**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 24**

**第24课**

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**Introduction**

**介绍**

In lesson 23 we recalled that the “Person of Jesus Christ” is the main mystery of our faith. Jesus is unique. There is no one like him. We can compare Jesus to no one. Jesus is the LORD, our everlasting God; Jesus is our Brother, who was born for us. Jesus has the divine nature because he is God the Son (Matthew 3:13-17); Jesus has the human nature – he is “the man, Christ Jesus” (1 Timothy 2:5).

在第23课中，我们回顾了“耶稣基督的人性”是我们信心的主要奥秘。耶稣是独一无二的。没有人像他。我们无法将耶稣比作任何人。耶稣是主，是我们永远的神；耶稣是我们的兄弟，为我们而生。耶稣具有神性，因为他是神的儿子(马太福音3:13-17)；耶稣有人性，他就是“那个叫基督耶稣的人”(提摩太前书2:5)。

There is more to the mystery which the Scriptures reveal to us. In this lesson we will see how the Scriptures reveal to us the fact that there is a “communication” of the divine and human attributes which Jesus possesses. Once again, we want to say no more than the Word of God reveals; we want to say no less than what the Word of God reveals.

圣经向我们揭示的奥秘还有很多。在本节课中，我们将看到圣经如何向我们揭示这样一个事实：耶稣拥有神性和人性的“共享”。再一次，我们想说的话不要超过，也不要少于上帝向我们启示出来的话语。

The lessons of this unit are as follows:

本单元的课有以下内容:

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)

耶稣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、祭司与君王（第27课—第13章）

1. **Main Thesis for this lesson: The union of the divine nature and the human nature in the one person of Christ results in the communication** *(sharing)* **of the attributes of those two natures.**

**本课的主题是：神性与人性在基督一人身上的合一，导致这两种本性的属性之间的共享*(分享)*。**

When we talk about the ‘communication of attributes”, we simply mean that Jesus Christ is a single, undivided person. Jesus is not sometimes acting, feeling, or existing separately in his nature as God; nor is Jesus sometimes acting, feeling, or existing separately in his nature as man. While each nature remains distinct, there is a genuine sharing of each nature’s attributes in the one person of Christ. Whatever Jesus is and does, since becoming man, he is and does as a single person – the God-man![[1]](#footnote-1)

当我们谈论“属性共享”时，我们的意思只是耶稣基督是一个单个的，不可分割的人。耶稣并没有有时作为神单独行动、感受或存在；耶稣也没有有时作为一个人单独地行动、感受或存在于他的本性中。虽然每一种本性都不同于另一个，但在基督一个人身上，每一种本性中的属性又与另一个本性的属性进行实在的共享。无论耶稣是谁、做了什么，自从他成为人以后，他都是以一个单个的个体—神-人合一的个体去做的。

* 1. **This is a truth some have refused to believe and teach.**

**这是一个有些人拒绝相信和教导的真理。**

* + 1. Nestorius (see lesson 23)

聂斯拖里(公元400年，见第23课)

Nestorius (A.D. 400’s) divided Jesus into two persons. Nestorius taught that Jesus, the man, died. However, he did not die as the Son of God. This error removed the saving value of Jesus’ death for us.

聂斯脱里(公元400年)把耶稣分成了两个人。聂斯脱里教导说，耶稣，那个人，死了。然而，他作为神的儿子并没有死。这个错误把耶稣为我们受死的救赎价值除掉了。

* + 1. Ulrich Zwingli (1484-1531)

乌尔里希·茨温里(1484-1531)

Zwingli revived Nestorius’ error in his false Christology. This false Christology led Zwingli to deny the real presence of Jesus’ body and blood in the sacrament of Holy Communion.

茨温里复苏了聂斯拖里对基督论的错误。这一错误的基督论导致茨温里否认耶稣的身体和血在圣餐礼中真正同在的真理。

* + 1. John Calvin (1509-1564)

加尔文(1509-1564)

Calvin false Christology was similar to what Zwingli taught. Calvin’s error led to a false understanding of how Jesus is present with us after his ascension to the Right Hand of God: Calvin said that Jesus is with us spiritually, but his body is located far away from us, in heaven.

加尔文错误的基督论与茨温里的教导相似。加尔文的错误导致了对基督升到父神右边之后又怎样能与我们同在的错误理解。加尔文说，耶稣只是在灵里与我们同在，他的身体离我们很远，远在天堂。

* + 1. Zwingli’s and Calvin’s false Christologies spread among Lutheran Christians during the years after Luther’s death in 1546. This false Christology was exposed and rejected in the Formula of Concord (1577).

在1546年路德死后，茨温里和加尔文的错误基督论在路德派基督徒

中传播。这种错误的基督论在*协同式宣言全文*(1577)中被揭露和排斥。

1. **Article 8 of the Formula of Concord gives us the three (3) terms by which we may speak correctly about the mystery of the communication of attributes in Christ.**

**协同式宣言全文第8条给了我们三(3)个术语，藉此我们可以正确地谈论在基督里属性共享的奥秘。**

* 1. **The *idiomatic* communication of attributes**

属性的*相合式*共享

Jesus is God and Man at the same time because of the union of the divine and human natures in one person. Because of the idiomatic communication of the attributes of these two natures, we will find that seemingly contradictory statements (paradoxical truths) describe Jesus.

耶稣是神同时也是人，耶稣的神性和人性在一个人身上联合起来。由于这两种性质的属性之间的相合共享，我们会发现对耶稣的描述看起来似乎是互相矛盾的(矛盾的真理)。

**Example 1**

**例1**

Jesus is ageless; Jesus is the eternal God.

Jesus was about 30 years old when he was baptized.

耶稣是永恒的；耶稣是永恒的神。

耶稣在大约30岁时受洗。

John 8:58

**58**“Very truly I tell you,” Jesus answered, “before Abraham was born, I am!”

约翰福音8:58

58 耶稣说：“我实实在在地告诉你们：还没有亚伯拉罕就有了我。”

Luke 3:23

23 Now Jesus himself was about thirty years old when he began his ministry.

路加福音3:23

23 耶稣开头传道，年纪约有三十岁。依人看来，他是约瑟的儿子，约瑟是希里的儿子，

**Example 2**

**例2**

Jesus is the Son of Man.

耶稣是人子。

Jesus is the Son of God.

耶稣是神子。

Matthew 16:13-15

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?”

14 They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.”

15 “But what about you?” he asked. “Who do you say I am?”

16 Simon Peter answered, “You are the Messiah, the Son of the living God.”

马太福音16:13-15

13 耶稣到了恺撒利亚-腓立比的境内，就问门徒说：“人说我 a人子是谁？” 14 他们说：“有人说是施洗的约翰，有人说是以利亚，又有人说是耶利米或是先知里的一位。” 15 耶稣说：“你们说我是谁？”

**Example 3**

**例3**

Jesus is David’s Son.

耶稣是大卫的儿子。

Jesus is David’s Lord.

耶稣是大卫的主。

Matthew 22:41-45

41 While the Pharisees were gathered together, Jesus asked them, 42 “What do you think about the Messiah? Whose son is he?”

“The son of David,” they replied.

43 He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says,

44 “‘The Lord said to my Lord:

“Sit at my right hand

until I put your enemies

under your feet.”’

45 If then David calls him ‘Lord,’ how can he be his son?”

马太福音22:41-45

41 法利赛人聚集的时候，耶稣问他们说： 42 “论到基督，你们的意见如何？他是谁的子孙呢？”他们回答说：“是大卫的子孙。” 43 耶稣说：“这样，大卫被圣灵感动，怎么还称他为主说： 44 ‘主对我主说：你坐在我的右边，等我把你仇敌放在你的脚下’？ 45 大卫既称他为主，他怎么又是大卫的子孙呢？”

Revelation 22:16

16 “I, Jesus, have sent my angel to give you this testimony for the churches. I am the Root **(Creator, Lord, Source)** and the Offspring **(Son, Descendant)** of David, and the bright Morning Star.”

启示录22:16

16 “我耶稣差遣我的使者为众教会将这些事向你们证明。我是大卫的根，又是他的后裔；我是明亮的晨星。”

* 1. **The *majestic* communication of attributes**

属性在*至高权上* 的共享

The divine nature was not changed (neither increased nor decreased) by the incarnation of the Son of God. However Jesus’ human nature received certain attributes of the divine nature.  
神性并没有因为神子的道成肉身而改变(既没有增加也没有减少)。然而，耶稣的人性接受了神性的某些属性。

**Example 1**

**例1**

God is almighty.

神是全能的。

Psalm 115:3

Our God is in heaven;  
    he does whatever pleases him.

诗篇115:3

3 然而我们的神在天上，都随自己的意旨行事。

Jesus, the God-Man, has all power.

耶稣，神-人，有全能。

Matthew 28:18

18 Then Jesus came to them and said,

“All authority in heaven and on earth has been given to me.

马太福音28:18耶稣进前来，对他们说：“天上地下所有的权柄都赐给我了。

**Example 2**

**例2**

God is present everywhere.

神无处不在。

Jeremiah 23:23-24

“Am I only a God nearby,” declares the LORD,

“and not a God far away? Who can hide in secret places

so that I cannot see them?” declares the LORD.

“Do not I fill heaven and earth?” declares the LORD.

耶利米书23:23-24

耶和华说：“我岂为近处的神呢？不也为远处的神吗？”耶和华说：“人岂能在隐密处藏身，使我看不见他呢？”耶和华说：“我岂不充满天地吗？

Jesus, the God-Man, is present everywhere.

耶稣，神-人，无处不在。

Matthew 28:20b

20 …and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

**马太福音**28:20下

20 凡我所吩咐你们的，都教训他们遵守。我就常与你们同在，直到世界的末

了。”

**Example 3**

**例3**

God alone is to be worshiped.

唯独神配得敬拜。

Deuteronomy 6:13

13 Fear the LORD your God, serve him only and take your oaths in his name.

申命记6:13

13 你要敬畏耶和华你的神，侍奉他，指着他的名起誓。

Matthew 4:10

10 Jesus said to him, “Away from me, Satan! For it is written: ‘Worship the Lord your God, and serve him only.’”

马太福音4:10

10 耶稣说：“撒旦 ，退去吧！因为经上记着说：‘当拜主你的神，单要侍奉他。’”

Jesus is to be worshiped.

耶稣配受敬拜。

Hebrews 1:6

6 And again, when God brings his firstborn into the world, he says,

“Let all God’s angels worship him.”

希伯来书1:6

6 再者，神使长子到世上来的时候 a，就说：“神的使者都要拜他。”

Philippians 2:10-11

**10** …at the name of Jesus every knee should bow,  
    in heaven and on earth and under the earth,  
**11**and every tongue acknowledge that Jesus Christ is Lord,  
    to the glory of God the Father.

腓立比书2:10-11

10 叫一切在天上的、地上的和地底下的，因耶稣的名无不屈膝， 11 无不口称耶稣基督为主，使荣耀归于父神。

With the Apostle Paul, the Church has always joyfully confessed that “in Christ all the fullness of the Deity lives in bodily form” (Col. 2:9). Note carefully the way the Apostle piles up term upon term. ‘*In Christ*,’ that is, the one in whom we believe. ‘*All the fullness*,’ that is, not merely part, but the fullness; and not merely part of the fullness, but all of it. ‘*The Deity*’ that is, whatever makes God to be God, all the qualities, attributes and power of the Divine Being as it fundamentally present in the Second Person of the Trinity. ‘*Lives*,’ that is, assumes as its permanent habitation.[[2]](#endnote-1) ‘*In bodily form*’ that is in the perfectly human body and soul of the man Jesus.[[3]](#footnote-2)

教会，与使徒保罗一起，总是在喜乐地宣告：“神本性一切的丰盛，都有形有体地居住在基督里面。” (西二:9)。请仔细留意使徒是如何一个词一个词地在那里排列。“在基督里”，就是我们所信的那位。“一切的丰盛”，不单单是局部的丰富，乃是完全的丰富。不仅仅是满了一部分，而是全都满了。“神”，就是那之所以为神的一切，即神性的所有特质，属性和力量，都存在于三位一体的第二个位格中。“住在”，指的是，就像那是它永久的居所。“有形有体”，即完美地存在于耶稣其人的身体和灵魂中。

* 1. **The *apotelesmatic* communication of attributes**

**属性的*行动*共享**

The Formula of Concord defines this category as follows: “Concerning the discharge of Christ’s office, the person acts and does its work not in, with, through, or according to one nature alone, but in, according to, with, and through both natures, or, as the Council of Chalcedon says, each nature does its work in communion with the other, whatever specific characteristic may be involved (FC SD VIII:46).”[[4]](#footnote-3)

协同式宣言对这个类别的定义是这样的：「论到基督履行的职责，位格非仅仅按一本性、以一本性、藉着一本性、或照一本性行事与工作，而是按着二本性、以二本性、乃藉着二本性来行事与工作，如迦克墩会议（Council of Chalcedon）所声明，每一本性按其自己的属性与另一本性交流做工。」（协同式宣言全文，第八条：46）3

**Example 1**

Jesus, the son of Mary, obeyed the law for us to redeem us.

马利亚的儿子，耶稣，为了救赎我们而为我们顺服了律法。

Galatians 4:4-5

4 But when the set time had fully come, God sent his Son, born of a woman, born under the law, 5 to redeem those under the law, that we might receive adoption to sonship.

加拉太书 4:4-5

4 及至时候满足，神就差遣他的儿子，为女子所生，且生在律法以下， 5 要把律法以下的人赎出来，叫我们得着儿子的名分。

Because Jesus is God, his human obedience resulted in righteousness for us all.

因为耶稣是神，他作为人的顺服，使我们所有人得称为义。

Jeremiah 23:6

In his days Judah will be saved and Israel will live in safety.  
This is the name by which he will be called: The Lord Our Righteous Savior.

耶利米书23:6

在他的日子，犹大必得救，以色列也安然居住，他的名必称为‘耶和华我们的义’。”

**Example 2**

**例2**

Jesus as man was able to shed his blood and die for us.

耶稣成为人，就能够为我们流血，为我们受死。

Hebrews2: 14-15

**14**Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death—that is, the devil—**15**and free those who all their lives were held in slavery by their fear of death.

希伯来书2:14-15

14 儿女既同有血肉之体，他也照样亲自成了血肉之体，特要借着死败坏那掌死权的，就是魔鬼， 15 并要释放那些一生因怕死而为奴仆的人。

Because Jesus is God’s Son, his bloody death had infinite value to purchase us for God.

因为耶稣是神的儿子，他流血的死亡有无限的价值，买赎我们归于神。

Revelation 1:5b-6

To him who loves us and has freed us from our sins by his blood, **6**and has made us to be a kingdom and priests to serve his God and Father—to him be glory and power for ever and ever! Amen.

启示录1:5b-6

5 并那诚实作见证的、从死里首先复活、为世上君王元首的耶稣基督，有恩惠、平安归于你们！他爱我们，用自己的血使我们脱离 a罪恶， 6 又使我们成为国民，做他父神的祭司。但愿荣耀、权能归给他，直到永永远远！阿门。

1 John 1:7

7 But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.

约翰一书1:7

7 我们若在光明中行，如同神在光明中，就彼此相交，他儿子耶稣的血也洗净我们一切的罪。

Thus our faith has the surest comfort. . .the work of our redemption is not the work of a mere man or of the humanity by itself. For thus sin would be even greater, the wrath of God heavier, and the reign of death stronger. By His own blood God has redeemed the Church. . . .For the power of the divine nature itself works through the obedient and suffering assumed {*human*} nature and thus achieves redemption.”[[5]](#footnote-4)

“因此，我们的信心拥有最确实的安慰…我们救赎的工作不仅仅是人的工作，或者是人类自己的工作。因为如果是这样，罪就会更大，神的忿怒也会更重，死的权势就会更大。神藉着他自己的血救赎了教会…因为神性本身的大能，是藉着人性的顺服和受苦做工，从而达到救赎的目的”4

**Conclusion**

**结论**

Once again we have said things which are a mystery to us. We cannot comprehend with our minds the two natures in Christ. Yet this mystery is wonderful for us to recognize as we read the words of the Bible. The communication of attributes is an important aspect of the Christian message and of our Christian faith.

**再说一遍，我们所说的事情对我们来说是一个奥秘。我们不能用头脑去理解基督的两种本性。然而，当我们读圣经的话语时，我们要认识到这一奥秘的奇妙。属性之间的共享是基督教信息和基督信仰的一个重要方面。**

**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. What does the Bible teach concerning the two natures in Christ? Cf. FC Ep VIII: 9, 13

圣经怎样教导基督的两个本性？对比 *协同式宣言全文*第八章: 9, 13

“everything human that can be ascribed to and believed about God and everything divine that can be ascribed to and believed about the human Christ” are in communion with each other. In Christ, “this human nature is one person with the Son of God”.

每个本性，神性和人性，都保留有它自己的特性。它们不会融合成新的质素。在神-人的位格里，每个本性共享彼此的属性。协同式宣言全文声明，因为基督里两个本性的共享，“有关神所具有并被相信的人性的一切，以及有关作为人的基督所具有并被相信的神性的一切”之间彼此共享。在基督里，“该人性是与神子合一的一个人。”

2. Identify:

辨别：

a. Nestorius

聂斯托里

1. What Nestorius taught about the communication of attributes in Christ?

聂斯托里怎样教导关于基督里属性的共享？

1. The great danger in Nestorius’ teaching.

聂斯托里教导的极大危险。

1. When his errors were condemned.

他的错误受到了谴责。

3. Identify: 分辨：

a. Ulrich Zwingli 茨温里

1. What Zwingli taught about the communication of attributes.

茨温里怎样教导关于神属性的共享。

1. Why Zwingli was called “Nestorius resurrected?”

为什么茨温里被称为“聂斯托里再世” ？

1. What Zwingli meant by the term *alloeosi*s?

茨温里用“精神障碍”一词来表达什么意思？

1. What Luther said about the “alloeosis?” Cf. FC SD VIII:39, 40

路德怎样评论“精神障碍*alloeosi*s”？对比协同式宣言全文第八条:39, 40

1. What Zwingli meant by saying “the finite is not capable of the infinite?”

茨温里说“有限是不能做到无限的”是什么意思？

4. Identify: 分辨：

a. Calvin 加尔文

b. His view on the communication of attributes. 他对属性合一的观点。

c. His view on Christ’s ascension. 他对基督升天的观点。

1. His view on the Lord’s Supper. 他对圣餐的观点。

5. Identify: 分辨：

a. Philip Melanchthon 菲利普•梅兰希顿.

b. His compromises on the Lord’s Supper. 他在圣餐的事上作了妥协。

c. The Philippists or Crypto-Calvinists. 菲利普派或隐加尔文派

1. The purpose of Articles VII and VIII in the Formula of Concord.

协同式宣言中第七和第八条信条的目的。

1. Define the following three categories we use in speaking of the communication of attributes:

定义我们讲到的耶稣的属性共享的三个模式：

a. the idiomatic genus 相合式共享

b. the majestic genus至高权共享

c. the apotelesmatic genus行动共享

1. Identify twelve biblical truths to remember before we study the communication of attributes.

在我们学习属性共享前，要分辨并记住的12个圣经真理。

1. Why must we maintain the distinctions concerning the communication of attributes?

关于属性的共享，我们为什么必须要坚持它们之间区别？

1. Identify the attributes which belong to Christ’s divine nature or to Christ’s human nature.

区分基督神性的属性和人性的属性。

Note that contradictory attributes can be attributed to Christ because He is God and man in one person (idiomatic genus).

注意：因为基督是神、人一体（相合式共享），他可以有互相矛盾的属性。

Christ 基督

God 神 Man人

Jn 8:58 约8:58 Lk 3:28路3:28

Heb 13:8来13:8 Lk 2:52路2:52

Gal 4:4加4:4 Lk 2:7路2:7

Jn 21:17约 21:17 Mk 13:32马13:32

Mk 4:39马 4:39 Jn 18:12约18:12

Ro 1:4罗1:4 Ro 9:5罗9:5

Jn 10:30约 10:30 Jn 14:28约14:28

9. As we study the majestic genus, we must ask: Was anything added to the divine nature in

Christ? Explain.

当我们学习至高权属性的共享时，我们必须要问：基督的神性被增加了吗？请解释：

10 . Was Jesus merely given spiritual gifts in the majestic genus? Explain.

耶稣仅仅在至高权属性中被赐予属灵的恩赐吗？请解释。

11 . Identify the divine attributes attributed to Jesus’ human nature.

认识耶稣的人性属性中的神性属性。

1. Jn 5:21, 26 约Jn 5:21, 26

b. Jn 5:22,27 约5:22,27

c. Mt 28:18太28:18

d. Jn 3:35约3:35

e. Da 7:14但7:14

f. Mt 11:27太11:27

g. Eph 1:22弗1:22

h. Heb 2:8来2:8

12. In what way can Christ be both less than the Father and also equal with the Father?

基督怎样能既次于父又与父同等？

13. Are the divine powers of Christ diminished by sharing them with the human nature?

Explain.

基督的神性的能力会因为与其人性共享而削弱吗？请解释 。

14. Define the three modes of Christ’s presence. Cf. FC SD VII: 99-102

定义基督在场的三种形式。对比协同式宣言全文第七条: 99-102

15. As we contemplate the apotelesmatic genus, why can we say God suffered and died when

God cannot suffer or die? Cf. FC Sd VIII: 46, 44, 45.

当我们思考活动类属性时，为什么我们可以说神受难、死了，而神是不可能受难和死亡的？

16. Why can we sing in one of our hymns, “God’s Son is dead?” Cf. CW 137:2

为什么在一首赞美诗中我们可以唱，“神的儿子已死” ？对比CW 137:2

17. Why is it important to note that the divine nature of Christ suffered with the human nature?

为什么认识到基督的神性和人性一同受难很重要？

1. Paul Wendland, “Now that God is Man” ~ WLS essay file. [↑](#footnote-ref-1)
2. [↑](#endnote-ref-1)
3. Paul Wendland, Now that God is Man, WLS essay file [↑](#footnote-ref-2)
4. Lyle Lange, **God So Loved the World**, NPH, page 265 [↑](#footnote-ref-3)
5. Martin Chemnitz, **Two Natures in Christ**, CPH, page 221 [↑](#footnote-ref-4)