**Lesson 1**

**GOD’S ELECTION ARE EVIDENCE**

**OF HIS GRACE AND MERCY**

第十三课 – 神的拣选是祂恩惠和怜悯的明证

Romans 9:1–29

罗马书 9:1 – 29

Why is our love for Christ a less reliable confidence as we face trials in life?

为什么说我们对基督的爱在面临生活中的试炼时并不十分可靠？

Why is Christ’s love for us such a solid foundation for our confidence as we face trials in life?

为什么说基督对我们的爱是我们信心的坚实根基，即便在我们遭遇生活的试炼之时？

**ROMANS 罗马书9: 1 – 9**

 Paul’s heart aches over his fellow countrymen. They had so many spiritual advantageous, yet they had rejected the Lord frequently in Old Testament times and now were still rejecting Jesus as the Messiah. Paul makes it clear that God’s word of promise didn’t fail. God kept his word, the Messiah was born. The problem wasn’t with God’s Word but with so many of Abraham’s descendants rejecting the Word. There have always been two Israels. One is the natural descendants of Abraham and the other a smaller group within the larger group who were believers in God’s promise. One is a physical group. The other is a spiritual group. Paul makes that point and repeats the point to be absolutely clear. Another way to think of it is: Israel = the people of God or the children of God. Only believers are children of God.

保罗的心为他的骨肉之亲而感到伤痛。他们有着许多的属灵便利条件，然而他们却在旧约圣经中常常拒绝神并且直到现在还是拒绝相信耶稣是弥赛亚。保罗清楚的声明神许诺的话语并不会落空。神是信实的，弥赛亚的确降生了。问题不在于神的话而是很多亚伯拉罕的后裔拒绝相信神的话。一直有着两种以色列人。一个是亚伯拉罕肉身的后裔，另一个是包含在神应许中的信徒里。一个是肉身的群体，另一个是属灵的群体。保罗先指明这一点，然后再反复阐明。或者说，以色列人 = 属神的人或神的儿女。只有信徒是神的儿女。

**DISCUSSION讨论**

1. What personally troubling matter does Paul raise in vs. 1-3?

保罗在1-3节中提及关乎他自己的什么伤痛？

1. What spiritual privileges had God given to Israel to show his desire for their salvation? (vs 4-5)

神给了以色列人哪些属灵的便利条件，显明祂愿意以色列人都得救？（4-5节）

1. What does Paul mean with these words, “For not all who are descended from Israel are Israel”? (6)

保罗说，“从以色列生的不都是以色列人”这句话是什么意思？（6节）

**ROMANS 罗马书9: 10 – 24**

Professor Panning gave some excellent comments on God’s antecedent will and his consequent will. With those thoughts in mind we turn our attention to Paul’s quote from Malachi 1:3. In regard to Esau personally it is not at all certain that he ended up in hell. Yes, it says he was godless in regard to his attitude toward his birthright (Hebrews 12:16). On the other hand, he was blessed by Jacob (Hebrews 11:20). We are told that Esau welcomed Jacob back from his 20 year stay in the north in a very loving way. He joined Jacob in burying his father (Genesis 35:29). They lived peacefully with each other (Genesis 36:6-8). God doesn’t give us the answer to the eternal destination of Esau. We need to be careful not to go beyond what Scripture says. However, more important to our study, we look at the context of that verse (Malachi 1:3). We notice there isn’t any reference to election. There is no hint in Malachi or in Genesis that God had a predetermined hatred of Esau and thus condemned him to hell. The context speaks of the descendants of Esau, who rebelled against God and then received judgment from him. The judgment was a consequence of their unbelief.

Panning教授对神居先的旨意（antecedent will）和继起的旨意（consequent will）有很好的说明。在此基础上，我们先来看保罗所引用的玛拉基书1: 3节的经文。对于以扫这个人来说，我们并不确知他一定是在地狱中。藉着以扫如何看待自己的长子名分圣经的确告诉我们他是贪恋世俗的（希伯来书12:16）。但另一方面，他也得到了以撒的祝福（希伯来书11:20）。我们知道以扫热情的迎接了分别二十年的雅各。他和雅各一起埋葬了他们的父亲（创世记35:29）。他们彼此间能和平共处（创世记36:6-8）。神并没有明确的告诉我们以扫最终的结局。我们需要小心不要讲圣经中没有的内容。然而，更重要的是，我们查考这段经文的上下文（玛拉基书1:3），就会注意到这段经文和拣选无关。无论是玛拉基书还是创世记，圣经并没有告诉我们神预先决定恨恶以扫，因此就咒诅他下地狱。上下文说以扫的后裔，因为抵挡神因此要承受神的审判。审判是因为他们不信而造成的后果。

 Paul then asks a possible question, “Is God unjust?” Notice his answer, he doesn’t speak about justice. The question isn’t pertinent. If it was a matter of justice we all would be condemned. That is what we all deserve. It is a matter of mercy. God’s mercy has nothing to do with who a person is or what they might do but purely based on his heart of compassion.

 In this entire section Paul has spoken about those elected by God from eternity to be his own through faith in Jesus Christ. This election and calling to faith is totally by his grace and not in any way caused by the individual human. He also spoke of a second group. They consistently resisted God and hardened their hearts to God’s message. Eventually God hardens their heart making it impossible for them to come to faith. That is the consequent will of God. Pharaoh was used as an example of this type of person. In verses 22-23 he speaks of another group. They also resist God’s word but he doesn’t harden them. He demonstrates “great patience” with them to give them every opportunity to repent and also to display “the riches of his glory” to the “objects of his mercy.” The believer sees another aspect of God’s great mercy.

保罗接下来提出一个可能的疑问，“神有什么不公平吗？”注意他自己的回答，他并没有谈到公平的问题，而是不相关的。如果是关乎公平的问题，我们都当被咒诅。这是我们应得的。这是关乎神的恩慈，神的恩慈即和人是谁无关也和他们的行为无关，完全出于神自己的怜悯。

在这一整段中，保罗谈到了藉着在耶稣基督里的信心神在永生中拣选人归属神自己。这样的拣选和按照信心的呼召完全是出于祂的恩典，绝无可能出于人的缘故。保罗也提到了第二类人，他们常久抵挡神，硬心对待神的话语。最终，神使他们刚硬，使他们不可能得到信心。这就是神继起的旨意。法老被用来举例代表这一类人。在22-23节中，他提到了第三类人。他们也抵挡神的话，但神并没有使他们刚硬。神向他们显明极大的宽容和忍耐，使他们有很多的机会可以悔改，同时也向那蒙怜悯的人显明祂丰盛的荣耀。信徒得见神伟大恩慈的一面。

 There is a great mystery in all of this. On the one hand God prepares some for glory in advance and also allows others to prepare themselves for destruction. To say it another way, those who are saved are saved by God’s grace. Those we perish do so because they have rejected God’s grace God simply tells us about himself and how he operates. Sometimes, because God is so much greater than we are with our finite minds, we can only repeat what he says and acknowledge we don’t have all the answers nor can we totally understand in a logical way what he has told us. Yet a believer can clearly realize, I am a believer because God chose me from eternity and did that solely because of his grace and mercy. Since he did that in eternity and in time (calling me to faith) I can be assured of his unending love for me in Christ Jesus my Savior.

在这一切之中有着巨大的奥秘。一方面神预先使一些人要得荣耀，同时又允许其他人预备他们自己进入毁灭中。换句话说，那些得救的人是因神的恩典而得救。那些灭亡的人是因为他们拒绝神的恩典而灭亡。神简要的告诉我们祂是如何行事的。因为神远超过有限的人，有时，我们只能复述祂的话，同时承认自己并不知道所有问题的答案，我们也不能按照我们的逻辑来明白祂告诉我们的话。然而一个信徒可能清楚的认识到，我之所以是一个信徒是因为神在永生中拣选了我，而这单单是因为祂的恩典和慈爱。因为神在永生和今生中呼召我，赐给我信心，我就可以确实的相信祂藉着我的救主基督耶稣向我发出的永不止息的爱。

 **Key Word 关键词** :

**Antecedent Will of God** – The primary will of God – an example - God wants all me to be saved

居先的旨意 —— 神的主要旨意 ——举例：神愿意所有的人都得救。

**Consequent Will of God** – The secondary will of God – an example-God judges all who reject Jesus

继起的旨意 —— 神继发的旨意 —— 举例：神会审判所有拒绝耶稣的人。

**DISCUSSION 讨论**

1. How does this section of Romans emphasize that election is found totally in God’s grace?

罗马书中的这一段如何强调拣选完全在乎神的恩典？

1. Why do some people end up in hell?

为什么有些人最终落在地狱中？

**ROMANS 罗马书 9: 24 – 29**

Paul writes that the Lord’s “sentence on the earth” (28), that is judgment day, will come with speed and finality. There will be nothing of this world’s present existence that will extend beyond it. That day will come with speed, quickly. The Bible also describes it as a twinkling of an eye. Paul describes the surprising reality with two Old Testament quotes. The Hosea reference emphasizes the number of Gentiles that will be part of the eternal kingdom through faith in Jesus. The Isaiah passage speaks of just a remnant, a small number, of Jews who will be part of the eternal kingdom through faith in Jesus.

保罗写到神“要在世上施行祂的话，叫祂的话都成全（28节）”，这是指末日的审判，将要速速地完结、这地上现有的存在都将不会再有了。那日子的带来将会速速地，快速的。圣经还形容审判日好像眨眼之间完成。保罗用两处旧约的经文来描述这一令人惊奇的事实。何西阿书的经文强调一些外邦人将会藉着在耶稣里的信心成为永恒国度中的一部分。以赛亚书的经文提到仅有一部分的余民，一少部分犹太人会藉着在耶稣基督里的信心而成为永生国度的一部分。

1. What wonderful news does the prophet Hosea have for the Gentiles?

先知何西阿给外邦人发出了怎样的好消息？

1. What sobering news is given concerning the Jews? (27)

这节经文告诉我们哪些关乎犹太人的发人深醒的信息？（27节）

1. What assuring information is given concerning the Jews?

对于犹太人而言有哪些是信息是给他们的保证？

1. What do the words “speed and finality” tell you about judgment day?

“速速地完结”这句话告诉我们最后的审判是怎样的？

**Preparing for next week’s class 预备下周的课程**

1. Read Romans 9:30 – 10:21 阅读罗马书 9:30 – 10:21
2. Read Romans – the People’s Bible Pages 166 – 180 阅读罗马书大众圣经读本 166-180页
3. Read Romans 9:30 – 10:21 a second time but this time out loud. 再次大声朗读罗马书9:30 – 10:21

Why is God’s revelation of a believer’s election such a comforting message for us?

为什么说神所启示的关乎拣选的真理对我们来说是个充满安慰的信息？