**Lesson 3**

**GOD GRAFTS BELIEVERS TO JESUS**

**LIKE NEW BRANCHES TO A TREE –**

第十五课 神把信徒接在耶稣身上如同把枝子接在树上

Romans 11:1 – 36

罗马书11:1 – 36

Why are the unbelieving Jews without excuse before God?

为什么说不信的犹太人在神面前没有任何借口逃罪？

**ROMANS 罗马书11:1 – 10**

While Israel deserved to be rejected by God as a nation it was not rejected by God. Paul says there was a remnant of Jews at the time of Elijah and a remnant in Paul’s time that still believed in God’s grace through Messiah. That remnant was chosen purely “by grace” (5). Vs. 6 brings out the fact that works and grace are mutually exclusive of one another. If election is earned in any way then it loses the characteristic of an undeserved gift. If election is an undeserved gift it can’t have associated with it works of any kind. This remnant of Israel was elected not because they were more moral, intelligent or even less evil. They were elected by grace.

Paul speaks about God hardening the hearts of the Israelites. As we look at the context of both quotes, we quickly see that Israel has been refusing God’s grace for a prolonged time. It was only after that rejection by the people that God then hardened their hearts. It follows the same pattern as Pharaoh that we learned about earlier in Romans where he rejected God’s efforts repeatedly and then God hardened his heart.

We see the same truth on display we noted earlier, God gets all the credit for our election and salvation. The person that rejects God’s grace is the only one who bears totally responsibility for their lack of faith.

神并没有按照以色列人所应得的弃绝他们。保罗说在以利亚和保罗的时代，以色列人都还有所留的余数是信靠从弥赛亚而来的恩典的。余数是照着拣选的“恩典”留下的（5）。第六节说明行为和恩典是互相排斥的。如果拣选在任何意义上是人挣得的，那么就不算是被配得的恩典了。如果拣选是不配得的恩典那么就绝不能和人的行为相关。以色列人的余数被拣选不是因为他们更有道德、聪明或不太坏。他们是出于恩典被拣选。

保罗提到神使以色列人顽梗不化。查考保罗所引用的两处经文的上下文，我们会很快发现以色列人持续很长时间的拒绝神的恩典。完全是因为人的拒绝才导致神使他们变得刚硬。同样，罗马书之前所提到的法老也是不断的拒绝神的工作而最终导致神使他的心刚硬。

我们发现这是我们之前提到的同样的真理，我们的拣选和救恩是完全出自与神。但凡拒绝神恩典的人要为他们自己的不信付完全的责任。

**DISCUSSION 讨论**

1. Most Israelites had rejected the Messiah God promised/sent to them. But God did not reject his covenant people. What two powerful proofs does Paul offer to show that God has not given up on reaching out and rescuing Jews?

大多数以色列人拒绝了神应许/差遣给他们的弥赛亚。但是神没有弃绝祂的约民。保罗给我们哪两个强力的证据可以说明神并没有主动的放弃反而要拯救犹太人？

1. What important point does Paul emphasize in regard to the salvation of a remnant of the Jews? 5-6

保罗在说明少数得救的犹太人时，强调了什么重要的信息？5-6节

1. How did God respond to the Israelites who stubbornly refused to be saved by his grace and rejected Jesus as the Messiah? 7-9

神最终会怎样回应那些刚硬的拒绝祂恩典的救恩并拒绝耶稣是弥赛亚的以色列人？7-9

**ROMANS 罗马书 11: 11 – 24**

Many Old Testament Jews rejected God’s promise of forgiveness through the Messiah. Many Jews rejected Jesus when he was here on earth. Many were still rejecting Jesus at the time of Paul’s ministry. Does all of that rejecting result in no Jews ever coming to faith in the future? (vs 11) Paul’s answer ”Not at all.” Some were elected by grace and were believers in Jesus. Others, Paul hopes, will see the spiritual blessings the Gentiles enjoy by faith and desire the same for themselves. (14) They will be converted through the Gospel and be saved as well. Paul is realistic in his thoughts. He refers to “some of them” being saved. (14) Paul says that if the rejection of the Jews resulted in good for the world (The gospel proclaimed and believed by the Gentiles) think of all the greater blessings that would result in the world if they believed!

Paul used an illustration of an olive tree to describe what he has been teaching. Very simply, rejecting God’s gracious offer of forgiveness and life through the Savior (unbelief) results in branches being cut off, while a person brought to faith results in being grafted into the tree. A cut off branch can be grafted into the tree again if the person is brought to faith in Jesus. There is no room for pride or arrogance on the part of the Gentiles being grafted in, they are in this special circumstance purely by the kindness of God. Any branch grafted into the tree after being cut off because of unbelief is there purely by the kindness of God. The sternness of God is also seen in his dealing with unbelief in someone. Appreciate God’s kindness and continue in it through faith in Jesus Christ.

很多旧约时代的犹太人拒绝相信神藉着弥赛亚所应许的赦免之恩。很多犹太人拒绝相信来到地上的耶稣。在保罗的事工中很多犹太人仍然拒绝耶稣。这些拒绝是否意味着将来不会再有犹太人相信耶稣了吗？（11节）保罗回答说“断乎不是”。有犹太人因恩典得蒙拣选并成为耶稣的信徒。

另外一些人，保罗希望他们能看到外邦人因信心而得到的属灵祝福而被激动想要得到同样的祝福。（14节）这样他们也会被福音所归正，因福音而得救。保罗的分享是实事求是的。他说，好救 “他们一些人” （14节）保罗说如果因犹太人的拒绝导致了世人得着好消息（福音被广传，外邦人得以相信）那么犹太人的相信将意味着更大的祝福。

保罗使用橄榄树的例子来说明他的教导。很简单，拒绝神充满恩典的赦罪之恩和藉着救主而有的生命（不信）的结局就是枝子被折下来。当人得以在信心中建立的时候，就意味着他被接在橄榄树上。折下来的枝子可以再被接在树上，假如他能在耶稣里建立信心。对于接在树上的外邦人来说，没有任何可以值得骄傲和自大的余地。他们能有这样的地步全是由于神的恩典。神的严厉可以在祂如何面对人的不信中表现出来。我们要感激神的恩慈并藉着在耶稣基督里的信心住在其中。

**DISCUSSION讨论**

1. In vs 17-24 Paul presents the vivid image of the cultivated olive tree and the wild olive shoot. What do the following represent:

在17-24节中，保罗描绘了一副修剪橄榄树和野橄榄枝子的生动画面。以下句子分别代表什么意思：

A. The cultivated olive tree? (24)

好橄榄？（24）

B. The root of the tree? (16-18)

树根？（16-18）

C. The branches that have been broken off? (17-19)

折下来的枝子？（17-19）

D. The wild olive shoot grafted in? (17)

接在橄榄树上的野橄榄枝？（17）

1. What cautions does Paul give the Gentile believers in v. 18-22?

保罗在18-22节中对外邦人有哪些忠告？

1. How does vs. 22 help us and others deal with the temptation that “we can take God’s grace for granted and can count on it saving us no matter what?”

22节如何帮助我们和他们面对这样的试探： “我们把神的恩典当作理所当然的并以此作为得救的保证甚至任意妄为？”

**ROMANS罗马书 11: 25 – 32**

Paul has warned the Gentile believers several times already not to become proud in relationship to the Jews. He gives another warning here about conceit. Many Jews have stubbornly rejected the Messiah and even attacked believers in Jesus and many of them have been hardened. But not all of them have been hardened, a part of Israel has been hardened. As Paul has said previously some Jews (previously also called the remenant) will be brought to faith and will continue to be brought to faith until the end of time. At the end of time the full number of Gentiles have been brought to faith. In addition to Prof. Panning’s excellent explanation, we can also consider the first words of vs. 26. The words translated “and so” in Greek never communicate a time relationship. The word “then” would be totally foreign to the thought of the original words. The words always mean “in the manner” or in “this way”. They are pointing back to everything Paul has said in vs. 11-24.

保罗已经多次警告外邦人信徒不要向犹太人表现出骄傲来。他在这一段中再次提醒不要自大。很多犹太人顽固的拒绝了弥赛亚甚至还攻击在耶稣里的信徒，神使他们中的很多人变得刚硬。但并不是所有的犹太人都被刚硬了，只是一部分的以色列人被刚硬了。正如保罗之前所说，有一些犹太人（之前被称为余数）最终会相信并且会不断的有犹太人相信直到末时。最终，有足数的外邦人都得以建立信心。除了Panning教授精彩的解释之外，我们还可以思考26节的第一个词。被翻译为“于是” 的希腊文原文，从不包含着时间关系。 原文中并不包含“接下来”的意思。这个词在原文中意为“按这样的方法”或“这个方式”。这个词指向保罗在11-24节中所说的内容。

**KEYWORD: MYSTERY –** Something human being would never figure out if God hadn’t revealed it

关键词： 奥秘 – 如果神不显明人永远不能知道的事。

As Paul reflects on God’s plan of salvation that he has outlined in the previous eleven chapters, he can’t help but break out into a joyous expression of praise. Who is able to penetrate the decisions he has made to work out our forgiveness? Who is able to follow his paths through all the twists and turns of rebellious people but with his persistent mercy to bring people to faith in Jesus? While the Lord has revealed some of his thoughts to us, who can penetrate God’s every thought? Has anyone ever given anything to God first so that God had an obligation to repay the person? The obvious answer to each question is, “No one”.

Perhaps we can think of Paul’s final statement with three questions. From where did everything come? How did it happen? For what purpose is it here? Everything revolves around the Lord. “To God be the glory forever! Amen.”

保罗在这11章中概述了神的救恩计划之后，他不能自已地欢喜感恩颂赞神。谁能测透祂施行救恩的奥秘？谁能追寻祂的踪迹，即便悖逆的人千回百转地不信，但祂不变的恩赐终将使人信靠耶稣。既使我们的上主向我们显明了一些祂的意念，但谁能测透神所有的意念呢？谁先给了神以致于神不得不向他偿还呢？这些问题的答案是显而易见的：“谁也不能”。

也许我们可以结合保罗的最终总结来思考三个问题。万有从何而来？如何发生？为何如此？万有都依靠祂，归于祂、“愿荣耀归给他，直到永远。阿们！”。

**DISCUSSION讨论**

1. What important truths does Paul reveal about Israel’s hardening in vs. 25?

在25节中，关于以色列人的刚硬，保罗告诉我们什么重要的真理？

1. What does Paul mean in vs. 26 when he says, “All Israel will be saved?”

保罗在26节中说，“以色列全家都要得救”是什么意思？

1. What similarities does Paul see between Gentiles who have come to faith and Jews who have not yet come to faith? Vs 30-32

保罗说明在信的外邦人和还没有信的犹太人之间有什么共同之处？（30-32节）

1. What precious themes does Paul treat in his doxology to God vs 33-36?

保罗在33-36节中对神的颂赞里有哪些重要的主题？

1. Why is this doxology a fitting way to end this part of the letter about God’s salvation for Jews and Gentiles?

为什么这个颂赞适合放在这里，作为神对犹太人和外邦人的救恩的总结？