**019 认识主耶稣的权柄与能力 约5章19至29**

* **小孩子：**耶稣是神的儿子与我们是神的儿女，有什么不同？（5:18-29 看9个不同之处）
* **小孩子：**耶稣是“圣子”。父几时生了子？ Ans 在永恒中，从来没有一个开始。
* **约5:19-29**
* **上文：**犹太人想杀耶稣因他们认为 1犯安息日、2称上帝为自己的父，3把自己与上帝当作平等
* 耶稣 V19-29 回应这些犹太人，指出他的权柄与一切都是从父而来！
* **【1.耶稣能作父所作的**
* **约 5:19 耶稣又对他们说：“我实实在在告诉你们，子靠着【凭著】自己不能作什么[[1]](#footnote-1)，只能作他看见父所作的；因为[[2]](#footnote-2)父所作的事，子也照样作。[[3]](#footnote-3)**
* **OV19意思：**耶稣不凭著自己的意思做。耶稣所作的一切 = 都是父所作的 [[4]](#footnote-4).
* 耶稣作的事情 = 都是父所作 e.g.耶稣赦免、医治、等。都是父作的！
* **V19 ...因为父所作的事，子也照样作。**
* **问：**父能作什么？ = 耶稣能照样作 e.g.创造（约1:3、来1:2、西1:16）赦罪 (太9:6)
* 耶稣是神（1:1-2）。 三一神（父、子、灵）
* **【2. 耶稣知父所知的**
* **V20父爱子，把自己所作的一切指示给他看，还要把比这些更大的事指示给他看，使你们惊奇。**
* 耶稣所说与所作的一切，是父指示给他看
* **在太初永恒**，主耶稣的知识是与父一样，无所不知。[[5]](#footnote-5)
* e.g.就如耶稣的荣耀与父一样（17:5）
* 主耶稣俯就自己成为人，他的知识暂时是需要父指示给他看
* e.g.O太24:36 至于那日子和时间，没有人知道，连天上的使者和子也不知道，只有父知道
* **问：**父要指示什么更大的事给耶稣看？ 以致犹太人会惊奇？Ans耶稣从死里复活（V21）
* **【3.耶稣有权柄叫人得生命**
* **V21 父怎样叫死人复活，使他们得生命，子也照样随自己[[6]](#footnote-6)的意思使人得生命。**
* 耶稣能**随自己的意思**赐人 永生与复活。
* （1）主耶稣叫我们从死在过犯罪恶之中，活过来 （属灵的复活 V25）
* （2）主耶稣能叫人从死里复活
* e.g.寡妇儿子（路7:15）、管会堂女儿（路8:54）、拉撒路（约11）、圣徒们(太27:52–53)
* （3）耶稣有权柄与能力使自己从死里复活（约10:18）
* **【4. 耶稣有权柄审判世人**
* **V22 父不审判人，却已经把审判的权柄完全交给子[[7]](#footnote-7)，**
* 耶稣将来要审判全世界 (太16:27、太25:31-46、林后5:10、启22:12-15）
* **安慰：**审判我们的是为我们死，为我们赎罪的主耶稣！
* **【5. 耶稣与父同受尊敬**
* **V23 使所有的人[[8]](#footnote-8)尊敬子好像尊敬父一样。不尊敬子的，就是不尊敬那差他来的父。**
* 耶稣与父是被我们敬拜的对象 （约20:28、腓2:9-11、启5:13-14）
* **V23...不尊敬子的，就是不尊敬那差他来的父**
* e.g.一些伟大的宗教（犹太教、回教、基督教异端）拒绝耶稣是神的儿子。
* 拒绝耶稣 = 拒绝上帝 (约壹2:23)
* **【6.耶稣有权柄赦罪赐永生**
* **V24 我实实在在告诉你们,那听见我的话又信那差我来的,就有永生,不被定罪,而是已经出死入生了。**
* **好消息：**信耶稣基督，得永生不再被定罪 （约3:16）
* **O约 3:18** 信他的人，不被定罪...**罗 8:1** ...那些在基督耶稣里的就不定罪了。
* 没有什么罪耶稣不能赦免的！
* **【7. 耶稣有权柄使人第一次复活 （约5:25、6:63、弗2:1-5、启 20:6）**
* **V25 我实实在在告诉你们，时候将到，现在就是了[[9]](#footnote-9)，死人要听见上帝儿子的声音，听见的人就要活了。**
* “现在就是了”= A不是在指之后（约11）拉撒路从死里复活
* “现在就是了”= B 不是在指将来末后所有人的复活的时候
* **意思：**人本是死的，是耶稣叫他们活过来
* **e.g.“之前我们死的”= 不认神、也不顺服神的。**
* 在圣灵还未重生我们之前（3:3、3:5），我们是死在罪恶过犯之中。弗2:1-4
* 唯有圣灵重生使我们听见主的声音，我们才能活过来。（6:63）
* **Pic** **错误**：在大海拼命的挣扎，等候抓住救生圈（福音）就得救。
* **Pic正确：**我们本是在大海中的死尸，是神使圣灵重生我们，听见耶稣的话，使我们活过来。
* **【8.耶稣是一切生命的源头**
* **V26 就如【因为】[[10]](#footnote-10)父是生命的源头[[11]](#footnote-11)，照样他也使子成为生命的源头，**
* 新译本把意思翻译出来 【和合本】因为父怎样在自己有生命，就**赐给**他儿子也照样在自己有生命
* 因耶稣是生命的源头，所以他能与父一样，叫人活过来，他就活过来 （V25）
* **小心异端：**曲解说耶稣是被父所造！
* **Pic** 父自己有生命是**生命的源头，子自己有生命也是生命的源头**
* 万物的生命都是从父与子而来 （约1:1-3、来1:2、西1:16）
* **【9.耶稣就是那要来的人子**
* **V27并且把执行审判的权柄赐给他，因为他是人子。**
* 他是(但7:13-14)先知所预言要来的人子 （但7:13-14，太26:64-65）所以他有审判权柄
* **【10. 耶稣有权柄使人第二次复活**
* **V28 你们不要把这事看作希奇，因为时候将到，那时所有在坟墓里的都要听见他的声音，29 并且都要出来；行善的复活得生命[[12]](#footnote-12)，作恶的复活被定罪。**
* **问：**人复活两次？[[13]](#footnote-13) （启 20:5-6）
* **A** 属灵的复活（V25），**B** 将来生体的复活（V29）
* **a.p.**看见我们的身体逐渐衰弱，主应许我们生体的复活！(林前15)
* **OV29**主引用（但12:2），将来他所有的人要复活
* **Pic** 行善的复活得生命 VS 作恶的复活被定罪 （第二次的死）
* **问：**我们是靠行善得生命？ 不是！
* **Pic信耶稣得永生**（3:15-16、3:36、**5:24**、6:29、6:40、6:47-54、10:28、20:31、约壹5:11-13）
* **主提醒我们：**信祂的人会行善（**弗2:10）**
* **总结**[[14]](#footnote-14):
* A 主耶稣是神（1:1-3），他是上帝的独生子 (3:16)
* B 耶稣的权柄是父赐与他的

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* **提醒：**父“赐”子（工作的从属）subordination of roles (林前15:28)
* e.g.父计划差遣子，不是子计划差遣父。
* e.g.子顺服父，不是父顺服子 （e.g.夫妻是地位平等，但妻子需顺服丈夫）
* **父与子是神** （父与子的本质是一样。子受生不是被造的”同受敬拜、同受尊荣）
* 子**绝不是**在本体上的从属父 NOT ontological subordination
* **祷告：求主耶稣助我们更深认识你。**求你开我们耳使我们能听见你的声音，你就赐给我们生命!

1. From John’s standpoint, Jesus is fully deity (1:1, 18; 20:28),122 but he also submits to the Father, whose rank is greater than his own (10:29; 14:28). Thus Jesus does not claim equality of rank (cf. Phil 2:6); in view of his prologue, John presumably would have agreed with the later Trinitarian notion of the Father and Son sharing the same “substance” had the question been put to (and explained to) him, but he uses the term “equality” for rank, not an ontological question of nature.Keener, C. S. .

   Jesus elsewhere emphasizes that he does nothing “from himself” (ἀφʼ ἑαυτοῦ, 5:30; 7:17–18, 28; 8:28, 42; 14:10), as the Spirit does not (16:13), and that the disciples cannot produce anything profitable from themselves (15:5). Keener, C. S. [↑](#footnote-ref-1)
2. The Greek text of verses 19–23 is structured around four gar (‘for’ or ‘because’) statements. The first introduces the last clause of v. 19. The thought runs like this: It is impossible for the Son to take independent, self-determined action that would set him over against the Father as another God, for all the Son does is both coincident with and coextensive with all that the Father does. ‘Perfect Sonship involves perfect identity of will and action with the Father’ (Westcott, 1. 189) Carson, D. A. . [↑](#footnote-ref-2)
3. The principal thrust of v. 19 is that whatever ‘making himself equal with God’ (v. 18) might mean, for Jesus it does not mean complete or even partial independence from his Father (cf. 7:18). The truth is that the Son can do nothing by himself—or, better, ‘on his own initiative’ (aph’ heautou, lit. ‘from himself’). Though he is the unique Son of God (cf. notes on 1:49), and may truly be called God (1:1, 18; 20:28) and take to himself divine titles (e.g. 8:58) and, as in this context, divine rights (5:17), yet is he always submissive to the Father. Not only does the Son always do what pleases the Father (8:29), but he can do only what he sees his Father doing. In this sense the relationship between the Father and the Son is not reciprocal. It is inconceivable that John could say that the Father does only what he sees the Son doing. That would be preposterous not only in the cultural understanding of father-son relationships, but also in John’s understanding of the relationship between Jesus and his heavenly Father (against Gruenler, who tries to make the Father/Son relationship perfectly reciprocal by saying that each ‘defers’ to the other—but this is a ‘fudge’ category that blurs the obvious distinctions). The Father initiates, sends, commands, commissions, grants; the Son responds, obeys, performs his Father’s will, receives authorityCarson, D. A. . [↑](#footnote-ref-3)
4. 圣父与圣子是合一的。圣父与圣子不像人一样。 人都无法作自己肉身父亲所作的一切。但圣子能作圣父所作的一切。并且圣子耶稣不凭自己来作，而是父要他如何，子也愿意如何。约8:28、14:10 [↑](#footnote-ref-4)
5. 从主耶稣祈求父在地上荣耀他的事件中（约17:5）。耶稣也道出在他还未道成肉身之前，在未有世界以先子是拥有与父一样的荣耀。 [↑](#footnote-ref-5)
6. But Jesus’ authority in this regard goes beyond that of Elijah, for the Son gives life to whom he is pleased to give it. Although the Son ‘can do nothing by himself’ (v. 19), his will, his pleasure, his choices are so completely at one with the Father that it is no less true to say the crucial decisions are his.Carson, D. A. . [↑](#footnote-ref-6)
7. the authority to give resurrection life is the entailment of the authority to judge on the last day。Carson, D. A..

   Jesus did not come for the purpose of condemning (3:17), but he is authorized to judge (5:22) Keener, C. S. [↑](#footnote-ref-7)
8. The reason why the Father has entrusted all judgment to the Son is now disclosed: it is so that all may honour the Son just as they honour the Father. Carson, D. A.. [↑](#footnote-ref-8)
9. Here, however, the coming hour already is: the resurrection life for the physically dead in the end time is already being manifest as life for the spiritually dead. It is the voice of the Son of God (or his word: cf. v. 24; 6:63, 68; 11:43) that calls forth the dead, and those who hear (cf. notes on v. 24) will live. Such a voice, such a life-giving word, is nothing other than the voice of God (cf. Is. 55:3), whose vivifying power mediates the life-giving Spirit (cf. 3:3, 5; 7:37–39) even to dry bones (Ezk. 37).Carson, D. A.

   But the “now is” in 5:25 is significant (cf. 4:23): the believer enters new life (3:3, 5) and has in the present the life of the future age (3:15–16). Those who believe “hear” or “heed” Jesus’ voice (cf. 18:37), which for John’s audience can allude to the Spirit’s life-giving power in creating and leading disciples (3:8; 10:3–4). Thus when Jesus cries “with a great voice” and Lazarus comes forth alive (11:43–44), this act prefigures Jesus’ eschatological role but also symbolizes his present role as giver of life (11:26)Keener, C. S [↑](#footnote-ref-9)
10. 5:26. The logical For (gar) is important: this verse explains how it is that the Son can exercise divine judgment and generate resurrection life by his powerful word. It is because, like God, he has life-in-himself. God is self-existent; he is always ‘the living God’. Mere human beings are derived creatures; our life comes from God, and he can remove it as easily as he gave it. But to the Son, and to the Son alone, God has imparted life-in-himself. This cannot mean that the Son gained this prerogative only after the incarnation. The Prologue has already asserted of the pre-incarnate Word, ‘In him was life’ (1:4). The impartation of life-in-himself to the Son must be an act belonging to eternity, of a piece with the eternal Father/Son relationship, which is itself of a piece with the relationship between the Word and God, a relationship that existed ‘in the beginning’ (1:1). That is why the Son himself can be proclaimed as ‘the eternal life, which was with the Father and has appeared to us’ (1 Jn. 1:2). Many systematicians have tied this teaching to what they call ‘the eternal generation of the Son’. This is unobjectionable, though ‘the eternal generation of the Son’ should probably not be connected with the term monogenēs (sometimes translated ‘only begotten’: cf. notes on 1:18). In the immediate context, it is this eternal impartation of life-in-himself to the Son that grounds his authority and power to call the dead to life by his powerful word.Carson, D. A. [↑](#footnote-ref-10)
11. **和合本：**因为【父怎样在自己有生命】，就赐给他【儿子也照样在自己有生命】，在永恒中父自己有生命。在永恒中父赐子，也同样自己有生命 （唯有神是自己有生命） 。万物不是自己有生命。人的生命是从父与子而来 （约1:1-3、来1:2、西1:16） [↑](#footnote-ref-11)
12. This will not do. Elsewhere John draws a close connection between those who experience spiritual life now and those who will rise to live at the last day: it is precisely they who enjoy eternal life now, by faith in Jesus and in the one who has sent him, whom Jesus will raise to life at the last day (6:40, 54). In the context of the Fourth Gospel, ‘those who have done good’ (or better, ‘good things’) are those who have come to the light so that it may be plainly seen that what they have done they have done through God (cf. 3:21). Conversely, ‘those who have done evil [things]’ ‘loved darkness instead of light because their deeds were evil’ (3:19). John is not juxtaposing salvation by works with salvation by faith: he will shortly insist, ‘The work of God is this: to believe in the one he has sent’ (6:29) Carson, D. A. [↑](#footnote-ref-12)
13. 第一次复活的是有福的（启 20:6），不需要再死第二次 [↑](#footnote-ref-13)
14. help me to exalt you O Lord and preach you clearly. O Lord may Spirit anoint my tongue and open our eyes and ears that we may hear our Lord call us and we shall live and give glory to him whom our Holy Father sent. [↑](#footnote-ref-14)