

## 第四課：神對以色列及外邦人的救贖計劃 God's plan of salvation for Israel and Gentiles

### 課前預備 Lesson Preparation

經文：羅馬書 11:25-27，路加福音 21:20-28

Passage: Rom 11:25-27, Lk 21:20-28

參考經文：羅馬書 9-11 章

Reference: Rom Ch 9-11

### 思考問題 Questions to Ponder

1. 略讀羅馬書第 9-11 章，保羅在這幾章所討論的重點是什麼？

Glance through Rom Ch 9-11. What are the main ideas of Paul's discussion in these chapters?

重點為：

- 神有絕對主權揀選得救的人，而祂現在揀選了外邦人而非以色列人。（第 9 章）
- 所有人都是因接受主耶穌基督為救主而得救，可是猶太人雖然聽見了福音，仍拒絕了祂。（第 10 章）
- 神是信實的，祂有一個拯救猶太人的計劃。（第 11 章）

The main ideas are:

- God has the sovereign right to choose who to be saved and He has chosen the Gentiles instead of the Jews now. (Ch 9)
- All are saved by accepting Jesus as Saviour, but the Jews have rejected Him though they heard the gospel. (Ch 10)
- God is faithful and He has a plan for the salvation of the Jews. (Ch 11)

2. 在羅馬書 11:25 中，保羅所說的「奧秘」是指什麼？試提出論點支持你的答案。  
What is the "mystery" mentioned by Paul in Rom 11:25? Give reasons to support your answers.

奧秘是指猶太人部分硬心完結的時間，證據是：

- 它並非指「部分硬心」這事，因為這事已在 11:5-7 討論過。
- 它也不是指全以色列會得救，因為他們的得救在舊約已經應許了，例如在 26-27 節中所引的以賽亞書 59:19-20。
- 所以它一定是指「外邦人的滿足要來」，也就是說，奧秘是指部分硬心完結的時間。

The mystery refers to the time of ending the partial hardening of the Jews.

- It does not refer to "the partial hardening" because it is already discussed in Ch 11:5-7.
- Also, it is not about the whole Israel to be saved, because this is already promised in the Old Testament e.g. Isa 59:19-20 quoted in v26-27.
- Hence it must be about the "fullness of the Gentiles comes", that is, the time of the termination of partial hardening.

3. 以色列人「幾分硬心」完結之時，是否就是他們「全家得救」的時候？為什麼？（這答案牽涉到對 11:26 「於是」（原文是“outos”）一詞的理解，請參看不同的聖經譯本對這字的翻譯，並「一頁聖經研究」對這詞的解釋。）

When the “partial hardening” of Israel ends, will the whole Israel be eternally saved at the same time? Why?

(The answer is related to the interpretation of the word “so” (“outos” in Greek) in Rom 11:26. Study the translation of this word in different Bible versions, and also the interpretation of this word in the One Page.)

不一定，因為原文中“outos”這字可翻譯為「如今也是這樣」（像 ESV 和 NIV 所譯的，而且，NASB 在第 5 節也把“outos”這字譯為「如今也是這樣」）。所以它可解釋為全以色列的得救會像外邦人得救一樣，是一個需要時間的過程。[我們相信這是更好的解釋，因為我們看見以色列的部分硬心已經完結，正如下面第 5 題所說的。]

Not necessary, because the word “outos” can be translated as “in this way” (as translated in ESV and NIV; also “outos” in v5 is translated as “in the same way” in NASB). Hence it can be interpreted as the whole Israel will be saved in the same way as the Gentiles convert, that is, a process that requires time. [We believe that this is a better interpretation because we see that the partial hardening has already ended, as stated in Q5 below.]

4. 路加福音 21:20-24 所指的是耶路撒冷在公元七十年被毀，還是在末世時遭敵基督圍困？你有什麼理據支持你的說法？

Does Lk 21:20-24 describe what happens in the destruction of Jerusalem in AD 70, or does it refer to the siege of Jerusalem by the Antichrist? What are your rationales?

它指的是耶路撒冷在公元七十年被毀，因為

- 主耶穌是在回答門徒所問的「這事（耶路撒冷及聖殿被毀）將到的時候有甚麼預兆」（路加福音 21:7）。[在馬太福音 24:3，耶穌是回答門徒「你降臨和世界的末了（主再來）有甚麼預兆」這問題。]
- 在馬太福音 24 章和路加福音 21 章，主對猶太人的建議是不同的。在馬太福音 24 章，祂叫那些在房上的「不要下來拿家裏的東西」，在田裡的「也不要回去取衣裳」（太 24:17-18）；但在路加福音 21 章，祂叫猶太信主者要逃離耶路撒冷（「在城裏的應當出來」及「在鄉下的不要進城」，路加福音 21:21）。
- 在馬太福音 24 章裡，耶穌叫那些猶太信主者因著「大災難」，要禱告他們逃難時「不遇見冬天或是安息日」。在路加福音，我們見不到耶穌有這樣的建議（只有提及有大災難，但這很可能不是末後的大災難，因為並沒有如馬太福音 24 章中提到災難的嚴重性：「從世界的起頭直到如今，沒有這樣的災難，後來也必沒有。」）
- 耶穌說猶太人在耶路撒冷被毀後，會被擄到各國（24 節），這與大災難當中所發生的不同（猶太人要在兩個見證人的保護下逃跑），但卻與公元 70 年以後所發生的事相符。

It refers to the destruction of Jerusalem in AD 70, because

- Jesus was answering the questions of disciples on “what will be the sign when things (destruction of the Temple and Jerusalem) are about to take place” (Lk

21:7) [In Mt 24:3, Jesus was answering disciples' question on "what will be the sign of Your coming, and of the end of the age (Jesus' second coming)".]

- Jesus' advice to the Jews is different in Mt 24 and Lk 21. In Mt 24, He advised those on housetop "not to go down to get things out that are in his house" and those in the field "not to turn back to get his cloak" (Mt 24:17-18), while in Lk 21, He advised the Jewish believers to flee from Jerusalem ("those who are in the midst of the city must leave" and "those who are in the country must not enter the city", Lk 21:21).
- In the events in Mt 24, Jesus told the Jewish believers to pray that their flight "not in the winter, or on a Sabbath" because of "great tribulation". However, there is no such advice in Lk 21, and "great tribulation" is not mentioned. (Only "great distress" is mentioned, but it is probably not the great tribulation because the magnitude of the great distress is not mentioned, while in Mt 24 Jesus said that the great tribulation "has not occurred since the beginning of the world until now, nor ever will.")
- Jesus said that the Jews would be led captive into all nations after the desolation of Jerusalem (v24), which is unlike what will happen in the Great Tribulation (escape and protection from the two witnesses) but is similar to what happened after AD 70.

5. 比對羅馬書 11:25 及路加福音 21:24，你認為以色列人的幾分硬心會於何時完結？為什麼？

（留意羅馬書 11:25 中，「數目」一詞是和合本翻譯添加的，原文並沒有這詞。這在「一頁聖經研究」有解釋，請詳細研讀並思考。也可參考下圖的翻譯。）

Compare Rom 11:25 and Luke 21:24. In your opinion, when will the partial hardening of Israel end? Why?

(Note that the word "number" in Rom 11:25 in the New International Version does not appear in the original Greek manuscript. Study and ponder on the explanation in One Page on this. Also you can refer to the translate below.)

Roman 11:25 羅馬書 11:25			
ἄχρι οὗ	τὸ	πλήρωμα (n)	τῶν ἐθνῶν
until		the fullness (fulfillment)	of the Gentiles
直到		滿足	外邦人
Luke 21:24 路加福音21:24			
ἄχρι οὗ	πληρωθῶσιν (v)	καιροὶ	ἐθνῶν
until	(are fulfilled)	the times of the	Gentiles
直到	滿足	日期	外邦人

因為羅馬書 11:25 所提及的條件，與路加福音 21:24 所說的相同，所以部分硬心會在外邦人的日子滿足時完結，也就是說，它會在以色列重新管治耶路撒冷時完結。

As the condition stated in Rom 11:25 is the same as that mentioned in Lk 21:24, the partial hardening will end when the times of the Gentiles are fulfilled i.e. when Jerusalem is under the rule of Israel again.

6. 「從 1948 年 5 月至 1949 年 1 月，來自阿拉伯國家、埃及、敘利亞、約旦、黎巴嫩和伊拉克的軍隊攻擊以色列，但遭擊敗。最終，耶路撒冷被劃分為約旦統治的城牆內的舊城，包括聖地和猶太人統治的西耶路撒冷。以色列國成立，它在地理上被東、北和南部的阿拉伯國家包圍 ... 1967 年 6 月，以色列與阿拉伯國家（埃及、約旦、敘利亞、黎巴嫩、科威特、伊拉克和沙地阿拉伯）爆發了著名的六日戰爭。（以色列兵力：40,000 人；埃及：160,000 人；敘利亞 75,000 人；約旦：75,000 人；伊拉克 100 輛坦克）。不強大的以色列部隊「奇蹟般地」擊敗了阿拉伯聯盟。以色列吞併了加沙地帶、西奈半島、東耶路撒冷、西岸地區和戈蘭高地。」(節錄自蘇維初，以色列近代簡史)

「1967 年之後的數年是猶太彌賽亞信徒增長得最快的其中一個時候。」(Israel Today)

「超過十九個世紀以來，信耶穌的猶太人寥寥可數，而且很多都融入了外邦教會。但 1967 年之後，一切都變了。在耶路撒冷奇蹟地回歸以色列以後，燃點了復興之火...在 1967 年之前，世上找不到任何猶太彌賽亞信徒的會眾組織。今天，世界上已有超過 350 個猶太彌賽亞信徒會眾組織（其中單計以色列境內，就已接近 100 個）宣稱接受主耶穌為彌賽亞。」(Jewish Voice)

以上的事實與你今次查考的聖經預言吻合嗎？你認為主再來的日子還遠嗎？（你若對以色列近代史有興趣，可參看附上蘇維初教授的「以色列近代簡史」。）

“From May 1948 to January 1949, armies from the Arab countries, Egypt, Syria, Jordan, Lebanon and Iraq, attacked Israel but were defeated. Eventually Jerusalem was divided into the old walled city including the Holy sites under the rule of Jordan and the West Jerusalem under the Jews. The state of Israel was formed, which was geographically surrounded by the Arab countries in the north, east and south... In June 1967, the famous Six Day War broke out between Israel and the Arab countries: Egypt, Jordan, Syria, Lebanon, Kuwait, Iraq and Saudi Arabia. (Israeli strength: 40,000 troops versus Egypt: 160,000 troops, Syrian 75,000 troops, Jordanian: 75,000 troops, Iraqi 100 tanks). The modest Israeli forces ‘miraculously’ defeated the Arab allies. Israel exerted annexation of the Gaza strip, the Sinai Peninsula, East Jerusalem, the West Bank region and the Golan Heights. (So Wai Chor, The Brief History of Israel)

“...the years after 1967 were ones of great growth for Messianic Judaism.” (Israel Today)

“For more than nineteen centuries, the number of Jews openly professing faith in Yeshua was extremely small, and most were assimilated into the Church. All that changed after 1967. The miraculous return of Jerusalem to the Jewish people sparked a great revival ... Before 1967 there was not a single Messianic Jewish congregation in the world. Today more than 350 Messianic Jewish congregations—nearly 100 in Israel alone—proclaim Messiah with a visibly Jewish witness.” (Jewish Voice)

Do the above facts match with what you study in this lesson? Do you think Christ’s return is imminent?

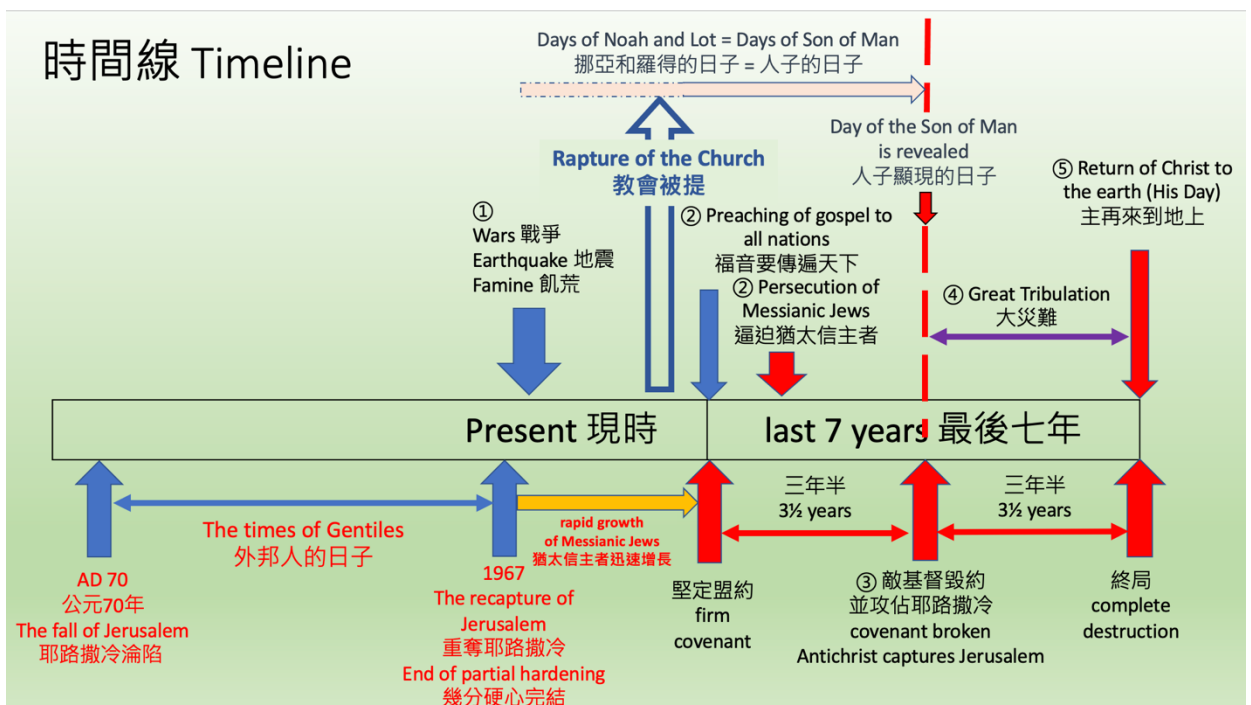
(If you are interested in Modern History of Israel, you can refer to the attached “The Brief History of Modern Israel” by Prof. So Wai Chor.)

是的。耶路撒冷是在 1967 年六日戰爭中，被以色列完全奪回（不是在 1948 年立國之時，因為當時只有西耶路撒冷是在猶太人的管治底下）。在 1967 年以前只有很少的猶太信主者。1967 年後，猶太信主者的數目急增，只有部分硬心真正完結才能解釋。這顯示了主再來已是逼在眉睫之事。

Yes. Jerusalem was completely taken back by Israel in the Six Day War in 1967 (not in 1948, when Israel was re-established, because only West Jerusalem was under the rule of the Jews). Before 1967, there were only a few Messianic Jews. After 1967, the number of Messianic Jews increased at a rate so high that only the end of partial hardening could explain. This indicates that Christ' return is at the door.

7. 請把今次查考經文的內容加進以下的時間線上。  
Incorporate what you study in this Bible Study in the timeline below.

今次查經的內容已在下圖以紅色字體標示 The events highlighted in red below.



8. 今次查考的預言，對你今天的生活有什麼影響？寫下兩個你在今次查經想到的應用。  
How would the prophecy you study in this lesson affect your life? Write two applications of your Bible Study.

任何兩個相關的應用。以下是一些應用的建議：

- 部分硬心的完結，意味主再來的日子不遠了。我應準備好迎接祂的再來。
- 神對以色列的計劃顯示了不論我有多不濟，神依然信守祂所應許的。我要感謝祂滿有恩典的愛。
- 我們從以色列能隨時再被接上一事上明白，神的恩典永遠都在，我們應做的就是悔改。

- 神是全能的。祂能在以色列亡國超過 2000 年後，重建以色列國，在六日戰爭中拯救以色列，並使頑梗的以色列人重生。在神沒有難成的事，我只需信靠祂。

Any two. The following are some suggestions:

- I should get prepared because Christ will come very soon, as indicated by the end of the partial hardening.
- Demonstrated by God's treatment on Israel, I know that no matter how perverted I am, God is always faithful to what He promised. I should thank God for His gracious love.
- God's grace is always available, as Israel can be regrafted at any time. What I should do is to repent.
- God is Almighty. He re-established Israel who had fallen for more than 2000 years, delivered her in the Six Day War, and makes the stubborn Jews reborn. In God there is nothing too difficult. I should trust Him.