**023 罗马书 5章20至21**

* **罗5:20 律法的出现【本是外添的】…**
* 律法是透过摩西来的[[1]](#footnote-1) 。保罗可能害怕犹太人说摩西是另外一个约中的代表。因为律法是由摩西而来的。所以保罗要特别强调，律法不能够救人。其实律法，与亚当一样带来罪、定罪、死亡
* 保罗解释上帝为何赐下律法[[2]](#footnote-2)
* **罗5:20 …是要叫过犯**增多与**【显多】…**
* **（1） 律法叫过犯显多（和合本）**
* e.g. e.g. xray X光照片; CT扫描 (本来就有问题，是后来照得一清二楚)
* e.g.送报纸的男孩骑自行车走捷径到邻居的花园弄坏屋主的草与花。男孩当然心里清楚知道这是不对，但因为要走捷径就不顾。屋主很生气有一天，屋主人放了一个大牌子“不准自行车经过”，但男孩却每一天依然无视警告继续骑自行车穿过花园弄坏屋主的草与花**。（律法就把那人的过犯显多 make visible and make worse）**
* 律法把我们的问题照的更清楚。律法显出我们是在罪中的奴隶 （约8:34，罗6:17，加3:19-23）
* **（2） 律法叫过犯增多（新译本）**
* 新译本翻译成 “律法叫过犯**增多**” (ESV) Now the law came in to increase the trespass
* 注：“过犯” trespass (单数名词singular noun)
* 如果保罗想表达 增多许多过犯， 为何使用单数名词而不是复数[[3]](#footnote-3) 。可能是要表达，律法把亚当归算人类的罪放大。E.g. 有如放大镜放大原有的 [[4]](#footnote-4)
* **保罗也可能要表达，律法使人犯更多罪 [[5]](#footnote-5)**
* e.g.律法激动、煽动人去犯罪。
* 可能也是表达人因为有罪，所以圣洁公义的律法会使有罪的人刻意去违背
* 同样的概念在罗马书7章。
* **罗 7:5 我们从前属肉体的时候，罪恶的情欲借着律法在我们的肢体里发动，就结出死亡的果子。**
* e.g.你告诉孩子家规“不可以去开那橱柜”，之后他就偏偏去开。
* a.p.知到律法knowledge of the law是不能使人停止犯罪。
* **🗶 罗 3:20** …借着律法，人对于罪才有充分的认识。
* **应用：**
* 律法是不能救我们，我们也无法救自己
* **问：**教导对与错，能够真正改变人？
* **问：**道德教育能使人爱神吗？
* **问：**给孩子立下家规，能改变他们的内心吗？
* **问：**用律法刑罚人，能使人改变吗？
* 律法带来刑罚，暂时不作、暂时的改
* **应用：**改变生命不是靠律法，乃是依靠主
* 罗8:13 …靠著圣灵治死身体的恶行
* **罗5:20 …**是要叫过犯增多【显多】；**恩典就更加增多了。**
* 吕振中译本：恩典格外地满溢 ，ASV abound more exceedingly:
* 恩典大过我们的过犯、罪恶、死亡
* 这恩典是透过基督而来。 Christ is our Federal Head
* **V21 罪借着死掌权【作王】[[6]](#footnote-6)；照样，恩典也借着义掌权【作王】，使人借着我们的主耶稣基督进入永生。**
* 罪借**亚当的死**[[7]](#footnote-7)掌权 vs恩典也借着**基督的义**掌权
* 罪借着**亚当的死**掌权（范围、领域sphere or domain）[[8]](#footnote-8) vs 恩典借着**基督的义**掌权（范围、领域 ）
* 【罪作王】罪的权势范围影响所有在亚当里的人vs 【恩典作王】恩典的权势范围影响了所有在基督里的人
* **V21 …照样，恩典也借着义掌权【作王】**
* 这“义”是赏赐 righteousness is a free gift （V17）是基督的义行V18 = 基督的顺服V19
* 基督的义被归算在我们身上
* **V21…，使人借着我们的主耶稣基督进入永生。**
* **应用反省：**基督徒是不是犯什么罪都能够被赦免？
* Ans唯有亵渎圣灵的罪不被赦免 (太 12:25-32)
* **🗶 太12:31 因此，我告诉你们，人的一切罪和亵渎的话，都可以赦免；可是，亵渎圣灵就得不着赦免。32 无论谁说话得罪了人子，还可以赦免；但说话得罪了圣灵的，今生来世都得不着赦免。**
* 亵渎圣灵= 拒绝相信耶稣基督，把耶稣背后圣灵的工作说成魔鬼(太 12:25-32)
* 除了拒绝相信耶稣基督，把耶稣讲成是依靠魔鬼，任何罪主都可以赦免。
* 恩典是大过过犯
* 罪在哪里增多，恩典就更加增多了
* **问：**既然恩典是大过过犯，是不是就继续犯罪，叫恩典增多？
* **罗 6:1 这样，我们可以说什么呢？我们可以常在罪中，叫恩典增多吗？2 绝对不可！【
断乎不可！】…**
1. But the precise thought is that it came alongside; it was complementary (*cf.* Gal. 3:19), not for the purpose of displacing or suspending but for the purpose of subserving an end coordinate with both sin and grace. Murray, J. [↑](#footnote-ref-1)
2. Other purposes are stated elsewhereGal. 3:17–25; 2 Cor. 3:6–11; 1 Tim. 1:8–11. [↑](#footnote-ref-2)
3. Notice the singular; Paul does not say that the “trespasses” increased; it is what sin essentially is that the law magnified. Morris, L.

Some refer to the idea of “forbidden fruits”: by forbidding certain activities, the law makes these very activities attractive to depraved people, leading to an increase in sinning.153 But if this had been Paul’s main point, we would have expected the plural “trespasses” rather than the singular. This same objection can be made against the view that the multiplication of commandments in the law, by defining more activities that are “sinful,” so increases the trespass. Moo, D. J. [↑](#footnote-ref-3)
4. Hendriksen points out that a magnifying glass does not increase the number of dirty spots, but it does make them stand out more clearly and brings to light some that the naked eye cannot see. [↑](#footnote-ref-4)
5. Law increased the trespass by providing opportunities for violating a multiplicity of specific commandments; there may be the further suggestion that it ‘also *increases sin in the sense that it makes men sin more*’. Bruce, F. F.

It is possible that Paul also had in mind here (see on 7:5) a third sense in which sin would increase as a result of the coming of the law, namely, that it would actually increase in quantity, since the response of man’s egotism to the law’s attack upon it would be to seek to defend itself by all sorts of feverish activity including even (indeed, above all!) Cranfield, C. E. B. [↑](#footnote-ref-5)
6. 在神学意义上，和合本翻译成【罪作王叫人死】也可以。 [↑](#footnote-ref-6)
7. Hence it is the reigning of sin itself that is emphasized and it reigns “in death”. One trespass was enough to cause death to reign (vs 17), but when the trespass abounds how much more accentuated becomes the death that follows in its train. Murray, J [↑](#footnote-ref-7)
8. sin reigned “in death.” This “in” might indicate accompaniment—“sin reigned with death”—instrument—“sin reigned through death”—or sphere—“sin reigned in the ‘dominion’ of death.” Of these alternatives, the second can claim the parallel in the second part of the verse—where grace reigns “through” righteousness Moo, D. J. (1996). [↑](#footnote-ref-8)