

God's Sovereignty 神的主權

Romans 羅馬書 9 USED 使用: Sunday 17th July 2022 年 7 月 17 日星期日 (SP 聖保羅堂)

Imagine there are 5 people who are planning to hold up a bank. They are all friends of mine. I find out about it and so I beg with them not to do it. I plead with them, and try to block them from their course.

想像一下，有 5 個人打算去搶劫一家銀行。他們都是我的朋友。我發現了這件事，所以我求他們不要這樣做。我懇求他們，並試圖阻止他們前進。

Eventually they push me out of the way and they start out. On the way to the bank I catch up with them and manage to tackle one to the ground, and after a struggle manage to convince them to stop.

最終他們把我推開，他們開始了。在去銀行的路上，我追上了他們，並設法將其中一個推倒在地，經過一番掙扎，我說服了他/她停下來。

The other four continue on and rob the bank. A guard and bank employee are killed in the hold up. All four are soon caught, convicted and sentenced – never to be released. The one I tackled goes free.

其他四個人繼續搶劫銀行。一名警衛和銀行員工在劫持中喪生。這四個人很快就被抓獲、定罪和判刑——永遠不會被釋放。那個我阻止了的得到自由。

Two questions: whose fault is it that the four are in prison for life? And, can the one I tackled now say they are free because they are a good moral person with a pure heart?

兩個問題：那四個人被終身監禁到底是誰的錯？而且，我阻止了的那個人可以說他們的自由，是因為他們是一個有道德，心地純潔的好人嗎？

The only reason they are free is because I restrained them.

他們是自由的唯一原因是我約束了他們。

The story of Romans so far is that though all people deserve judgement, they can be right with our creator God, because Jesus bore God's right anger in our place for our sin against God.

到目前為止，《羅馬書》的故事是，雖然所有人都應該受到審判，但他們可以與創造我們的上帝和好，是因為耶穌在我們對上帝所犯的罪上為我們承擔了上帝公義的憤怒。

We are all guilty for living life as if he doesn't exist.

我們都為生活得像祂不存在一樣而有罪疚。

Romans then transition into the triumph of God's grace over sin in Jesus Christ. This saving grace is needed and available to all people.

然後《羅馬書》推展到上帝的恩典在耶穌基督裡戰勝了罪。這是所有人都需要，而且可以得到的拯救恩典。

The triumph of God's grace changes everything. Being made right, just, justified by Jesus Christ means we can enjoy peace with God, access to God, and even joy amid trials and hardships in life.

上帝恩典的勝利改變了一切。被耶穌基督稱義，意味著我們可以享受與上帝和好，接近上帝，甚至在生活中的考驗和艱辛中享受喜樂。

It's not what we do or believe, it is all the triumph of God's grace in Jesus Christ.
不是我們做什麼或信什麼，而全是上帝在耶穌基督裡的恩典勝利。

As we saw last week, Romans 8 ends in a tremendous climax of confidence. God *guarantees* our final perseverance because our salvation is not based on our will and strength.
正如我們上週看到的，《羅馬書》第8章以極大的信心結束。上帝**保證**我們最終得持守，因為我們的得救不是基於我們的意志和力量。

God has called us and opened our minds to the truth, and now he carries us on to final glory.
上帝呼召了我們，開啟了我們對真理的心扉，現在他帶領我們走向最終的榮耀。

So, try to imagine someone in the church at Rome reading this letter for the first time, and thinking —
所以，試試想像在羅馬教會裡有人第一次讀這封信，然後想…

Hold on, Paul! You say that when God calls someone he always 'brings them all the way home'. What about the Jews? God called them and went to them but most of the Jews have rejected Christ at the present time.

等一下，保羅！你說當上帝呼召某人時，他總是「帶領他們一直到終點」。那麼猶太人呢？神呼召了他們，去與他們同在，但目前大多數猶太人都是拒絕了基督的。

So maybe God's calling and purpose can be rejected! If God promised to Israel that they would be his people, yet the majority did not believe in Christ, does that mean God's promise, power, or mercy can fail?

所以也許上帝的呼召和目的是可以被拒絕的！如果上帝向以色列應許他們將成為他的百姓，但大多數人不相信基督，這是否意味著上帝的應許、能力或憐憫是有可能失敗的？

Will the promises of Romans 8 stand? Will the blood-bought promises that we Gentiles and Jews are staking our lives on stand? Will God stand by his commitments, sealed with the blood of his Son?

《羅馬書》8章的應許會成立嗎？我們外邦人和猶太人賭上性命以血換來的應許會站得住腳嗎？上帝會遵守祂用自己兒子的寶血印證的承諾嗎？

Will he work all things together for our good? Will the predestined be called and the called be justified and the justified be glorified?

他會使萬事互相效力叫我們得益處嗎？那些預定的真的會被召，被召來的會被稱義，被稱義的會得榮耀嗎？

Will he give us all things with him? Will nothing separate us from the love of God in Christ? Is there now no condemnation, and will there be none tomorrow?

他會把萬物和他一同白白地賜給我們嗎？真的沒有什麼能使我們與上帝在基督裡的愛隔絕嗎？現今真的不再定罪嗎，明天也沒有嗎？

Paul tackles this issue in chapters 9-11.

保羅在第 9-11 章去處理這些問題。

Romans 9 is an explanation for why the word of God has not failed even though God's chosen people, Israel are not turning to Jesus and being saved.

《羅馬書》9 章解釋了為什麼即使上帝的選民以色列沒有轉向耶穌並得救，上帝的話語也沒有落空。

The sovereignty of God's grace is brought in as the final ground of God's faithfulness despite Israel's failure, and therefore as the deepest foundation for the precious promises of Romans 8.

儘管以色列人失敗了，但上帝恩典的主權被引入為上帝的信實的最終根基，因此成為《羅馬書》第 8 章中的寶貴應許的最深基礎。

Three points: ISRAEL'S FAILURE, DID GOD FAIL?, GOD'S SOVEREIGNTY & OUR FAILURE

三點：以色列的失敗，上帝失敗了嗎？，上帝的主權和我們的失敗

ISRAEL'S FAILURE 以色列的失敗

Paul is here dealing with a subject not only of intellectual importance but of great emotional importance to him as well. This is one of the most striking things about Romans 9.

保羅在這裡處理的主題不僅對他而言具有智力上的重要性，而且也具有極大的情感重要性。這是《羅馬書》第 9 章最引人注目的事情之一。

Have a look at vv2-3: *I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my people, those of my own race, the people of Israel.*

看看 2-3 節：**我非常憂愁，心裏時常傷痛。為我弟兄，我骨肉之親，就是自己被詛咒，與基督分離，我也願意。**

This is staggering! He has just spent 8 chapters outlining the joy and hope and confidence of all he has in Jesus Christ. He also knows the horror of rejecting Jesus Christ.

這太驚人了！他剛剛用了 8 章的篇幅概述了他在耶穌基督裡所擁有的一切的喜樂、希望和信心。他也知道拒絕耶穌基督的可怕。

He is saying he would give up all the benefits of Romans 1-8 – all the benefits of knowing Jesus Christ – if that somehow meant his fellow Jews could be saved. Here is a love for others that I find staggering!

他說他會放棄《羅馬書》1-8 章的所有好處…認識耶穌基督的所有好處…如果這意味著他的猶太同胞可以得救。這是我覺得令人震驚的對他人的愛！

It is a great reminder that Paul, while logical, was never cold in his emotions. He feels the unceasing anguish of knowing that his people had rejected their Saviour, and instead of seeking to ignore it, or altering his theology to negate it, he lived with it.

這是對保羅雖然合乎邏輯，但他的情緒從不冷淡的一個很好的提醒。他因知道他的同胞拒絕了他們的救主而感到不斷的痛苦，他沒有試圖忽視，或者改變他的神學來否定，而是忍受了。

So, if the next three chapters pose an intellectual or a moral challenge for us, it is important we remember Paul is not writing from an ivory tower, but a heart that longed to see his own people saved.

因此，如果接下來的三章對我們構成智力或道德挑戰，重要的是我們要記住保羅不是在像牙塔上寫作，而是出於一顆渴望看到自己的同胞得救的心。

It is, however, a salvation that was just as open to them as it was to Paul. His own people have had the opportunity to receive it, but they have rejected it.

然而，這是對他們和對保羅一樣開放的救恩。他的同胞有機會接受它，但他們拒絕了。

In verses 4 & 5 there are eight privileges that have been rejected. Each one of them pointed them to Jesus as their Messiah.

在第 4 和 5 節中，有八項特權被拒絕了。每一個都指出耶穌是他們的彌賽亞救世主。

The adoption as sons, which refers to Exodus 4:22 where Israel is called God's 'son'. Jesus taught that through him we can approach God as Father.

兒子的名分指向《出埃及記》4:22，其中以色列被稱為上帝的「兒子」。耶穌教導的是，我們可以藉著他接近上帝為父親。

The divine glory refers to God's visible glory cloud dwelling amongst his people. John 1:14 tells us Jesus is a greater revelation of God's presence amongst us as the Word became flesh and dwelt amongst us...we have seen his glory.

神聖的榮耀是指神在雲中與祂的百姓同在可見的榮耀。《約翰福音》1 章 14 節告訴我們，耶穌是道成為肉身並住在我們中間的上帝臨在我們中間的一個更大的啟示...我們已經看到了他的榮耀。

The covenants, the receiving of the law, the temple worship, the promises, the patriarchs, all pointing forward to a Messiah. Lastly, Paul says, from them is traced the human ancestry of Christ. It is obvious but often overlooked that Jesus was himself Jewish.

諸約、律法的接受、聖殿中的敬拜、應許、列祖，都指向彌賽亞。最後，保羅說，他們可以追溯到基督的人類祖先。很明顯但經常被忽視的是，耶穌本人就是猶太人。

By God choosing to enter his creation as a Jew, he not only was giving the Jewish nation a great honour but was making it easier for them to relate to the Son of God than anyone else.

上帝選擇以猶太人的身份進入他的創造，他不僅給了猶太民族極大的榮譽，而且使他們比其他任何人都更容易與上帝的兒子建立聯繫。

So, with all these privileges and opportunities, why have the Jews not recognised their often promised, long awaited Messiah? This brings me to v.6 and my next point...did God fail his people?

那麼，擁有所有這些特權和機會，為什麼猶太人沒有認識到他們經常被應許、期待已久的彌賽亞？這將我帶到第 6 節，我的下一點……上帝是否辜負了他的百姓？

DID GOD FAIL? 上帝失敗了嗎？

In vv.6-13 Paul firstly makes the point that God's promises have NOT failed...his WORD is true.

在第 6-13 節中，保羅首先指出上帝的應許沒有落空…他的話是真理。

To clarify that he says in v.6 – *not all who are descended from Israel are Israel.*

為了澄清他在第 6 節中所說的…從以色列生的不都是以色列人。

In other words, it is crucial to define Israel properly in order to see that God's promises have not failed.

換句話說，至關重要的是正確地定義以色列人，才能看到上帝的應許怎樣沒有落空。

Some who are racially descendent from Abraham, Isaac and Jacob are not God's true people, and others who are NOT racially descendent from them, are GOD'S TRUE PEOPLE.

一些亞伯拉罕、以撒和雅各的種族後裔不是上帝的真正百姓，而另一些不是他們種族後裔的人是上帝的真正百姓。

Paul gives two OT examples. He is calling his readers to look at God's promises a bit more closely.

保羅舉了兩個舊約例子。他呼籲他的讀者更仔細地看待上帝的應許。

Abraham had two sons – Isaac and Ishmael. Note verse 7: *Nor because they are his descendants are they all Abraham's children. On the contrary, "It is through Isaac that your offspring will be reckoned."*

亞伯拉罕有兩個兒子——以撒和以實瑪利。注意第 7 節：也不因為是亞伯拉罕的後裔都是他的兒女；惟獨「從以撒生的才要稱為你的後裔。」

Ishmael was Abraham's physical descendant but not his spiritual descendant. Only Isaac was a child of the promise and inheritor of the blessing from God.

以實瑪利是亞伯拉罕肉身的後裔，但不是他屬靈的後裔。只有以撒是應許的孩子，是上帝祝福的繼承者。

The same principle is there with Isaac's twin sons in v.10. They had the same father and so both physically descendants of Abraham, but only one was the spiritual descendant and inheritor of the promise.

第 10 節中以撒的雙胞胎兒子也有同樣的原則。他們有同一個父親，也是亞伯拉罕肉身的後裔，但只有一個是屬靈的後裔和應許的繼承人。

Paul tackles here the very thorny question of why anyone loves God, and why anyone does not love God. It's an answer that is hard to void, and even harder to accept.

保羅在這裡解決了一個非常棘手的問題：為什麼有人愛神，為什麼有人不愛神。這是一個很難作廢，甚至更難以接受的答案。

Verse 11 tells us that God's choice to bless Jacob and not Esau was made prior to their birth. Secondly, this choice was not made based on foreknowledge of how either child would turn out – it was made before either child had done anything good or bad.

第 11 節告訴我們，神祝福雅各而不是以掃的選擇是在他們出生之前做出的。其次，這個選擇不是基於對任何一個孩子的結果的預知…是在任何一個孩子做任何好事或壞事之前做出的。

Verse 11 reinforces the point of God's sovereign choice by adding *in order that God's purpose in election might stand*.

第 11 節強調了上帝主權選擇的觀點，**為要貫徹上帝揀選人的旨意。**

Verse 12 further reinforces this point by telling us that blessing from God does not come *by works but by him who calls*.

第 12 節進一步強化了這一點，告訴我們來自上帝的祝福**不是憑著人的行為，而是憑著那呼召人的。**

And for good measure, in v13, Paul adds a paraphrase of Malachi 1:2-3, *Jacob I loved, but Esau I hated.*"

並且，在第 13 節，保羅添加了《瑪拉基書》1:2-3 作解釋，**「雅各是我所愛的；以掃是我所惡的。」**

Paul's teaching here is very similar to Jesus' teaching in Luke 14 about his disciples hating their families.

保羅在這裡的教導與耶穌在《路加福音》14 章中關於門徒恨家人的教導非常相似。

He is not saying there is a strong emotion against your family, as much as a preference for allegiance to Jesus over them. God chose to put Jacob over Esau, but not because Jacob was morally superior to Esau. It was by God's gracious choice.

他並不是說對你的家人有強烈的情緒，而是你更願意效忠於耶穌而不是他們。上帝選擇將雅各置於以掃之上，但這並不是因為雅各在道德上優於以掃。這是上帝恩典的選擇。

Paul's defence of God's promises in the OT is straightforward – those promises were never automatically given to a physical descendant of Abraham; a spiritual faith was necessary to inherit the promise. God's promise, is word, has not failed at all.

保羅為上帝在舊約中的應許的辯護是直截了當的…這些應許從來沒有自動給予亞伯拉罕的後裔。要繼承應許，必須有屬靈的信心。上帝的應許，就是話語，並沒有落空。

He also asserts that this necessary spiritual faith is ultimately a function of God choice. Those who freely come to God are those who are freely chosen by God.

他還斷言，這種必要的屬靈信心最終是基於上帝選擇的功能。自由來到神面前的人，就是神自由揀選的人。

This teaching here is not hard to understand but it isn't easy to accept.

這裡的教導不難理解，但不容易接受。

One objection to it is that God's electing choice seems arbitrary. But Paul doesn't say that God has no reasons to choose who he chooses. All we are told is that the reason for his choosing has nothing to do with the individual themselves.

一個反對它的意見是，上帝的揀選似乎是武斷的。但保羅並沒有說上帝沒有理由選擇他所選擇的人。我們被告知的是，他選擇的原因與個人本身無關。

There is no superiority of one individual over another. Nevertheless, this raises the **second** question of whether God had failed Israel? Have a look at v14: ***What then shall we say? Is God unjust? Not at all!***

沒有一個人優於另一個人。然而，這就提出了**第二個**問題，上帝是否辜負了以色列？看看 14 節：**這樣，我們要怎麼說呢？難道上帝有甚麼不義嗎？絕對沒有！**

If God does the choosing then why hasn't he chosen all Israel? In vv15-18 Paul again turns to the Old Testament to form his answer.

如果上帝是那作選擇的，為什麼他沒有選擇整個以色列呢？在 15-18 節，保羅再次轉向舊約來形成他的答案。

In Exodus 33, Moses asks God to show him his glory and not depart Israel despite them rejecting him. God's response to Moses is in Ex 33:18-19:

在《出埃及記》33 章中，摩西請求上帝向他展示祂的榮耀，而且儘管以色列人拒絕了祂也不要離開他們。神在《出埃及記》33:18-19 對摩西作出回應：

I will cause all my goodness to pass in front of you, and I will proclaim my name, the LORD, in your presence. I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

我要顯示我一切的美善，在你面前經過，並要在你面前宣告耶和華的名。我要恩待誰就恩待誰，要憐憫誰就憐憫誰。

God's words to Moses are not the words of an arbitrary bully. You see, mercy and compassion by their very definition can never be an obligation. To say it is unfair for God to have mercy on some is a self-contradictory statement.

神對摩西說，不是隨便欺負人的話。你看，根據它們的定義，憐憫和同情永遠不會是一種義務。說上帝只憐憫某些人是不公平的，這是一種自相矛盾的說法。

The moment we declare mercy to be unfair is the moment mercy becomes an obligation and it can't be mercy. Mercy is always underserved and totally free. God is free to give it to all, give it to some or give it to none.

我們宣佈憐憫為不公平的那一刻，就是憐憫成為義務的那一刻，再不可能是憐憫。憐憫總是不配得，而且完全免費。神可以自由地給予所有人，給予某些人或不給予任何人。

For instance, imagine a rich person deciding to choose twenty homeless children and gifting them with a home to live in, food on the table, clothes on their backs, and full education.

例如，想像一個有錢人決定挑選 20 個無家可歸的孩子，並給他們一個住所、衣食、和完整的教育。

The rich person could do the same for many more than 20 children but chooses just 20. Does anyone have the right to say the rich person is being unfair by not helping all homeless children?

這有錢人可以為多過 20 個孩子做同樣的事情，但只選擇 20 個。有沒有人有權說有錢人不幫助所有無家可歸的孩子是不公平的？

In the end, they have no obligation to help any homeless child. Their action is sheer mercy and there can be no suggestion of it being unfair to others.

最後，他們沒有義務幫助任何無家可歸的孩子。他們的行為是純粹的仁慈，沒有任何跡象表明這對其他人不公平。

The early chapters of Romans tell us that no human being can have any claim on God's mercy, if they did it would no longer be called mercy. Since Romans 6 tells us the wages of sin is death, then the real shock is that God would extend his mercy to ANYONE not EVERYONE.

《羅馬書》的前幾章告訴我們，沒有人可以對上帝的憐憫作任何要求，如果他們這樣做了，那將不再被稱為憐憫。既然《羅馬書》第 6 章告訴我們罪的工價是死亡，那麼上帝會將他的憐憫擴展到任何人才是真正令人震驚的，而不是在於每個人。

Paul then expands on this point of whether God is unfair by turning to the example of Pharaoh in v17-18. He comes at the same issue from the other direction. This is the Egyptian leader who enslaved God's people. He did that because God decided he would do it.

保羅隨後通過在第 17-18 節中轉向法老的例子來擴展上帝是否不公平的這一點。他從另一個角度來處理同樣的問題。這是奴役上帝百姓的埃及領袖。他這樣做是因為上帝定意他會這樣做。

In v17 Paul is quoting from Exodus 9:16 - *I have raised you up for this very purpose, that I might show you my power and that my name might be proclaimed in all the earth.*

在第 17 節中，保羅引用了《出埃及記》9:16…*我將你興起來，特要在你身上彰顯我的權能，為要使我的名傳遍全地。*

God has compassion on who he wants to have compassion and harden who he wants to harden. 上帝要憐憫誰就憐憫誰，要使誰剛硬就使誰剛硬。

Again, these are hard verses but do make sense. If you go back and read Exodus 4-14 you will notice two things happening at the same time.

再一次，這些是很難接受，但不難理解的經文。如果你回去閱讀《出埃及記》4-14 章，你會注意到兩件事同時在發生。

God hardens Pharaoh's heart to fulfil his plans, and Pharaoh hardens his own heart. Pharaoh sets himself up against God and his people.

上帝使法老的心剛硬以完成他的計劃，法老也使自己的心剛硬。法老與上帝和祂的百姓作對。

In other words, Pharaoh is not an upstanding moral man then God comes along and hardens his heart and makes him cold and evil.

換句話說，法老不是一個正直有道德的人，然後上帝出現，使他的心剛硬，使他變得冷酷和邪惡。

Somehow, both God hardening and Pharaoh hardening are both true at the same time. God's hardening of Pharaoh's heart is God giving Pharaoh over to what he has already chosen.

不知何故，上帝使法老的心剛硬和法老使自己的心剛硬同時都是真實的。神使法老的心剛硬，就是神把法老交給他已經了選擇的東西。

Pharaoh decided to resist God, and God reinforced that position. God gives Pharaoh what he chooses.

法老決定抗拒上帝，而上帝加強了這一立場。神賜給法老他所選擇的。

God's plans work through our choices, not around or despite them. The Greek notion of 'fate' and the Islamic notion of 'kismet' are quite different to the Christian teaching of God's sovereignty.

上帝的計劃是通過我們的選擇來實現的，而不是圍繞或不管它們。希臘的「命運」概念和伊斯蘭的「kismet」概念與基督教關於上帝主權的教義截然不同。

In the tragic Greek myth of Oedipus (idipes), he was fated to kill his father and marry his mother. He, and his parents do everything to avoid it, but it happens despite his choices. Its basically the same as Islamic 'kismet'. It's fate. Destiny.

在悲慘的希臘神話《俄狄浦斯》（idipes）中，他命中註定要殺父娶母。他和他的父母盡一切努力避免它，但儘管他做出了選擇，但它還是發生了。它與伊斯蘭教的「kismet」基本相同。是緣分。命運。

For the Christian, God never forces us to do anything other than what we want. God works his purposes and plans perfectly through our actions.

對於基督徒來說，上帝從不強迫我們做任何我們不想做的事情。上帝通過我們的行動完美地實現他的目的和計劃。

It's a mystery, but it's a beautiful and comforting mystery. It's comforting because either we are determined by natural forces such as fatalism and kismet, or they happen randomly by chance such as in secularism, or there is the biblical doctrine of certainty, we make choices under the sovereign hand of a merciful God.

這是一個謎，但它是一個美麗而令人欣慰的謎。令人欣慰的是，要麼我們是由宿命論和kismet等自然力量決定的，要麼是世俗主義等偶然發生的隨機事件，或者有聖經中關於確定性的教義，我們在仁慈的上帝的主權下做出選擇。

God chooses those he hardens, but all he hardens want to be hardened.

神揀選了那些祂使他們的心剛硬的人，但那些人都也是自己想變得剛硬的人。

Paul then makes a **third** case for why God is not unfair to have mercy on some and not others. This is the section vv19-29 that really makes the point that God is supremely right.

保羅接著提出了**第三個**案例，說明為什麼上帝憐憫一些人而不憐憫其他人並不是不公平的。這是第 19-29 節，真正表明上帝是至高無上的公義。

The first thing he says in vv20-21 is that God made us and has rights of ownership. We are so far below God that we neither have the right nor wisdom to question our creator.

他在 20-21 節中說的第一件事是上帝創造了我們並擁有所有的權。我們遠遠低於上帝，我們既沒有權也沒有智慧去質疑我們的創造者。

We must beware of standing in judgement over God, and forgetting he is judge over us. As v21 says, he is the divine potter, and we are the clay.

我們必須提防對上帝作出任何審判，而忘記他是對我們的審判者。正如第 21 節所說，他是神聖的陶匠，我們是泥土。

The second thing he says that we are the authors of our own damnation. Notice v22: **God... bore with great patience the objects of his wrath—prepared for destruction?**

他說的第二件事是我們是我們自己的詛咒的始作俑者。注意 22 節：**上帝...難道不可多多忍耐寬容那應受憤怒、預備遭毀滅的器皿嗎？**

Compare v.23 where we are told that the objects of God's mercy are *prepared in advance for glory* by God. God has done the preparing.

比較第 23 節，我們被告知上帝要把他豐盛的榮耀彰顯在那蒙憐憫、**早預備得榮耀的器皿**上。上帝已作了所有的預備。

The implication is that the vessels of wrath are prepared for destruction by themselves. This is what we saw in chapter 1 where God hands people over to the life and death they have chosen for themselves.

這意味著那應受憤怒、預備遭毀滅的器皿是自我做成的。這就是我們在第 1 章中看到的，上帝將人們交給他們為自己選擇的生或死中。

Then the last point he makes in this section is that God saves some and not others because it displays his glory more than any other way. If God had mercy on all, or condemned all, then he would not be seen as glorious.

然後他在本節中提出的最後一點是，上帝拯救了一些人，而不是其他人，因為這比任何其他方式都更能彰顯他的榮耀。如果上帝憐憫所有人，或譴責所有人，那麼他就不會被視為榮耀。

At its heart, this is a mystery. This mystery may seem strange to us, but that is the point – we are not God and cannot know everything or decide what is best for the whole course of humanity.

從本質上講，這是一個謎。這個奧秘對我們來說可能看起來很奇怪，但這就是重點...我們不是上帝，不能知道一切，也不能決定什麼對人類的整個進程是最好的。

OUR FAILURE AND GOD'S SOVEREIGNTY 我們的失敗和上帝的主權

God's sovereign election is marvellously practical, and profoundly comforting for the Christian now. It simply builds on the hope of chapter 8.

神主權的揀選是非常實際的，對現在的基督徒來說是極大的安慰。就是建立在第 8 章的希望之上的。

It means we have great incentive to use our wisdom and our will and our efforts to the best effect, knowing that God holds us to it and knowing we will suffer consequences from foolishness and wickedness.

這意味著我們有很大的動力去使用我們的智慧、意志和努力來達到最好的效果，因為我們知道上帝會讓我們堅持下去，並且知道我們會因愚蠢和邪惡而遭受後果。

At the same time, there is an absolute promise that we cannot ultimately mess up our lives. Even our failures and our troubles will be used for God's glory and our benefit. That is profoundly comforting!

同時，有一個絕對的承諾，我們最終是不能把我們的生命搞得一團糟的。甚至我們的失敗和煩惱也會被用來榮耀上帝和為我們帶來益處。那是深深的安慰！

The promise of God to his children in Romans 8:28, is that '**God works for the good of those who love him**'. It is a guarantee to those who are adopted into God's family through faith in Jesus Christ as Saviour.

上帝在《羅馬書》8 章 28 節中對他的孩子們的應許是「**上帝效力於使愛他的人得益處**」。這是對那些因信耶穌基督為救主而被接納進入上帝家庭的人的保證。

If you are not in his family, then even good things in your life may not turn out for your good. They will most likely harden you to make you proud, or comfortable, or blind to your need and dependence.

如果您不在他的家人中，那麼即使您生活中的美好事物也可能對您不利。它們很可能會讓你的心變得剛硬，讓你感到自豪、舒適，或者對你的需要和依賴視而不見。

The other marvellous thing about God's sovereign election is that his electing love is ultimate love. If God loved us because he found something good in us, we'd always be worried about losing it if we did something wrong.

神主權揀選的另一個奇妙之處在於，祂揀選的愛是終極的愛。如果上帝愛我們是因為他在我們身上發現了一些好的東西，我們總是擔心如果我們做錯了什麼會失去它。

If that was the case, then his love would never be a total miracle. But God does not love us because we are useful to him, or because we are better than others. God, in Jesus Christ, simply says, I love you simply because I love you. That kind of love is perfect love. That kind of love is perfect love. That kind of love is the fountain of endless praise, gratitude, and thanksgiving.

如果真是這樣，那麼他的愛就永遠不會是一個完全的奇蹟。但神愛我們，不是因為我們對他有用，也不是因為我們比別人好。上帝，在耶穌基督裡，簡單地說，我愛你只是因為我愛你。這樣的愛才是完美的愛。這樣的愛才是完美的愛。這樣的愛是無盡讚美、感恩和感謝的源泉。

The God of the Bible is so majestic and so free and so absolutely sovereign that any analysis must merge into worship. The God of Romans 9 will not simply be analysed, he will be adored. He will not simply be pondered; he will be proclaimed.

聖經中的上帝是如此威嚴、如此自由、如此絕對至高無上，以至於任何分析都必須融入到敬拜。《羅馬書》第9章的神不只是被簡單地分析，他會被崇拜。他不只是被簡單地思考；他將被宣告。

His sovereignty is not simply to be scrutinised; it is to be heralded. It is not details for controversy; it is gospel for sinners who know that their only hope is the sovereign triumph of God's grace over the rebellious will of human beings.

他的主權不應該被簡單地審查。應該被宣揚。不是作為爭議的細節；對於那些知道他們唯一的希望是上帝的恩典戰勝人類悖逆意志的罪人來說，是福音。

Romans 9 comes after Romans 8 for this utterly crucial reason: it shows that the word of God's covenant with Israel has not failed, because it is grounded in God's sovereign, electing mercy. God's pure love.

《羅馬書》第9章出現在第8章之後，是出於這個非常關鍵的原因：它表明神與以色列立約的話並沒有落空，因為它是基於神至高無上的、揀選的憐憫。上帝純潔的愛。

Therefore, the promises to the true Israel and the promises of Romans 8 will stand! That is the good news of Romans 9. The promises purchased by the blood of Christ will be mercifully fulfilled by the sovereign power of God.

因此，對真以色列人的應許和《羅馬書》第8章的應許將站得住腳！這是《羅馬書》第9章的好消息。基督的寶血所救贖的應許，將因上帝的至高能力而仁慈地實現。