, but about an attitude, known in the past indeed, but persisting right up to the time of writing.Morris, L. [↑](#footnote-ref-9)
10. The reason of this judicial hardening by God is due to their rebellion and disbelief 主审判他们使他们的心刚硬，是因为他们悖逆与不信。 [↑](#footnote-ref-10)
11. We may not abstract this hardening from the sustained indictment brought against Israel in the preceding context…. Thus grace as the reason for differentiation and unbelief as the ground of the judicial infliction are both accorded their proper place and emphasis. Murray, J..

Instead of the negative form of Deuteronomy, “the Lord hath not given you a heart to know”, the positive form, “God gave them a spirit of stupor”,14 is adopted and this corresponds more closely to Isaiah 29:10 where God is the agent in pouring out the spirit of deep sleep. This form is taken over because the apostle wishes to represent the hardening as wrought by God himself. The action of God is likewise carried over to the two clauses which follow. He gave eyes so that they would not see and ears so that they would not hear.15 God’s hardening of Israel in Paul’s day is parallel to that in the days of Moses and Isaiah. Verses 9 and 10 are taken from Psalm 69:22, 23 (LXX 68:23, 24) and with slight modification in verse 9 follows the terms of the Greek version. The messianic reference of Psalm 69:21 is apparent (cf. Matt. 27:34, 48). In the succeeding verses we have David as God’s mouthpiece uttering imprecatory curses.16 The words “snare”, “trap”,17 and “stumblingblock” are closely related and distinction of meaning is not to be pressed Murray, J.. [↑](#footnote-ref-11)
12. 新译本：（“报应和陷阱”按照《马索拉抄本》应作“在他们平安的时候，变为陷阱”；现参照《七十士译本》翻译。又按照《他耳根》或译：“愿他们的平安祭筵变为陷阱”） [↑](#footnote-ref-12)
13. Psalm 69 is cited a number of times in the New Testament, mostly in prophecies of Christ’s passion. Initially the reference was to the troubles that the Psalmist was having when persecuted by his own people,36 which makes it relevant to the situation of the apostle confronted with a similar situation. Morris, L. [↑](#footnote-ref-13)
14. Denney thinks it means “keep them continually in spiritual bondage, stooping under a load too heavy to be borne.” Whatever the precise significance, it is clear that Paul sees catastrophe as inevitable for unbelieving Jews as they continue to reject the gospel.Morris, L.. [↑](#footnote-ref-14)
15. 警戒：外邦人不可去憎恨以色列人（犹太人）。圣经中虽有许多话责备以色列人，讲他们大部分被主遗弃。但是旧约圣经也讲到他们将来会悔改信主（罗11:30-31）保罗为法利赛人都能悔改，主向保罗显现。所以在主里没有不可能。是主按祂计划与时间进行！ [↑](#footnote-ref-15)