**CHRISTOLOGY**

**基督论**

**A Study of Jesus Christ, the Mediator of Salvation**

**对耶稣基督—救赎中保的研究**

**Chapter 11 – The Person of Jesus Christ**

**第11课—耶稣基督的人性**

**Lesson 23**

**第23课**

**ALS bilingual pdf file: Chapter 11 pages \_\_\_-\_\_\_**

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**Introduction**

**介绍**

In lesson 22 we learned why it is scriptural to teach and believe that Jesus is both God and man in one person. The Son of God took to himself a complete human nature so that he might be our Redeemer. The God-Man received the name, Jesus – Jehovah is our Savior.

在第22课中，我们学习了为什么圣经教导并相信耶稣是神和人的合一。神的儿子取了一个完全的人的样式，使他可以作我们的救赎者。这位既是神又是人的，得到的名字叫耶稣—意为“耶和华是我们的救主”。

Jesus is the one focus of the Bible. The truth of who Jesus is – this truth is key to the Christian faith. The human mind is not able to explain this mystery or to accept it. We accept this truth only by our God-given faith in the unerring Word of God.

耶稣是圣经的焦点之一。耶稣是谁的真理 是基督信仰的核心所在。人类的大脑无法解释这一奥秘，也无法接受它。我们只有通过神给我们的信心，相信神的话语正确无误，才能接受这一真理。

There have been many attacks on the fact that Jesus is the God-man. In this lesson we will take a look at some of these attacks on this truth.

关于耶稣是那位既是神又是人的事实，已经有了很多攻击。在这节课中，我们将看到那些对这一真理的攻击。

The lessons of this unit are as follows:

本单元的课程内容如下：

The Saving Grace of God in Christ (Lesson 21 – Chapter 10)

神在基督里的救赎恩典（第21课——第10章）

**The Person of Jesus Christ (Lesson**s22, **23,** 24 **– Chapter 11)**

**耶稣基督的人性（第**22, **23,** 24 **课– 第 11章）**

The States of Humiliation and Exaltation in Christ’s Life (Lessons 25-26 – Chapter 12)

基督生命中的降卑与升高（第25-26课 – 第12章）

The Threefold Office of Christ: Prophet, Priest, and King (Lesson 27 – Chapter 13)

基督的三重职位：先知，祭司和君王（第27课——第13章）

1. **The history of Christianity is filled with the history of Satan’s supporters attacking the person of Jesus Christ and the history of the church’s rejection of these lies.**

**基督教的历史充满了撒旦的支持者攻击耶稣基督的人性以及教会拒绝这些谎言的历史。**

* 1. **Dr. Martin Luther (1483-1546) stated that Jesus Christ is the target of every false teaching:**

**马丁路德博士(1483-1546)指出，耶稣基督是每一个错误教导的目标：**

**All error, heresy, idolatry, offense, misuse, and evil in the church originally came from despising or losing sight of this article of faith in Jesus Christ. And if one looks at it correctly and clearly, all heresies oppose themselves to this dear article of Jesus Christ.”**

**教会中所有的错误、异端、偶像崇拜、冒犯、误用和邪恶，最初都来自对耶稣基督的信心这一教义的轻视或忽视。如果我们正确而清晰地看待它，所有的异端邪说都与耶稣基督这一宝贵的信条背道而驰。**

**…[Satan] attacks Christ in three lines of battle. One will not let him be God, another will not let him be man, and the third will not let him do what he has done. Each of the three wants to reduce Christ to nothing.”**

**--- [撒旦]以三种方式攻击基督。一是不让他作上帝，另一个是不让他作人，第三是不让他做他已经所做成了的事。这三个中的每一个都想把基督降为虚无。**

* 1. **Wilbert Gawrisch[[1]](#footnote-1) reminds us of the challenge we face as we speak about the fact that Jesus is true God and True Man in one Person:** **Wilbert Gawrisch**

**威尔伯特-加略斯（Wilbert Gawrisch）提醒我们，当我们谈论耶稣是真神与真 人于一体时，我们会遇到的挑战。**

“The Word became flesh” (John 1:14). Four simple words, but what a profound truth they express! Speaking through his inspired apostle, God here reveals to us a truth that is utterly incomprehensible to our finite human minds. Here is the mystery of mysteries….

“道成了肉身” (约翰福音1:14)。简单的几个字，却表达了多么深刻的真理！在这里，神藉着他受默示的使徒，向我们显明一个真理，这真理是我们有限的人类头脑完全无法理解的。这就是神奥秘中的奥秘---

…What happened when the divine, eternal Word became flesh (John 1:14) was a unique occurrence. It has no parallel in all creation. From the moment of his conception…and to all eternity, his divine nature and human nature are inseparably linked…. (W. Gawrisch, “**Who is Jesus Christ?”** NPH, 2002, pages 15 and 18)

当神永恒的道成为肉身时(约翰福音1:14)，发生的事情是独一无二的。在所有的创造中它都是独一无二的。从他成胎的那一刻起，直到永恒，他的神性和人性都是密不可分的。(加略斯：耶稣基督是谁？NPH，2002，第15及18页)

As we ponder the two natures in Christ, we are thinking about a truth which our human reason will not help us to understand. It makes as much logical sense as when speaking of a round square or a square triangle. There is no such thing in our human experiences. We cannot pour the waters of the ocean into a quart jar. Neither should we expect to comprehend with our mind how Jesus is true God and true man in one person. We simply believe this truth because the Bible reveals it to us.

当我们思考基督里的这两种本性时，我们在思考一个真理，而这是我们人类的理性无法帮助我们理解的。它所表示的逻辑意义就像我们在说一个圆形的正方形，或者一个正方形的三角形一样。在我们人类的经历中没有这样的事情。我们不能把海洋的水倒进一夸脱容量的罐子里。我们也不应该期望用我们的头脑去理解耶稣是怎样可以在一个人里面既是真神又是真人。我们之所以相信这个真理，是因为这是圣经向我们揭示的。

As we reflect on the two natures in Christ, we are fully dependant on the Bible to know anything for sure. We must not wander from the Scriptures. We must not add to the Scriptures. We must not take anything away from the Scriptures. The errors (lies) which have been taught about who Jesus is must be recognized and rejected on the basis of what the Holy Scriptures tell us.

当我们反思基督的两种本性时，我们完全可以依赖圣经来确知一切。我们不能偏离圣经。我们不能在圣经以外加添任何东西，也不能从圣经中拿走任何东西。关于耶稣是谁的错误(谎言)，我们必须按照圣经告诉我们的来认识或拒绝。

1. **Lies concerning the Person of Jesus Christ**

**关于耶稣基督的人性的谎言**

* 1. **Two of the earliest lies designed to attack the fact that Jesus is true God and true Man in one person**

**历史上最早出现的两个谎言所攻击的就是耶稣是真神与真人于一体的事实。**

* + 1. Gnosticism

诺斯替教（初期基督教的一派）

When: The first century and beyond.

The Lie: Gnosticism attacked both the fact that Jesus is God and that Jesus is human.

Main Advocate: Cerinthus of Ephesus

Scripture to expose the lie: Colossians; I John

时间：公元一世纪及以后。

谎言：诺斯替主义攻击的是耶稣是神以及耶稣是人两个方面的事实。

主要提倡者：以弗所塞林托斯

圣经中揭露该谎言的书卷：《歌罗西书》，约翰一书；

Epilogue: Gnosticism had many forms and developed many false teachings. Gnosticism taught that the possession of greater knowledge (Greek: *gnosis*) was the path to salvation. The worship of angels (Colossians 2:18) was part of early Gnosticism.

后记：诺斯替主义有许多形式，而且发展了许多错误的教导。诺斯替主义教导说，拥有更大的知识(希腊语:诺斯替)是救赎之路。对天使的崇拜(歌罗西书2:18)是早期诺斯替主义的一部分。

* + 1. Docetism

幻影说

When: 100’s

The Lie: Jesus’ body was a phantom – not real. Jesus only ***seemed*** to have a body.

Main Advocate: Marcion of Rome.

Scripture to expose the lie: Luke 1:35; Luke 24:37-39

Epilogue: Some of the New Testament apocryphal (i.e., *not* apostolic) writings (e.g., the Gospel of Peter) were written from the viewpoint of Docetism. The Council of Nicea (AD 325) rejected this error.

时间：公元100年间

谎言：耶稣的身体是一个幻影，不是真实的。耶稣只是似乎有一个身体。

主要提倡者：罗马的马吉安。

圣经揭穿该谎言的书卷：路加福音1:35；路加福音24:37-39

后记:《新约》伪经（即非使徒所写的）中的一些内容(如：《彼得福音》)是从幻影说（Docetism）的观点写出来的。尼西亚大公会议(公元325年)抵制了这一错误。

* 1. **Lies which attack the truth that Jesus is true God**

**攻击耶稣是真神这一真理的谎言**

* + 1. Ebionism

伊便尼派

When: 100’s

The Lie: Jesus was only a man, born in the usual way. Jesus became the Christ by obeying the Mosaic laws.

Main advocates: Judaizers. The Judaizers were the false teachers who plagued the congregation in Galatia. They taught that salvation was attainable only through obeying the laws of Moses.

Scripture to expose the lie: Galatians 3:1-3; 5:4

Epilogue: The Hebrew word “*ebionim*” refers to the piety of the Ebionites. This term appears in the Dead Sea scrolls.

时间：公元100年间

谎言：耶稣只是一个人，以平常的方式出生。耶稣成为基督是通过遵守摩西律法而成的。

主要倡导者：犹太主义者。犹太主义者是在加拉太骚扰会众的假教师。他们教导说，只有遵守摩西的律法，才能得救。

圣经揭露该谎言的经文：加拉太书3:1-3;5:4

后记：希伯来语“以比匿”（“*ebionim*”）指的是以比匿人的虔诚。这个词出现在死海古

卷中。

* + 1. Modalistic Monarchianism

唯一神论

When: 200’s

The Lie: God is not triune. Jesus was not the Son of God, but God acting as the Christ.

Main Advocate: Sabellius

Scripture to expose the lie: John 12:27-28

Epilogue: This doctrine was condemned by the Roman bishop, Dionysius (A.D. 262).

时间：公元200年间。

谎言：神不是三位一体。耶稣不是神的儿子，乃是神在充当基督做事情。

主要提倡者：撒比略（Sabellius）。

揭露该谎言的经文：约翰福音12:27-28

后记：这一教义被罗马主教迪奥尼修斯(公元262年)所谴责。

* + 1. Dynamic Monarchianism

动态唯一神论

When: 200’s

The Lie: God is not triune. God’s impersonal power (Greek: *dynamis*) is at work in Jesus and the Holy Spirit. God adopted Jesus as his son because of Jesus’ obedience.

Main Advocate: Paul of Samosata, bishop of Syria

Scripture to expose the lie: John 14:15-20; 15:26; 16:12-15

Epilogue: This doctrine was condemned by the church at Antioch (A.D. 269). The Anabaptists revived this lie in the 1500’s.

时间：公元200年间

谎言：神不是三位一体。神不具人格的能力(希腊语:dynamis)在耶稣和圣灵里做工。神因为耶稣的顺服而拣选他作自己的儿子。

主要倡导者：萨莫萨塔（Samosata）的保罗，叙利亚主教。

圣经揭穿该谎言的经文：约翰福音14:15-20;15:26;16:12-15

后记：这条教义在安提阿教会(公元269年)被定罪。再洗礼派在15世纪复苏了这个谎

言。

* + 1. Arianism

阿里乌斯教

When: 300’s

The Lie: This lie is built on the lie that God is not triune. God created Jesus from his divine essence. Jesus is similar (Greek: ***homoi***ousius) to God in his essence but Jesus is not equal (Greek: ***homo***ousios) to God in his essence.

Main Advocate: Arius (d. 336)

Scripture to expose the lie: Colossians 1:15-16

Epilogue: The Council of Nicea (A.D. 325) condemned this error and composed the 2nd Article of the Nicene Creed to confess the truth concerning who Jesus is. Arianism endured among many peoples in Europe. Later councils (Constantinople (A.D 381) and Toledo (A.D 589) also condemned Arianism.

时间：公元300年间

谎言：这个谎言是建立在神不是三位一体的谎言之上的。这一谎言认为，神从他的神圣本质创造了耶稣。耶稣在本质上与神相似(希腊语: ***homoi***ousius)，但耶稣在本质上与神不同(希腊语: ***homo***ousios)。

主要提倡者:艾利乌(公元336年)

《圣经》揭露谎言的经文：歌罗西书1:15-16

后记：尼西亚会议(公元325年)谴责了这一错误，并撰写了尼西亚信经第二篇，承认耶稣是谁的真理。阿里乌派在欧洲的许多民族中流传下来。后来的议会(君士坦丁堡（公元381年)和托莱多(公元589年)也谴责了阿里乌派。

* + 1. Eunomianism

尤诺米主义

When: 300’s

The Lie: This lie is built on the lie that God is not triune. Eunomianism went further than Arianiam away from the truth about who Jesus is. Arianism said God created Jesus from his (God’s) essence. Eunomianism said that Jesus was not the eternally begotten Son of God but that Jesus was created by God *out of nothing*.

Main Advocate: Eunomius (d. 393), bishop in Asia Minor

Scripture to expose the lie: Psalm 2:7; Hebrews 1:1-6

Epilogue: The Council of Constantinople (A.D. 381) condemned Eunomianism.

时间：公元300年间

谎言：这个谎言是建立在神不是三位一体的谎言之上的。尤诺米主义比亚利亚尼亚姆更偏激，偏离了耶稣是谁的真相。阿里乌派说神从他的（神的）本质创造了耶稣。伊乌米派认为耶稣不是神永恒的儿子，而是神从无到有创造出来的。

主要提倡者：乌米乌斯(公元393年)，小亚细亚主教

圣经揭穿该谎言的经文：诗篇2:7;希伯来书1:1-6

后记：君士坦丁堡会议(公元381年)谴责了尤诺米主义。

* + 1. Socinianism

索齐尼主义

When: 1500’s

The Lie: God is not triune; Jesus is not God.

Main Advocate: Michael Servetus (d. 1553) of Spain

Scripture to expose the lie: Matthew 28:18-20

Epilogue: Servetus was burned at the stake in Geneva, Switzerland. Socinianism is named after the man (Lelio Sozzini d. 1562) who promoted this lie after Servetus’ death.

时间：公元1500年间。

谎言：神不是三位一体；耶稣不是神。

主要提倡者：西班牙的迈克尔·塞维图斯(1553年左右)

圣经揭露该谎言的经文：马太福音28:18-20

后记：塞维图斯在瑞士日内瓦被烧死在火刑柱上。索西尼主义是以来里奥-索西尼(Lelio Sozzini d. 1562)命名的，他在塞维托斯死后宣扬这一谎言。

* + 1. Unitarianism

上帝一位论/唯一神教派

When: 1600’s to the present

The Lie: God is not triune; Jesus is not God. The death of Jesus is not saving; Jesus’ life is valuable only as an example for us.

Main Advocates: Many leaders in 17th Century England and 18th Century America

Scripture to expose the lie: Colossians 2:2-10

Epilogue: Unitarianism is rather firmly established as a religion in America.

时间：1600年代至今

谎言：神不是三位一体；耶稣不是神。耶稣的死没有拯救；耶稣生命的价值只是在于他为

我们作了榜样。

主要提倡者：17世纪英国和18世纪美国的许多领袖。

圣经揭穿该谎言的经文：《歌罗西书》2:2-10

后记：一神论在美国已相当牢固地确立为一种宗教。

* + 1. Deism

自然神论

When: 1600’s to the present

The Lie: God is not a personal Being. Jesus is not special in any way. All religions are based on human reason.

Main Advocates: Many leaders in 17th Century England and 18th Century America

Scripture to expose the lie: 2 Timothy 3:15-17; 2 Peter 2

Epilogue: Deism has been at work widely among religious people living in the West.

时间：1600年代至今

谎言：上帝不是一个个体。耶稣在任何方面都不特别。所有的宗教都是基于人类的

理性。

主要提倡者：17世纪英国和18世纪美国许多领袖。

圣经中揭露该谎言的经文：提摩太后书3:15-17;彼得后书2

后记：自然神论在西方宗教人士中大面积存在。

* 1. **Lies which attack the fact that Jesus is truly human.**

攻击耶稣是真人这一事实的谎言。

* + 1. Apollinaris’ Christology

阿波利拿里派的基督论

When: 300’s

The Lie: Jesus does not have a human soul; his human nature is not complete.

Main Advocate: Apollinaris of Laodicea (d. A.D 382)

Scripture to expose the lie: Matthew 26:38

Epilogue: Apollinaris’ lie was condemned by the council at Constantinople (A.D 381).

**时间：公元300年间**

**谎言：耶稣没有人类的灵魂；他的人性不完整。**

**主要倡导者：老底嘉的阿波利拿里派。（公元 382)**

**揭露该谎言的经文：马太福音26章38节**

**后记：阿波利拿里派的谎言在君士坦丁堡被议会定罪。（公元381 D)。**

* + 1. Monotheletism.

一神教/一神论

When: 600’s

The Lie: Jesus had no human will; his human nature is not complete.

Main Advocate: Sergius of Constantinople

Scripture to expose the lie: Matthew 26:39; Psalm 40:7-8; Hebrews 10:5-10

Epilogue: The 6th ecumenical council [Constantinople A.D. 680] condemned Monetheletism .

**时间：公元600年**

**谎言：耶稣没有人类的意志；他的人性不完整。**

**主要提倡者：君士坦丁堡塞吉乌斯**

**圣经揭穿该谎言的经文：马太福音26:39;诗篇40:7-8;希伯来书10:5-10**

**后记：第六届普世会议[公元680年君士坦丁堡]谴责了一神教。**

* 1. **Lies which attack the fact that Jesus is divine and human in one Person.**

**攻击耶稣是神和人于一体这一事实的谎言。**

* + 1. Nestorianism

景教；聂思托里的教义

When: 400’s

The Lie: Jesus is two persons. Jesus died as a human, not as the God-Man

Main Advocate: Nestorius (d. c. 450)

Scripture to expose the lie: Isaiah 9:6, Zechariah 13:7; Psalm 23:1;

Epilogue: The Council of Ephesus (A.D. 433) condemned Nestorianism.

The *Nestorian Stele* [discovered in China in 1625] gives evidence of this heresy at work in eastern Asia. The stele is dated from the Tang Dynasty, A.D. 681.

Ulrich Zwingli (d. 1531) revived Nestorianism by saying that “*the finite is not capable of the infinite*”. Zwingli was using his logic to attempt to understand Jesus. We are not able to understand Jesus. Jesus is the greatest mystery of our faith.

**时间：公元400年**

**谎言：耶稣是两个人。耶稣作为人而死，而不是作为神人。**

**主要提倡者：聂斯拖里(约450年)**

**圣经揭露该谎言的经文：以赛亚书9:6，撒迦利亚书13:7;诗篇23:1;**

**后记:以弗所会议(公元433年)谴责了聂斯拖里派。**

**聂斯托里（Nestorian）的石碑(1625年在中国发现)证明了这一异端邪说在东亚的作用。这块石碑可以追溯到公元681年的唐朝。乌尔里希·茨温里(公元1531年)复兴了聂斯脱里派，他说有限的事物不能达到无限。茨温利试图用他的逻辑推理来理解耶稣。我们不可能理解耶稣。耶稣是我们信仰中最大的奥秘。**

* + 1. Eutychianism (a.k.a. monophysitism)

犹底基派(又名一性论)

When: 400’s

The Lie: Jesus truly is of one substance with the Father, but Jesus is not truly of one substance with us. When Jesus took on the human nature, the human nature was mingled with the divine nature into a new and different nature.

Main Advocate: Eutyches of Constantinople (d. A.D. 486)

Scripture to expose the lie: Hebrews 2:14-18

Epilogue: The Council of Ephesus (A.D. 449) supported Eytychianism. The Council of Chalcedon (A. D. 451) condemned this error, saying that Jesus is both God and Man, “*not by mixture of the natures, but by unity in one person*”.

时间：公元400年

谎言：耶稣真正地与父是一个实体，但耶稣与我们并不是同一实体。当耶稣取了人性时，

人性与神性融合为一个新的、不同的性质。

主要提倡者：君士坦丁堡的欧迪奇 (公元486年):

圣经揭露该谎言的经文：希伯来书2:14-18

后记：以弗所会议(公元449年)支持欧迪奇教。迦勒西顿会议(公元451年)谴责了这一错

误，说*“耶稣既是神又是人，不是出于混合的性质，而是在一个人里的统一”。*

**Conclusion**

**结论**

Lesson 23 has demonstrated that Satan has many arrows in his quiver – many fiery darts (Ephesians 6:16) – which he aims at Jesus and Jesus’ people. We must cling to God’s Word or we will certainly lose our confidence in Jesus. There is no one who can replace Jesus. Be on guard against those who would separate you from Jesus (Romans 16:17); by their fruit you will recognize them (Matthew 7:15f.

第23课已经证明撒但箭袋里有许多箭，许多带火焰的飞镖(以弗所书6章16节)，他的目标是耶稣和耶稣的子民。我们必须坚持神的话，否则我们一定会对耶稣失去信心。没有人能代替耶稣。要防备那些要把你和耶稣分开的人(罗马书16:17)；凭着他们的果子，就可以认出他们来(马太福音7:15f)。

**DISCUSSION TIME**

**讨论时间**

**STUDENTS’ QUESTIONS**

**学生问题**

**INSTRUCTOR’S QUESTIONS**

**导师问题**

**Homework**

**课后作业**

Review your notes from this lesson. Give correct answers to the following questions. You may also find correct answers to these questions in the book “God So Loved the World” as indicated on page 1 of this lesson. Be ready to discuss these questions and your answers at the beginning of the next session.

复习这节课的笔记。正确回答下列问题。你也可以在这一课第一页所示的“神爱世人”一书中找到这些问题的正确答案。准备好在下节课开始时讨论这些问题和你的答案。

**Your next exam will follow lesson 27 of this course.**

1. Identify how the following have erred concerning who Jesus is.

识别下列各派别对耶稣是谁的观点错在哪里？

a. Ebionites

以便尼派

b. Modalistic Monarchianism

形态神格唯一论

1. Dynamic Monarchianism, adoptionism

动力神格唯一论，相信耶稣是神的义子。

d. Arianism

阿里乌斯教

1. *homoousios 本体相同*

2. *homoiousios 本体类似*

e. Eunomians

优诺米派

f. Gnosticism

诺斯替教

g. Anabaptists

重洗派

h. Socinianism

苏西尼派

i. Unitarianism

一神论派

j. Deism

自然神论

For these religions, see Section 2 (Theology), chapter 5 (The Triune God) of the text book. Near the end of chapter 5 is the section: Modern errors about God.” All of these groups are listed there in detail. These religious groups all say that Jesus is ***not*** God.

以下的宗教，查看课本第二部分（神学）第五章（三位一体的神）。第五章结束部分：对神的看法的现代错误。所有这些派别都在这里一一列举出来。这些章节派别都认为耶稣不是神。

k. Mormons 摩门教

l. Christian Science 基督教科学派

m. Jehovah’s Witnesses 耶和华见证会

n. Unity 统一派

o. Bahaism 大同

p. Unification Church统一教会

q. Scientology 科学论派

r. New Age Movement 新纪元运动

1. In what way do the following errors deny the humanity of Christ?

以下错误怎样否认基督的人性？

a. Docetism 幻影说

b. Apollonarianism

阿波利拿留派

c. Monothelitism基督一志论

1. In what way do the following errors affect the two natures in Christ?

以下错误怎样影响基督的两个本性？

1. Nestorinaism—*theotokos* vs *Christotokos*

*景教*

b. Ulrich Zwingli

慈运理

c. Eutychianism

欧迪奇主义

1. Give a brief history of the forces which led to the rejection of the authority of the Bible and of belief in God. Cf. pp. 248-249.

简要介绍那些导致拒绝圣经权威和对神信仰的势力的历史。对照第. 248-249页。

1. Define the following terms used by scholars who reject the biblical record of the gospels concerning Jesus.

定义以下拒绝福音书关于耶稣的圣经记载的学者所有的术语。

a. the Jesus of history

历史上的耶稣

b. the historical Jesus

史学上的耶稣

c. the Christ of the kerygma

福音传道的基督

d. the kerygmatic Christ

教义中的基督

e. the Christ of faith

信心的基督

1. How did the following view Jesus:

以下观点怎样看待耶稣：

a. Karl Barth 卡尔巴特

b. Rudolph Bultmann鲁道夫布特曼

7. Explain and evaluate:解释并评价：

a. the “criterion of dissimilarity.” “不同的标准”

b. meta- or supra-history 元历史或超历史

c. demythologizing解神话化/除去神话色彩

d. existentialism 存在主义

8. Identify: 辨识：

a. Thomas Althizer托马斯•奥尔蒂泽

b. the Jesus Seminar**耶稣研讨会**

c. the Gospel of Thomas 托马斯福音

1. Robert Funk, Marcus Borg, John Dominic Crossan.

罗柏特．**方克，伯格，约翰多米尼克克罗森。**

e. James Pike**派克**

f. John A.T. Robinson约翰A.T.罗宾逊主教

1. What are the errors concerning Christ from the last two centuries which we must reject?

我们必须拒绝的自上两个世纪以来关于基督的错误观点有哪些？

1. W. G. Gawrisch (d. 2002) was a professor at Wisconsin Lutheran Seminary, Mequon, Wisconsin from 1965 to 1993). [↑](#footnote-ref-1)