In this lesson we will review the good news that Jesus is the Son of God. We will also remember that the Son of God took to himself a true human nature. Jesus has a true human nature. Jesus is both God and human in one person.

在这节课中，我们将复习福音，即好消息的内容——耶稣是神的儿子。我们会学到：神的儿子取了真人的样式；耶稣有真正的人性。耶稣是集神、人二性于一身的人。

The Son of God became our Brother in order to redeem us from sin, from death and from the power of the devil.

神的儿子成了我们的兄弟，为要把我们从罪中救赎出来，从死亡和撒旦的权势之下救赎出来。

This lesson is an overview of the truths Christians confess in the 2nd article of the Apostles’ Creed.

这节课是对使徒信经的第二条—有关基督徒所宣告的真理内容的复习。

**Our opening Scripture: Galatians 4:4-5**

**Article 3: About the Son of God[[1]](#footnote-0)**

**1]** Our churches also teach that the Word, that is, the Son of God, took upon himself human nature in the womb of the blessed virgin Mary. **2]** Therefore, he has two natures, one divine and the other human. They are united in one person and cannot be separated. Thus there is only one Christ, true God and true man, who was born of the virgin Mary. He truly suffered, was crucified, died, and was buried. **3]** He went through all this so that he could restore us to peace with the Father and be a sacrifice, not just for original sin, but also for all other sins.

他们还教导，道，即神子，确实采用了人的样式，成胎于蒙大恩的童贞女玛利亚体内，所以他具有两个特性，既是人又是神，不可分割地共存于一个人、一位基督、真神、真人里面；被童女玛利亚所生，真实地遭受痛苦，被钉于十字架上，死了，埋葬了，使我们得以与父神和好；他不仅为原罪的罪过，也为人所犯的真实的罪行而成为赎罪的祭物。

**4]** The Word [Christ] also went down into hell, and truly rose again the third day. Afterward he went up into heaven so that he might sit on the right hand of the Father. There he rules forever and has power over all creatures, making holy all those that believe in him. **5]** He does this by sending the Holy Spirit into their hearts to rule, comfort, and make them alive, as well as defending them against the devil and the power of sin.

他也曾降到阴间，又真实地在第三天复活；后又升到天上，坐在父的右边，永远掌权、统管万有，通过差遣圣灵进入人、管理、安慰、鼓励并保守他们胜过仇敌和罪的权势而使一切相信他的人成圣。

**6]** This same Christ will openly come again to judge the living and the dead, etc., as the Apostles’ Creed says.

根据使徒信经，这同一位基督还将再次公开地到来，审判活人和死人，---等等。

The Roman Catholic Church leaders responded to the Augsburg Confession in a document known as The Confutation. The Confutation rejects many of the truths the reformers confessed in the Augsburg Confession. But the Confutation agreed with Article 3 of the Augsburg Confession. The Confutation says this:

罗马天主教领袖在一份被称为《驳斥文》的文件中对奥格斯堡宣言作了回应。驳斥文反对改革者在奥格斯堡宣言中的很多真理，但是赞同奥格斯堡宣言中的第三条内容。《驳斥文》这样说：

In the third article there is nothing to offend, since the entire Confession agrees with the Apostles' Creed and the right rule of faith -viz. the Son of God became incarnate, assumed human nature into the unity of his person, was born of the Virgin Mary, truly suffered was crucified, died, descended to hell, rose again on the third day, ascended to heaven, and sat down at the right hand of the Father.[[2]](#footnote-1)

第三条无需辩驳，因为整本宣言赞同使徒信经和正确的信仰规条，即神的儿子成为肉身，集人性于一身，由童真女玛利亚所生，真实地受难—被钉在十字架上，死了，降到阴间，第三天复活，升到天上，坐在父神的右边2 。

The Defense of the Augsburg Confession was written after the Confutation was published. The Defense of the Augsburg Confessions says:

《奥格斯堡宣言辩护》写于《驳斥文》被出版以后。《奥格斯堡宣言辩护》中说到：

52] The Third Article the adversaries approve, in which we confess that there are in Christ two natures, namely, a human nature, assumed by the Word into the unity of His person, and that the same Christ suffered and died to reconcile the Father to us; and that He was raised again to reign, and to justify and sanctify believers, etc., according to the Apostles' Creed and the Nicene Creed.[[3]](#footnote-2)

52]敌对方赞同的第三条，即我们宣告有关基督的信条，其中说：基督有两性。他的人性是道（话语）采取了人的样式，具有人的全部性情；而且这同一位基督遭遇苦难，并死在十字架上，为要叫我们与父神和好；他又复活，掌权，使信徒称义并成圣等---依据使徒信经和尼西亚信经。

All People Are Sinful

Only Jesus Can Save Sinners

所有人都有罪

只有耶稣能拯救罪人

**Jesus Is the Son of God**

**耶稣是神的儿子**

**Read** John 14:6

Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me.

**Read** 约翰福音14:6

耶稣说、 我就是道路、 真理、 生命． 若不借着我、 没有人能到父那里去。

**Thought Question:** How do these words, spoken by Jesus, reveal that Jesus is the LORD our God? (See also Exodus 3:6; 14.) Jesus identifies himself with the Great I AM.

**思考题：**耶稣说的这些话怎样表明耶稣是主，是我们的神？

（参出埃及记 3:6; 14）(耶稣说自己是自有永有的神。)

**Jesus Has a True Human Nature**

**耶稣有真正的人性**

Hebrews 2:14 Since the children have flesh and blood, he too shared in their humanity.

希伯来书2:14, 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．

**Thought Question:** At what moment did the eternal Son of God “share” in our humanity?

**思考题：**基督在哪一刻“同有”了我们人的样式？

Colossians 2:9 In Christ all the fullness of the Deity *lives* in bodily form.

歌罗西书2: 9 因为神属性一切的丰盛都有形有体的居住在基督里面，

**Yes or No:** Does Jesus possess our human nature today? (Explain your answer.) “*lives” indicates the present reality of the two natures in Christ*

**判断正误：**耶稣现在还拥有我们人的本质吗？解释你的答案。（正确：“住在”表明基督里面的两种本性现在所处的情形。）

**Jesus Was Born of the Virgin Mary**

**耶稣由童贞女玛利亚所生**

Because this defies human understanding, many modern day Christian churches refuse to accept this teaching. Yet the Scriptures are very clear and explicit on this point. Just read the story of Jesus’ birth in Matthew’s or in Luke’s account.

因为这是人所难以理解的，所以很多现代的基督教会拒绝接受这种教义。然而圣经对这一点非常清楚明了，我们就只读一下马太或路加对耶稣出生的记载便可一清二楚。

**Jesus, True God and True Man, Suffered and Died**

**耶稣，是真神也是真人，受难并死亡**

**1 John 1:7** 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章7节说:「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。」

**THINK:** Which nature (true God or true man) does John have in mind when he says, “***the blood***…purifies us from all sin”?

**思考**：当约翰说：**“血…洗净我们一切的罪”**时，他指的是耶稣的哪个本质，是真神还是真人？ （人性）

**THINK: Which nature (true God or true man) does John have in mind when he says,**

**“*his Son*, purifies us from all sin”? Divine**

**思考：当他说：“他儿子，洗净我们一切的罪”时，约翰指的是耶稣的哪个本质，是神性还是人性？（神性）**

**Acts 20:28 Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood.**

**传20：28 圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养神的教会，就是他用自己血所买来的。**

**THINK: How does this sentence reveal that Jesus is both God and Man in one person? God (divine) purchased the church with his blood (human).**

**思考：这句话怎样表明耶稣既是神又是人于一身？**

**（神[神性]用他的宝血[人性]买赎了教会）。**

**Read Psalm 49:7-9**

**读诗篇49:7-9**

**THINK:**  A human being is not able to redeem (purchase) another human being - not even by dying for that person. Why was the bloody death of Jesus able to redeem all people? （The perfect life and the blood death of Jesus have the infinite value of God. That is God’s blood spilled for us. That is God’s perfect life lived under the law for us.）

**思考：**一个人不能救赎（或买赎）另一个人，即使替那个人死也不能救赎他。

为什么耶稣的流血牺牲能够救赎所有人？

（耶稣完美的生命和流血牺牲有从神来的无限价值。那是神的宝血为我们流出来，是神完美的生命为我们活在律法之下。）

**Jesus Redeemed Sinners from Original Sin *and* from Actual Sins**

**耶稣把罪人从他们的原罪*以及*自己真实的罪行中救赎出来**

**John 1:29** “Look, the Lamb of God, who takes away the *sin* of the world!”

**约1：29** 次 日 ， 约 翰 看 见 耶 稣 来 到 他 那 里 ， 就 说 ： 「 看 哪 ， 神 的 羔 羊 ，除 去 （ 或 ： 背 负 ） 世 人 罪 孽 的 ！

**1 John 2:1, 2** My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense – Jesus Christ, the Righteous One. He is the atoning sacrifice for our *sins*, and not only for ours but also for the *sins* of the whole world.

约 一 2：1, 2 我 小 子 们 哪 ， 我 将 这 些 话 写 给 你 们 ， 是 要 叫 你 们 不 犯 罪 。 若有 人 犯 罪 ， 在 父 那 里 我 们 有 一 位 中 保 ， 就 是 那 义 者 耶 稣 基 督 。2 他 为 我 们 的 罪 作 了 挽 回 祭 ， 不 是 单 为 我 们 的 罪 ， 也 是 为 普天 下 人 的罪。

**THINK:** Which is the greater problem: “*sin*” or “*sins*”? “sin” is the root; “sins” are the fruit. Unless “sin” is removed, sinning and “sins” will continue.

思考：哪个问题更大：“罪”还是“众罪”？（“罪”是根源；“众罪”是结果。除非“罪”被挪走，否则犯罪和“众罪”还会继续。）

**Jesus Descended into Hell**

**耶稣降到阴间**

**Only 2 New Testament passages mention this event:**

**只有两处新约经文提到这件事：**

**Read and discuss:**

**读经文并讨论：**

**1 Peter 3:18-19 彼得前书3:18-19**

**Colossians 2:15歌罗西书2:15**

**THINK:** When did Jesus descend into hell?

思考：耶稣什么时候降到阴间？

**THINK:** What was the purpose of Jesus’ descent into hell?

思考：耶稣降在阴间的目的是什么？

**THINK:** Why does Jesus’ descent into hell comfort us who trust in Jesus to save us? Our trust in Jesus is trust in the only Person who was able to defeat Satan and death and therefore give us his victory. 1 Co 15:57; Revelation 17:14

思考：耶稣降到阴间的事实为什么能安慰我们这些信靠耶稣来救赎我们的人？

（我们信靠耶稣就是信靠唯一能够击败撒旦和死亡，能够把他的得胜赐给我们的那一位。林前15：57；启示录17：14；）

**Jesus is sitting at the right hand of God**

**坐在父神的右边**

Mark 16:19 After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God.

可16：19主 耶 稣 和 他 们 说 完 了 话 ， 后 来 被 接 到 天 上 ， 坐 在 神 的 右 边 。

The “right hand of God” is not a place or location. The expression, “the right hand of God”, does not tell us *where* Jesus is located. God’s “right hand” refers to God’s almighty power to rule all things. God’s “right hand” is everywhere because God is everywhere.

“神的右边”不是一个地方或位置，指的不是耶稣处在*什么位置*，而是指神统管万有的大能。神的“右边”无处不在，因为神无处不在。

Jeremiah 23:23-24 "Am I only a God nearby," declares the LORD, "and not a God far away? 24 Can anyone hide in secret places so that I cannot see him?" declares the LORD. "Do not I fill heaven and earth?" declares the LORD.

耶23:23-24 耶 和 华 说 ： “我 岂 为 近 处 的 　 神 呢 ？ 不 也 为 远 处 的 　 神 吗 ？” 24 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 is at the “right hand of God”. This truth tells us that Jesus shares all glory and power with God the heavenly Father. God’s glory includes the fact that God is everywhere at all times.

耶稣在“神的右边”这个真理告诉我们，耶稣与天父一同享有一切的荣耀和权柄。神的荣耀包括神在所有时间里无处不在这一事实。

Romans 8:34 Who is he that condemns? Christ Jesus, who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us.

罗8：34谁 能 定 他 们 的 罪 呢 ？ 有 基 督 耶 稣 已 经 死 了 ， 而 且 从 死 里 复 活 ， 现今 在 神 的 右 边 ， 也 替 我 们 祈 求 。

**THINK:** How does it make you feel that your Judge (Jesus) is also your mediator or intercessor?

思考：你的审判者（耶稣）又同时是你的中保和代求者，这让你感觉如何？

 We sing to Jesus in the *te deum laudamus*, EAGERLY inviting Jesus to come and be our judge! We do not fear that the judgment will go against us – because we are in Jesus who was judge free of guilt when he arose from the dead (Romans 4:25). Therefore we are at peace (Romans 5:1).

 （我们在*赞美颂*中向耶稣唱颂歌，热切邀请耶稣来作我们的审判者！我们不害怕审判会对我们不利-因为我们在耶稣里面。当他从死里复活以后，就会判我们无罪。（罗4：25）因此，我们有平安（罗5：1)）

Other passages regarding the right hand of the Lord: Psalm 16:11; 63:8; 77:10; 80:15; 139:10.

有关“神的右手”可参诗篇16：11；63：8；77：10；80：15；139：10

READ: 2 Corinthians 5:10

读经：林后5：10

How many people will have to appear before the judgment seat of Christ?

有多少人将必须出现在基督的审判台前？

How does this make you feel that we all must appear before the judgment seat of Christ?

我们所有人都必须出现在基督的审判台前，这让你感觉怎样？

Will Jesus apply the Law of Moses to Christians? Why or why not?

耶稣会不会使用摩西律法来针对基督徒？为什么？

READ: Isaiah 43:25 "I, even I, am he who blots out your transgressions, for my own sake, and remembers your sins no more.”

读经：赛43：25“惟 有 我 为 自 己 的 缘 故 涂 抹 你 的 过 犯 ； 我 也 不 记 念 你 的 罪 恶 。”

**Review of Article 3 – About the Son of God**

**复习第三条——有关神子**

Prepare your answers so that you can help us to review Article 3 (About the Son of God) as we begin our next session.

预备答案，帮助我们复习第三条有关神子的内容，然后进入下一课。

The 4 Gospels (Matthew, Mark, Luke, John) contain 89 chapters to cover the history of Jesus’ birth, ministry, death, resurrection and ascension.

1. 四卷福音书（马太、马克、路加、约翰）共有89章内容，覆盖的历史有耶稣的出生、传道、受死、复活以及升天。

a. How many chapters do Matthew, Mark, Luke and John use to record the events of the last week or our Lord’s earthly ministry? [Hint: this week begins when Jesus enters Jerusalem by riding on a donkey.]

 马太、马克、路加和约翰用了多少章节来记录我们的主在地上传道的最后一周发生的事情？[提示：这周是以耶稣骑驴进耶路撒冷为开始。]

·10 chapters 10章

·20 chapters 20章

·30 chapters 30章（正确）

·40 chapters 40章

b. What does this tell you about the week when Jesus suffered, died and rose from the dead? 33% of the Gospels are devoted to the events of a single week. That week changed the world.

 它告诉你有关耶稣受难、死亡、又从死人中复活的什么事情？（福音书中有33%的篇幅都在专门讲述这一周内发生的事情。那周发生的事改变了整个世界。）

2. The Apostles’ Creed was the earliest summary of the gospel. The Apostles’ Creed was used by the Western Church. The Apostles’ Creed appeared in Latin in about the year 250 A.D. New believers used the Apostles’ Creed to confess the Christian faith before they were baptized.

 使徒信经最早对福音做出了概括。使徒信经以拉丁文出现的时间大约在公元后250年。新归主的信徒在受洗前使用使徒信经作为对基督信仰的告白。

**THE FIRST ARTICLE**

**第一条**

I believe in God, the Father almighty, maker of heaven and earth.

我信上帝，全能的父，创造天地的主。

**THE SECOND ARTICLE**

**第二条**

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, born of the virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father almighty. From there he will come to judge the living and the dead.

我信我主耶稣基督,上帝的独生子；因圣灵感孕,由[童贞女](http://www.so.com/s?q=%E7%AB%A5%E8%B4%9E%E5%A5%B3&ie=utf-8&src=wenda_link)马利亚所生；在本丢比拉多手下受难,被钉于[十字架](http://www.so.com/s?q=%E5%8D%81%E5%AD%97%E6%9E%B6&ie=utf-8&src=wenda_link),受死,埋葬；降在阴间，第三天从死人中复活；升天,坐在全能父上帝的右边；将来必从那里降临,审判活人死人；

**THE THIRD ARTICLE**

**第三条**

I believe in the Holy Spirit, the holy Christian Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

 我信圣灵；我信圣而公之教会；我信[圣徒](http://www.so.com/s?q=%E5%9C%A3%E5%BE%92&ie=utf-8&src=wenda_link)相通；我信罪得赦免；我信身体复活；我信永生。阿门!

a. How can you use the Apostle’s Creed to remind yourself of what you believe.

 你怎样使用使徒信经来提醒自己的信仰内容？可有不同答案。

b. How will you use the Apostle’s Creed to tell people about the true God? Answers will vary

 你怎样使用使徒信经来告诉他人有关真神的事情？可有不同答案。

The ancient Christian church struggled against many false teachers. One of these false teachers was a man named Nestorius. Read the following and give your answer to the thought question at the end.

古代基督教会与很多假教师作过斗争，其中一位假教师的名字叫聂斯脱利。读下面内容，然后回答后面的思考题。

Nestorianism is the false teaching that Jesus is two distinct persons. The heresy is named after Nestorius. Nestorius was born in Syria and died in 451 AD. Nestorius advocated this false teaching. Nestorius was a monk who became the Patriarch of Constantinople. Nestorius rejected the Marian title "Mother of God." Nestorius taught that Mary was the mother of Christ only in respect to His humanity. The council of Ephesus was convened in 431 AD to address the issue and pronounced that Jesus was one person in two distinct and inseparable natures: divine and human.

The [Nestorian Stele](https://en.wikipedia.org/wiki/Nestorian_Stele), erected in Chang'an 781.大秦景教流行中国碑，于公元781年立于长安

聂斯脱利教派的错误是把耶稣看成了完全不同的两个人。这个异端是以聂斯脱利命名的。他生于叙利亚，于公元后451年去世。他是这一错误教义的倡导者。聂斯脱利是个修士，后来成为君士坦丁堡的大主教。他否认玛利亚是“神的母亲”这一称呼。他认为玛利亚只在耶稣的人性方面是他肉身的母亲。以弗所教会公会于公元后431年召集会议，宣布耶稣为具有完全不同且不可分割的两种属性的一个人：神性和人性。

Nestorius was deposed as Patriarch and sent to Antioch, then Arabia, and then Egypt. Nestorianism survived until around 1300.

The problem with Nestorianism is that it destroys the atonement. If Jesus is two persons, then which one died on the cross? If it was the "human person" – then the atonement is not of divine quality and thereby insufficient to cleanse us of our sins.

聂斯脱利被解除大主教的职务，之后被谴往安提阿，又到阿拉伯，后又到埃及。聂斯脱利教派一直延续到大约公元后1300年。

聂斯脱利教派的问题在于它威胁赎罪的真理。如果耶稣是两个人，那么是哪一个人死在十字架上呢？如果死的是“肉身的人”，那救赎的工作就不具备神性的特质，因此也不足以洁净我们所有人的罪。

The [Church of the East](https://en.wikipedia.org/wiki/Church_of_the_East) or Nestorian Church, had a presence in [China](https://en.wikipedia.org/wiki/China) during two periods: first from the 7th through the 10th century, and later during the Mongol [Yuan Dynasty](https://en.wikipedia.org/wiki/Yuan_Dynasty) in the 13th and 14th centuries. Locally, the religion was known as Jingjiao (景教).

东方教会或聂斯脱利教会在中国出现的两个阶段是：第一次从公元7到10世纪，后来在13和14世纪元朝的蒙古族人中间。这个教在当时被称为景教。

**THOUGHT QUESTION:** Many false doctrines have to do with the person and work of Christ. Why (do you think) does the devil work so hard to deceive people about who Jesus is?

思考题：很多假教导都和基督的人与工作有关。你认为撒旦为什么如此热衷于欺骗人对耶稣的认识？

True or False: The two natures of Christ (both divine and human) are like the gluing of two boards. These two natures of Christ are brought into very close contact yet are never united with each other.

判断正误：基督的两性（神性与人性）就像粘在一起的两块板。聂斯脱利派把基督的这两个属性靠得很近，但却从来没有把他们合在一起。

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

Matthew 18:20 “For where two or three come together in my name, there am I with them”

太18：20因为无论在哪里，有两三个人奉我的名聚会，我就在他们中间。”

Matthew 28:20 “Surely I am with you always, to the very end of the age.”

马太福音28:20 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。

**Choose the correct answer**

**选择正确答案**

In these (above) statements, Jesus promises to be with us…

以上这些说法中，耶稣应许以哪种属性与我们同在---

a.\_\_\_\_ …as God a.\_\_\_\_\_…作为神

b.\_\_\_\_ …as Man b.\_\_\_\_ …作为人

c.\_\_\_\_ …as both God and Man c.\_\_\_\_…作为神和人

Reading Assignment for Next Session

课后作业

**Augsburg Confession**

**奥格斯堡宣言**

**Article 4: About Justification**

**第四条：有关称义**

1] Our churches also teach that humans cannot be justified before God by their own power, merits, or deeds. Rather, they are freely justified for Christ’s sake through faith. 2] By *faith* we mean this: that they believe that they are both received into God’s favor and that their sins are forgiven for Christ’s sake. For by his death, Christ has paid the debt for our sins. 3] Thus God views the person who has this faith to be righteous in his sight (Romans 3 and 4).

1] 我们教会也教导，人靠自己的力量、优点或善行都不能被称义，但却因着相信基督的缘故白白地得称为义。2] 因着*相信*的意思是：他们相信他们被神接纳而进入神的恩惠；而且他们的罪因为基督的缘故而得到赦免。因为通过他的死亡，基督已经还清了我们的罪债。3]因此，神看这个有如此信心的人在他的眼中为义人（罗3、4章）。

**Optional Reading Assignment for Next Session**

**可选性阅读作业**

**The Defense of the Augsburg Confession Article IV**

**奥格斯堡宣言第五条辩护**

**Justification**

**称义**

**The English translation can be found at**

**英文翻译可在下面的网站这找到**

[**http://bookofconcord.org/defense\_4\_justification.php**](http://bookofconcord.org/defense_4_justification.php)

1. ***The Unaltered Augsburg Confession* by Glen L. Thompson © 2005 Northwestern Publishing House. Used with permission.** [↑](#footnote-ref-0)
2. <http://bookofconcord.org/confutatio.php#article3> [↑](#footnote-ref-1)
3. <http://bookofconcord.org/defense_3_christ.php#article3> [↑](#footnote-ref-2)