**057罗马书11章21至36 神的道路高过人的路**

* **上文：树根[[1]](#footnote-1)**。一同分享那橄榄树根的汁浆【肥汁】 比喻：列祖：亚伯拉罕、以撒、雅各（V28为列祖的缘故是蒙爱的）
* **保罗提醒：**外邦人不要向折下来的犹太人，骄傲自夸。（V18-20）
* 因这些不信的犹太人将来会重新接回去，无论是谁被接上都是出于恩典，不是因行为，所以人毫无可夸！[[2]](#footnote-2)
* **罗11:21上帝既然不顾惜那本来的树枝，也不会顾惜你。22所以要留意上帝的恩慈和严厉：对跌倒的人，他是严厉的；对你，只要你继续在他的恩慈里，他是恩慈的；不然的话，你也会被砍下来。23至于他们，如果不是继续不信，他们仍然会被接上去，因为上帝能够把他们再接上去。24你这从野生的橄榄树上砍下来的，尚且可以不自然地接在栽种的橄榄树上，那些本来就有的树枝，不是更能够接在原来的橄榄树上吗？**
* 犹太人只要悔改相信（V23…**如果不是继续不信，他们仍然会被接上去）**，依然能够被接回去。他们是原本的树枝（更容易重接回去）V24
* eg 许多犹太人都知道旧约圣经，他们若悔改信主耶稣是更容易被接上去
* 保罗的警告：如果我们外邦人不信主的话，也会被砍下来！犹太人能因不信被砍下来，更何况我们这野橄榄！
* **V22 ..留意上帝的恩慈和严厉..**
* 对信的人是恩慈，**对跌倒（**不信的人）**的人，他是严厉的**
* **V22...对你，只要你继续在他的恩慈里，他是恩慈的；不然的话，你也会被砍下来。**
* 基督徒得救后依然需要保留谨慎的态度。
* 腓 2:12… 就应当恐惧战兢地作成自己的救恩。
* 蒙神拣选的儿女，同样需要恐惧战兢地作成自己的救恩！必须坚忍到底！[[3]](#footnote-3) perseverance
* V25弟兄们，我不愿意你们对这奥秘一无所知，免得你们自以为聪明。这奥秘[[4]](#footnote-4)就是以色列人当中有一部分是硬心的，直到外族人的全数满了[[5]](#footnote-5)；26这样，全以色列[[6]](#footnote-6)都要得救，如经上所记：“拯救者必从锡安出来，除掉雅各家的不敬虔的心【的一切罪恶】；27我除去他们罪恶的时候，就与他们立这样的约[[7]](#footnote-7)。”28就福音来说，因你们的缘故，他们是仇敌[[8]](#footnote-8)；就拣选来说，因祖宗【列祖】的缘故，他们是蒙爱的。29 因为上帝的恩赏和呼召【恩赐和选召】[[9]](#footnote-9)是决不会反悔的。
* 保罗把神的奥秘告诉我们外邦人[[10]](#footnote-10)
* **V25 “直到外族人的全数满了**”[[11]](#footnote-11) implies number of gentiles coming to Christ ceased
* 等神所拣选的全部外邦人信了之后，犹太人才回归信主。可能外邦人信主的人数会达到一个数目就停止，那时犹太人才悔改信主
* eg 福音传到西方，现今西方多数已拒绝福音。 现在21世纪，福音在亚洲与非洲地区兴旺。可能慢慢的亚洲与非洲地区，也像西方刚硬。 外邦人信主的人数满足后，犹太人才悔改信主。
* 犹太人悔改信主时，[[12]](#footnote-12) 我们外邦人会蒙更大的福（V12、15）
* **V26 “ 这样，全以色列 都要得救” [[13]](#footnote-13)**
* 上下文指的是“犹太人”[[14]](#footnote-14)
* “全[[15]](#footnote-15)”不是指每一个犹太人，而是大量的犹太人回归信主耶稣！
* **一些牧者**：因不同的神学立场，可能会解释所有每一位以色列人都会悔改信主得救

罗11:26 於是以色列全家都要得救。如经上所记：必有一位救主从锡安出来，**要消除雅各家的一切罪恶**；27 又说：我除去他们罪的时候，这就是我与他们所立的约。

* （引用 赛 59:20-21；耶 31:34）证明上帝会除去他们的罪恶 V26-27

**赛 59:20** 必有一位救赎主来到锡安雅各族中转离过犯的人那里。这是耶和华说的。21 耶和华说：「至於我与他们所立的约乃是这样：我加给你的灵，传给你的话，必不离你的口，也不离你後裔与你後裔之後裔的口，从今直到永远；这是耶和华说的。」(**赛27:9**所以，雅各的罪孽得赦免，他的罪过得除掉的果效。。)

**耶 31:33** 耶和华说：「那些日子以後，**我与以色列家**所立的约乃是这样：我要将我的律法放在他们里面，写在他们心上。我要作他们的神，他们要作我的子民。34 他们各人不再教导自己的邻舍和自己的弟兄说：『你该认识耶和华』，因为他们从最小的到至大的都必认识我。我要赦免他们的罪孽，不再记念他们的罪恶。这是耶和华说的。」 （参考 ：来8:8-13）

* **问：**上帝为什么没有完全放弃他们呢？
* **V28 ...因祖宗【列祖】的缘故，他们是蒙爱的。**
* 上帝不忘记祂与亚伯拉罕、以撒、雅阁（列祖V28）所立下的约。
* **V29 因为上帝的恩赏和呼召【恩赐和选召】是决不会反悔的。**
* **V30 正如你们从前不顺服上帝，现在却因着他们的不顺服，你们倒蒙了怜悯[[16]](#footnote-16)；31 照样，他们因着你们所蒙的怜悯，现在也不顺服，使他们现在[[17]](#footnote-17)也可以蒙怜悯。【✓和合本这样，他们也是不顺服，叫他们因著施给你们的怜恤，现在也就蒙怜恤。】32 因为上帝把所有的人都圈在不顺服之中，为了要怜悯所有的人[[18]](#footnote-18)。**
* 从历史角度而言historical perspective :
* 外邦人悖逆主，，现在犹太人悖逆主
* 犹太人悖逆主，使到我们悖逆的外邦人蒙怜悯
* 悖逆的外邦人蒙上帝怜悯，使到将来悖逆的犹太人也同样能蒙怜悯
* 上帝的计划 eternal plan：把外邦人圈在不信中，后来怜悯外邦人
* 上帝的计划eternal plan：也把犹太人圈在不信中，为的是将来要怜悯他们
* **V32 因为上帝把所有的人都圈在不顺服之中，为了要怜悯所有的人[[19]](#footnote-19)。**
* 所有的人（外邦人与犹太人）
* **注：**悖逆的外邦人蒙怜悯，不是每一位都信主得救 V30
* 所以悖逆的犹太人蒙怜悯，也应该不是每一位犹太人都信主得救
* **问：**上帝掌管整个人类的历史。祂为什么要这样计划安排？保罗其实也没有答案，他也不明白！
* **V33上帝的丰富、智慧和知识，是多么高深啊！他的判断是多么难测，他的道路是多么难寻！34 “谁知道主的心意，谁作过他的参谋？”35 “谁先给了他，以致他要偿还呢？”36 因为万有都是本于他，倚靠他，归于他。愿荣耀归给他，直到永远。阿们[[20]](#footnote-20)。**
* 面对这些困难时！保罗选择顺服、相信、赞美！
* 神不是人。神是天上的君王、祂是全地的主。
* 神的道路不是人的道路。神的智慧和知识，也不是我们的智慧和知识
* 唯有上帝自己有答案！ only God has the answer
* **V34** 谁知道主的心意…
* **V34**…谁作过他的参谋？
* **V35**“谁先给了他，以致他要偿还呢？
* 上帝也不欠我们什么，反而是我们欠上帝！
* **问：**保罗不明白，但他选择赞美、顺服上帝！你呢？
* 无法解答的疑问时。先知与使徒们都选择赞美上帝
* **伯 42:1** 约伯回答耶和华说：2 “我知道你万事都能作，你的旨意是不能拦阻的。3 这以无知无识的言语使上帝的旨意模糊不清的是谁呢？**所以我说了我所不明白的；这些事太奇妙，是我不晓得的。**4 求你听我，我要说话；我要问你，你要告诉我。5 我从前只是风闻有你，但现在亲眼看见你。6 因此我厌恶自己，在尘土和灰烬中懊悔。”
* 当我们不明白上帝为何如此安排命运时。我们应当顺服并赞美神。
1. To use Paul’s figure here, the patriarchal root is never uprooted to give place to another planting and thus it continues to impart its virtue to and impress its character upon the whole organism of redemptive history. Murray, J. [↑](#footnote-ref-1)
2. 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. 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” Murray. [↑](#footnote-ref-2)
3. The conditional clause in this verse, “if thou continue in his goodness”, is a reminder that there is no security in the bond of the gospel apart from perseverance. There is no such thing as continuance in the favour of God in spite of apostasy; God’s saving embrace and endurance are correlative.Murray, J. [↑](#footnote-ref-3)
4. He speaks of a mystery,107 a term the Christians used in the sense of something that people could not possibly know of themselves, but which has now been revealed to them. It was not incomprehensible, not “mysterious” in our sense of the term; it was something beyond us to discover, though we can understand it all right when God has made it known to us. It is an important term: in this discussion of the place of Israel Paul is not referring to the obvious, but to something that required a revelation before Christians could understand it. Paul uses it to refer to a number of facets of the Christian message (e.g., 1 Cor. 2:7; 15:51; Eph. 3:4), but especially to the gospel (e.g., Eph. 6:19). Here his thought is that the place of Israel could not be worked out by the unaided human mind; if we are to understand it, it has to be made known by God. This revelation is so that108 you may not be conceited, “wise in yourselves”.109 In other words, you may not think that your own intellect or merit has brought this knowledge.110 Evidently some Gentile believers were tempted to think that there was no future for Israel. She had rejected the gospel and it had now passed to the Gentiles; Israel was finished, rejected, cast off. God had chosen them instead. It is this kind of pride that Paul is opposing.Morris, L.. [↑](#footnote-ref-4)
5. The word NIV renders full number is that rendered “fullness” in verse 12. NIV may well be right in seeing a reference to number. In that case a certain number of Gentiles are to be saved, and God is waiting until that number has been reached before taking action for Israel. Another possibility is that here, as perhaps also in verse 12, something like “fullness” is meant. It is also possible to understand the expression as the fullness of the blessing of the Gentiles115 or the full contribution of the Gentiles, or the Gentiles as a whole. Morris, L.

To say the least, we would expect that the “fulness” of the Gentiles points to something of enlarged blessing for the Gentiles comparable to that expansion of blessing for Israel which “their fulness” (vs. 12) and their “receiving” (vs. 15) clearly involve. … The contextual data, therefore, point to the conclusion that “the fulness of the Gentiles” refers to blessing for the Gentiles that is parallel and similar to the expansion of blessing for Israel denoted by “their fulness” (vs. 12) and the “receiving” (vs. 15). Murray, [↑](#footnote-ref-5)
6. But some exegetes understand Israel here of the nation while others see it as referring to spiritual Israel, the people of God whether Jewish or Gentile (so Calvin) Lenski has a strong argument for the elect Jews. But what seems decisive is the fact that “Israel” in verse 25 plainly means the nation (it is physical Israel, not spiritual Israel, that is hardened in part), and it is not easy to understand why in the next line it should have a different meaning (Hodge has a strong argument for this position). Morris, L. [↑](#footnote-ref-6)
7. We cannot dissociate this covenantal assurance from the proposition in support of which the text is adduced or from that which follows in verse 28. Murray, J.. [↑](#footnote-ref-7)
8. This is not to be understood subjectively of the enmity entertained by Jews toward Gentiles or by Gentiles toward Jews. It refers to the alienation from God’s favour and blessing. Murray, J.

Israel are both “enemies” and “beloved” at the same time, enemies as regards the gospel, beloved as regards the election. This contrast means that by their rejection of the gospel they have been cast away and the gospel had been given to the Gentiles but that nevertheless by reason of election and on account of their relation to the fathers they were beloved. Murray, J

In such a context Paul must be saying that in connection with the gospel the Jews are the objects of divine hostility. They have refused to believe in Christ, they have turned their backs on the divinely appointed way of forgiveness.Morris, L. [↑](#footnote-ref-8)
9. but Paul is not referring to natural endowments of any kind. He is speaking rather of the gifts he has listed in 9:4–5. Israel was a special people and had special gifts accordingly, gifts like covenants, adoption.Morris, L. . [↑](#footnote-ref-9)
10. it is not the hiddenness that defines the term but the fact that something has been revealed and thus comes to be known and freely communicated. Paul is jealous that his readers be not ignorant of the mystery and therefore that they know it. But, in addition to the emphasis upon revelation and knowledge, “mystery” draws attention to the greatness and preciousness of the truth revealed. Murray, J. [↑](#footnote-ref-10)
11. 也可以翻译plērōma 为满足。 can be translated as fulness or completion. If translated fulness it may yield a different meaning from completion. 可能不是指人数满足而是福分满足。 [↑](#footnote-ref-11)
12. by the restoration of Israel the Gentiles are incomparably enriched (vss. 12, 15).Murray, J. [↑](#footnote-ref-12)
13. It may not be interpreted as implying that in the time of fulfilment every Israelite will be converted. Analogy is against any such insistence. The apostasy of Israel, their trespass, loss, casting away, hardening were not universal. There was always a remnant, not all branches were broken off, their hardening was in part. Likewise restoration and salvation need not include every Israelite. “All Israel” can refer to the mass, the people as a whole in accord with the pattern followed in the chapter throughout.53 (2) Paul is not reflecting on the question of the relative proportion of saved Jews in the final accounting of God’s judgment. We need to be reminded again of the historical perspective in this section. Murray, J.

There is considerable agreement that all Israel does not mean “each and every Israelite without exception”; the term refers to the nation as a whole. It is used in this way in the Old Testament (1 Sam. 12:1; 2 Chron. 12:1; Dan. 9:11).Morris, L. [↑](#footnote-ref-13)
14. It should be apparent from both the proximate and less proximate contexts in this portion of the epistle that it is exegetically impossible to give to “Israel” in this verse any other denotation than that which belongs to the term throughout this chapter. There is the sustained contrast between Israel and the Gentiles, as has been demonstrated in the exposition preceding. What other denotation could be given to Israel in the preceding verse? It is of ethnic Israel Paul is speaking and Israel could not possibly include Gentiles. … ..The interpretation by which “all Israel” is taken to mean the elect of Israel, the true Israel in contrast with Israel after the flesh, in accord with the distinction drawn in 9:6, is not tenable for several reasons. Murray, J. [↑](#footnote-ref-14)
15. 注意众人不一定是指每一个人。 罗11:32 因为神将众人都圈在不顺服之中，特意要怜恤众人。 [↑](#footnote-ref-15)
16. Interestingly and significantly the apostle does not say “you have become obedient”, but “you have obtained mercy”. It is no human achievement of which he speaks, but a divine gift. ….it was through the Jews’ disobedience that the Gentiles came to experience God’s mercy but it will be through the mercy God has shown to the Gentiles that he will bring mercy to the Jews. Morris, L. [↑](#footnote-ref-16)
17. 现在 指的是在世代 this age . Now locates it in this age, though, of course, Paul may well mean towards the end of that age. Morris, L. [↑](#footnote-ref-17)
18. 所有的人有可能指的是蒙拣选的人。无论如何 “**怜悯所有的人”一定是唯有那些在基督里的人。**  [↑](#footnote-ref-18)
19. “怜悯所有的人” 指的是外邦人与犹太人。 而不是指世上的每一个人。 [↑](#footnote-ref-19)
20. (1 Cor. 8:6; Eph. 4:6; Col. 1:16; cf. Heb. 2:10) [↑](#footnote-ref-20)