**056 罗马书 11章11至20**

* V11 那么我要说，他们失足是要倒下去【跌倒】[[1]](#footnote-1)吗？绝对不是！反而因为他们的过犯，救恩就临到外族人，为了要激起他们奋发【发愤】。12 既然他们的过犯可以使世人富足，他们的失败可以使外族人富足，何况他们的丰盛呢？[[2]](#footnote-2)13 我现在对你们外族人说话【说这话】，因为我是外族人的使徒，所以尊重*（原文作荣耀）*我的职分[[3]](#footnote-3)，14这样也许可以激起我骨肉之亲奋发【发愤】，使他们中间有一些人[[4]](#footnote-4)得救。15 如果他们被舍弃[[5]](#footnote-5)，世人就可以与上帝复和；他们蒙接纳，不就等于从死人中复活吗【✓岂不是死而复生吗】？
* **上文：**上帝为自己留余数的犹太人信耶稣 (V5)
* **上文：**V8上帝给了他们麻木的灵，有眼睛却看不见，有耳朵却听不到，直到今日。
* 保罗害怕我们误以为犹太人永远失足
* **V11** 那么我要说，他们失足是要倒下去【跌倒】吗？绝对不是！...
* **Pic** 11章中，保罗解释上帝的整体计划 （对犹太人与外邦人 11:11-36）
* 犹太人藐视福音，使到救恩临到外邦人，犹太人**暂时**失足，是为了让福音临到外邦人
* e.g.犹太人毁谤福音，使徒就转向把传福音给外邦人（徒18:6）
* e.g.原先被邀请的人都拒绝，主人对仆人说，『你出去到路上和篱笆那里，勉强人进来，坐满我的屋子。我告诉你们，**先前所请的人，没有一个得尝我的筵席**。』（路14:16-24）
* V13-14保罗尊重*（原文作荣耀*δοξάζω*）*他使徒的职分
* 希望他的事工能被激起一些犹太人羡慕，使到一些相信得救[[6]](#footnote-6)(V11、14)
* 保罗明白上帝要使犹太人嫉妒“愤恨” jealous（申32:21[[7]](#footnote-7)、罗10:19）激起犹太人悔改
* ap让人羡慕我们信主所得的福！
* 注意保罗所传的预定论不是宿命论[[8]](#footnote-8)，人的行为及其重要的。
* **反省：如何对待肉身的犹太人？**
* 使徒保罗对待肉身的犹太人的方式与历史中的教会不同！
* eg马丁路德早期善待犹太人，后期[[9]](#footnote-9)言语对犹太人偏激[[10]](#footnote-10)
* eg一些德国教会公然支持希特勒政府逼迫犹太人，或选择不维护犹太人。[[11]](#footnote-11)

V12 既然他们的过犯可以使世人富足，他们的失败可以使外族人富足，**何况他们的丰盛呢**？

* V12、V15 犹太人归主，对我们外邦人是大有益处[[12]](#footnote-12)！
* **V12** ...，他们的失败可以使外族人富足，何况他们的丰盛呢？ASV: **how much more their fulness?**
* **V15**...他们蒙接纳，不就等于从死人中复活吗or【✓岂不是死而复生吗】[[13]](#footnote-13)？
* 第一种解释：犹太人信主后，就是复活时候近了
* 第二种解释：犹太人信主后，世界“教会”得到属灵的复兴。[[14]](#footnote-14)
* 第三种解释：犹太人信主后，以色列（上帝的国）死而复生。
* 无论你采取什么解释。 结论：犹太人归主，对我们外邦人是大大有益处的！
* 一些所可能会带给我们外邦人信徒的益处：
* 1看见神的话被应验，坚固我们的信心！
* 2主再来的时间就临近了
* 3 犹太人归主，能使到普世教会复兴
* 4犹太人归主（属灵上有益、在他们的文化与传统上帮助我们理解圣经等等）
* **V16** 如果首先献上的生面【新面】是圣的，整团面也是圣的[[15]](#footnote-15)；如果树根是圣的，树枝也是圣的。17 如果把几根树枝折下来，让你这野橄榄可以接上去，一同分享那橄榄树根的汁浆【肥汁】，18 你就不可向那些树枝【旧枝子】夸口。你若要夸口，就应当想想：不是你支持着树根，而是树根支持着你。19 那么你会说，那些树枝被折下来，就是要把我接上去。20 不错，他们因为不信而被折下来，你因着信才站立得住。只是不可心高气傲，倒要存畏惧的心。
* 橄榄树[[16]](#footnote-16)的旧枝子 比喻犹太人。犹太人（旧枝子）因不信主，所以被折下来
* 野橄榄的树枝 **比喻信主的外邦人。**外邦人(野橄榄的树枝)才被接上去
* **树根**。一同分享那橄榄树根的汁浆【肥汁】。树根支持树枝
* 这树根是比喻谁呢？
* 第一种解释是主耶稣
* 第二种解释是列祖 [[17]](#footnote-17) ✓ 列祖：亚伯拉罕、以撒、雅各
* Ans 指的是列祖 ：(V28就著拣选说，他们**为列祖的缘故**是蒙爱的。)
* 神与亚伯拉罕立约拯救他的后裔子孙 （罗4:9-16、路19:9、 徒3:25、加3:7、3:14）
* 神也应许赐亚伯拉罕一位后裔“主耶稣”来拯救世人（加3:16、来2:16）
* 救恩只是给亚伯拉罕的子孙
* **加3:28** 并不分犹太人或希腊人，作奴仆的或自由人，男的或女的，因为你们在基督耶稣里都成为一体了。29 如果你们属于基督，就是亚伯拉罕的后裔，是按照应许承受产业的了。
* 无论犹太人或外邦人,能承受应许都是因亚伯拉罕的缘故
* 神应许应许**亚伯拉罕和他後裔**，必得承受世界 （罗4:11-12、加3:8）

创 22:18 并且地上万国都必因**你的後裔 זַרְעֲ zera**得福，因为你听从了我的话。』」

**後裔**单数用法（指向基督），**後裔**集合体用法（指向在基督里的人）

**後裔**单数singular noun用法：加3:16 所应许的原是向亚伯拉罕和他子孙说的。神并不是说「众子孙」，指著许多人，乃是说「你那一个子孙σπέρμα[[18]](#footnote-18)」，指著一个人，就是基督。

**後裔**集合体collective noun用法：加 3:29 你们既属乎基督，**就是亚伯拉罕的後裔**σπέρμα[[19]](#footnote-19) ，是照著应许承受产业的了。

### ****英文例子Offspring****

* 单数**Singular:** This child is the offspring of the king.
* 集合体**Collective:** All his descendants are considered his offspring. (Referring to multiple children)

**中文例子：子孙 – Descendants**

* 单数**Singular:** 他是某位皇帝的**子孙**。 (He is a descendant of a certain emperor.)
* 集合体**Collective:** 他的**子孙**遍布全国。 (His descendants are spread all over the country.
* 保罗**命令语气** imperative tense外邦人不可向犹太人夸口（V18）[[20]](#footnote-20)
* **V18** ...你若要夸口， **20** ...只是**不可心高气傲**...。
* 保罗害怕我们骄傲,所以给我们外邦人忠告[[21]](#footnote-21) 因一切都是出于恩典借着信！[[22]](#footnote-22)
* **背景：**当时候许多外邦人归主，慢慢的犹太人在教会内变使少数
* 可能有一些外邦人向犹太人夸口，轻看藐视他们
* e.g**.V19** 那么你会说，那些树枝被折下来，就是要把我接上去。

1. 罗9:32–33 [↑](#footnote-ref-1)
2. A fortiori: Arguing from the greater to the lesser or the lesser to the greater. 从弱转强的论证原则 [↑](#footnote-ref-2)
3. To you comes first with emphasis. It is important that Paul address the Gentile section of the church. They may well have been reasoning that all this about the Jews had little to do with them. They may have wondered why the apostle to the Gentiles should be spending so much time worrying about the Jews. Lagrange thinks that the Gentile majority at Rome may well have been surprised that Paul should attach such importance to the conversion of the Jews. Whichever be the rights of it, Paul now gives attention to the question of why he should be so concerned about the Jews. he says that this is the case because he wants to see them provoked into following the example of the Gentiles. This would mean blessing for them and blessing, too, for the Gentiles. Morris L. [↑](#footnote-ref-3)
4. Some take it as axiomatic that Paul expected the End during his own lifetime and that his own labors would usher in the last happenings. But there is evidence that Paul expected that he would die in due course (1 Cor. 6:14; 2 Cor. 4:14), and the present passage shows that he thought of his own work as making no more than a modest contribution. As Harrison puts it, “The word ‘some’ is important. It is a clear indication that he does not expect his efforts to bring about the eschatological turning of the nation to the crucified, risen Son of God, when ‘all Israel will be saved’ (cf. v. 26). This belongs to the indefinite future.Morris, L. [↑](#footnote-ref-4)
5. Paul’s focus on God’s superintendence of the process is indicated first in the phrase “their rejection.” The word translated “rejection” means “a throwing away” or “loss.” Moo, D. J. [↑](#footnote-ref-5)
6. There can be no segregation of interest. As apostle of the Gentiles (cf. 1:5; 12:3; 15:15, 16; Gal. 2:7–9; Acts 26:17, 18), his labours to fulfil that ministry in no way conflict with the interests of Israel. The more this ministry to the Gentiles is crowned with success the more is furthered the cause of Israel’s salvation. This is why he says “I glorify my ministry” as apostle of the Gentiles. The reason for this intimate relationship is that which had been stated in verse 11 respecting the purpose and providence of God, that the salvation of the Gentiles is directed to the end of moving Israel to jealousy. This same aim the apostle now states to be his own in the magnifying24 and promoting of his Gentile ministry. Murray, J.

   This is that “by their fall salvation is come unto the Gentiles, to provoke them to jealousy”. ……..the salvation of the Gentiles is subordinate to another design. This subordination is not to depreciate the significance of the Gentiles’ salvation. To this Paul returns repeatedly later on. But it is striking that this result should here be represented as subserving the saving interests of Israel. It is “to provoke them to jealousy. Murray, J.

   This obviates any contention to the effect that God’s saving design does not embrace Israel as a racial entity distinguished by the place which Israel occupied in the past history of redemption. While it is true that in respect of the privileges accruing from Christ’s accomplishments there is now no longer Jew or Gentile and the Gentiles “are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ Jesus through the gospel” (Eph. 3:6), yet it does not follow that Israel no longer fulfils any particular design in the realization of God’s worldwide saving purpose.Murray, J.

   Provoking to jealousy is not an unworthy incentive to repentance and faith. It is here incorporated in God’ design, Murray, J. [↑](#footnote-ref-6)
7. 申32:21 他们以那「不算为神」的触动我的愤恨，以虚无的神惹了我的怒气。我也要以那「不成子民」的触动他们的愤恨，以愚昧的国民惹了他们的怒气。 [↑](#footnote-ref-7)
8. 世界上的一切事物，包括人的命运，都是已经决定的，个人的选择毫无意义 [↑](#footnote-ref-8)
9. 1543年，路德发表了其论著《论犹太人及其谎言》"The Jews & their Lies" [↑](#footnote-ref-9)
10. 祂们的犹太会堂和学校必须被焚烧，他们的祷告书必须被毁,禁止他们的拉比讲道,将他们的屋子夷为平地,没收它们的财产和金钱。不应该对他们怜悯或善良，不给他们提供法律保护，这些“剧毒的蠕虫”应该拉去强制劳动或被永远驱逐。 [↑](#footnote-ref-10)
11. https://en.wikipedia.org/wiki/Confessing\_Church [↑](#footnote-ref-11)
12. Israel’s loss was the Gentiles’ gain. Paul now suggests that if instead of a defeat Israel had a victory, if instead of a loss a gain, then that would mean much more.Morris, L. [↑](#footnote-ref-12)
13. 可以翻译为从死人中复活 或 （和合本）【岂不是死而复生吗】

    Whatever we decide on in the first clause should probably be taken over to the second. There Paul refers to their acceptance, which clearly means acceptance by God. This he sees as life from the dead. As things stood, Israel was dead spiritually. Paul’s eager compassion looks for a giving of life. There are two ways of understanding this expression, depending on whether one takes it literally or figuratively. If it is understood literally, then it will be the resurrection of the dead, the general resurrection that ushers in the messianic age (so SH and others). This would give a good sense, but the words Paul uses here are not used elsewhere for the general resurrection. It seems much more likely that he has in mind the powerful spiritual impetus that will be given by a change in Israel; this will be “the greatest blessing imaginable” (TH). This may, of course, take place at the end time, but the point is that Paul does not say so and he does not use words that commonly point to the end time. It is much more likely that he is referring to a great spiritual movement without locating it specifically in time. Morris, L.

    The “receiving” is contrasted with the “casting away” and must, therefore, mean the reception of Israel again into the favour and blessing of God. In terms of the whole passage, as noted repeatedly, this must refer to Israel as a whole and implies that this restoration is commensurate in scale with Israel’s rejection, the restoration of the mass of Israel in contrast with the “casting off”. Again the accent falls on the action of God, in this case that of grace in contrast with judgment, and on the changed attitude of God to the mass of Israel. This restoration of Israel will have a marked beneficial effect, described as “life from the dead”. Whatever this result may be it must denote a blessing far surpassing in its proportions anything that previously obtained in the unfolding of God’s counsel. In this respect it will correspond to the effect accruing from the fulness of Israel (vs. 12). 。。。。。。。。。Many commentators ancient and modern regard it as denoting the resurrection, holding that nothing less than this consummatory event can satisfy the climactic character involved nor accord with the actual terms, “life from the dead”.27 It cannot be doubted that the resurrection from the dead and the accompanying glories would provide the fitting climax to the unfolding of God’s saving counsels with respect to Jew and Gentile so much in view in this context. Furthermore, the actual terms, “life from the dead”, could denote resurrection.。。。。。。。。If Paul meant the resurrection, one wonders why he did not use the term occurring so frequently in his epistles and elsewhere in the New Testament to designate this event when referring both to the resurrection of Christ and to that of men (Rom. 1:4; 6:5; 1 Cor. 15:12, 13, 21, 42; Phil. 3:10; cf. Acts 4:2; 17:32; 23:6; 24:15, 21; 26:23; Heb. 6:2; 1 Pet. 1:3).30 This expression “resurrection from the dead” is the standard one with Paul and other New Testament speakers and writers to denote the resurrection. It could be that Paul varied his language in order to impart an emphasis appropriate to his purpose. But no such consideration is apparent in this case, and in view of his use of the terms “life” and “dead”, particularly in this epistle, we would expect the word “resurrection” in order to avoid all ambiguity if the apostle intended the expression in question to denote such. Besides, nowhere else does “life from the dead” refer to the resurrection and its closest parallel “alive from the dead” (6:13) refers to spiritual life.

    For these reasons there is no place for dogmatism respecting the interpretation so widely held that the resurrection is in view. The other interpretation, that of an unprecedented quickening for the world in the expansion and success of the gospel, has much to commend it. The much greater blessing accruing from the fulness of Israel (vs. 12) would more naturally be regarded as the augmenting of that referred to in the preceding part of the verse. Verse 15 resumes the theme of verse 12 but specifies what the much greater blessing is. In line with the figurative use of the terms “life” and “dead” the expression “life from the dead” could appropriately be used to denote the vivification that would come to the whole world from the conversion of the mass of Israel and their reception into the favour and kingdom of God.31Murray, J. (1968).

    For Paul argues from the lesser to the greater: if something negative like Israel’s rejection means that Gentiles are being reconciled to God, how much greater must be the result of something positive like Israel’s acceptance? 。。。。It is also argued that, had Paul wanted to refer to resurrection here, he would have explicitly used that word; see, for example, “resurrection of the dead”66 in 1 Cor. 15:12. There is some point to this objection; it is likely therefore that “life from the dead” refers to the new life that comes after resurrection rather than to resurrection itself. Moo, D. J. [↑](#footnote-ref-13)
14. Since then God has wonderfully drawn forth life from death and light from darkness, how much more ought we to hope, he reasons, that the resurrection of a people, as it were, wholly dead, will bring life to the Gentiles. Calvin [↑](#footnote-ref-14)
15. 民15:17-21 In the application of this figure “the firstfruit” is the patriarchs rather than the remnant. The firstfruit and the lump are parallel to the root and the branches. The root is surely the patriarchs. Murray, J. [↑](#footnote-ref-15)
16. Paul does not say, “This is what happens constantly in olive yards”; he simply uses the illustration in the same way as Philo and the Talmud do….The olive tree is a symbol of Israel in a number of Old Testament passages. Morris, L.(cf. Jer. 11:16, 17; Hos 14:6

    he conceives of the branches that were broken off as grafted in again into the olive from which they were taken (vss. 23, 24), something out of the question in horticulture. Murray, J. [↑](#footnote-ref-16)
17. The root is surely the patriarchs. Furthermore, in verse 28 **Israel are said to be “beloved for the fathers’** sake”.Murray, J.

    There is little doubt that Paul is here appealing to the fact that the patriarchs (perhaps he means only Abraham) were holy people and this has consequences for their descendants. Morris, L.

    Physical descent from the patriarchs does not, in itself, bring salvation (2:25–29; 9:6b–29); Jews are in the same position as Gentiles, held under sin’s power (2:1–3:20) and needing to respond to God in faith to be saved (3:21–4:25). Yet salvation comes only to those who are of “Abraham’s seed”: the people of God are one, and that people has both a Jewish root and a continuing Jewish element. Moo, D. J. [↑](#footnote-ref-17)
18. σπέρματι noun, dative, singular, neuter [↑](#footnote-ref-18)
19. **σπέρμα** noun, nominative, singular, neuter [↑](#footnote-ref-19)
20. Evidently some of the Gentile converts were impressed by their new standing. Paul tells them to stop boasting (present imperative with the negative) against the branches…….Such a practice may have been helped by the widespread Roman contempt for the Jews. We have no evidence that Roman Christians engaged in anti-Semitism, but there would have been a temptation for imperfectly instructed Gentile Christians to see themselves as superior to Jews—had not Jewish branches been removed so that they could be grafted in? Morris, L. [↑](#footnote-ref-20)
21. V18、不可夸口、V20不可心高气傲 [↑](#footnote-ref-21)
22. The emphasis falls on “faith” because it is faith that removes all ground for boasting. If those grafted in have come to stand by faith,37 then all thought of merit is excluded (cf. 9:32; 11:6). “Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by the law of faith” (3:27). Furthermore, the accent on faith and the contrast with unbelief serve to enforce the necessity of maintaining this faith and of taking heed lest by the presumptuous confidence which is its opposite the Gentiles may fall under the same judgment. In faith there is no discrimination. The gospel is the power of God unto salvation to every one that believes (cf. 1:16; 3:22). In unbelief there is no respect of persons (cf. 2:11). God did not spare the natural branches and neither will he spare the Gentiles (vs. 21). If they continue not in faith, they also will be cut off (vs. 22). It is noteworthy that the attitude compatible with and promotive of faith is not only lowliness of mind but one of fear (vs. 20). Christian piety is constantly aware of the perils to faith, of the danger of coming short, and is characterized by the fear and trembling which the high demands of God’s calling constrain (cf. 1 Cor. 2:3; Phil. 2:12; Heb. 4:1; 1 Pet. 1:17). “Let him that thinketh he standeth take heed lest he fall” (1 Cor. 10:12).Murray, J [↑](#footnote-ref-22)