

基督的位格與工作

DOCTRINE OF THE PERSON AND WORK OF CHRIST

基督的位格 The Person of Christ

I. 歷史中的基督論 The Doctrine of Christ in History

A. 人論與基督論的關係

The Relation between Anthropology and Christology.

There is a very close connection between the doctrine of man and the doctrine of Christ. The former deals with man, created in the image of God and endowed with true knowledge, righteousness and holiness, but through wilful transgression of the law of God despoiled of his true humanity and transformed into a sinner. It points to man as a highly privileged creature of God, still bearing some of the traces of his original glory, but yet as a creature that has lost its birthright, its true freedom, and its original righteousness and holiness. This means that it directs attention, not merely, nor even primarily, to the creatureliness, but to the sinfulness of man. It emphasizes the ethical distance between God and man, the distance resulting from the fall of man, which neither man nor angels can bridge; and is as such virtually a cry for divine help. Christology is in part the answer to that cry. It acquaints us with the objective work of God in Christ to bridge the chasm, and to remove the distance. It shows us God coming to man, to remove the barriers between God and man by meeting the conditions of the law in Christ, and to restore man to His blessed communion. Anthropology already directs attention to the gracious provision of God for a covenant of friendship with man, which provides for a life of blessed communion with God; but it is a covenant which is effective only in and through Christ. And therefore the doctrine of Christ, as the Mediator of the covenant, must necessarily follow. Christ, typified and predicted in the Old Testament as the Redeemer of man, came in the fulness of time, to tabernacle among men and to effect an eternal reconciliation.

B. 宗教改革前的基督論

The Doctrine of Christ before the Reformation.

1. 迦克墩會議前。

Up to the Council of Chalcedon.

a. 早期教會文獻。 Early Christian Literature.

In the early Christian literature Christ stands out as both human and divine, the Son of Man, but also the Son of God. His sinless character is maintained, and He is regarded as a proper object of worship. Naturally, the problem presented by Christ, as at once God and man, and the difficulties involved in such a conception, were not fully felt by the early Christian mind and only dawned on it in the light of controversy. It was but natural that Judaism, with its strong emphasis on monotheism, should exercise considerable influence on the early Christians of Jewish extraction.

b. 伊便派。 Ebionites.

The Ebionites (or part of them) felt constrained, in the interest of monotheism, to deny the deity of Christ. They regarded Him as a mere man, the son of Joseph and Mary, who was qualified at His baptism to be the Messiah, by the descent of the Holy Spirit upon Him. There were others in the early Church whose doctrine of Christ was constructed on similar lines.

c. 阿羅該。 The Alogi.

The Alogi, who rejected the writings of John, because they regarded his doctrine of the Logos as in conflict with the rest of the New Testament, also saw in Jesus a mere man, though miraculously born of a virgin, and taught that Christ descended on Him at baptism, conferring on Him supernatural powers. In the main this was also the position of the Dynamic Monarchians.

d. 撒摩撒他的保羅。 Paul of Samosata

Paul of Samosata, its main representative, distinguished between Jesus and the Logos. He regarded the former as a man like every other man, born of Mary, and the latter, as the impersonal divine reason, which took up its abode in Christ in a pre-eminent sense, from the time of His baptism, and thus qualified Him for His great task. In view of this denial it was part of the task of the early Apologetes to defend the doctrine of the deity of Christ.

e. 諾斯底主義。The Gnostics.

If there were some who sacrificed the deity to the humanity of Christ, there were others who reversed the order. The Gnostics were profoundly influenced by the dualistic conception of the Greeks, in which matter as inherently evil is represented as utterly opposed to spirit; and by a mystic tendency to regard earthly things as allegorical representations of great cosmic redeeming processes. They rejected the idea of an incarnation, a manifestation of God in a visible form, since it involved a direct contact of spirit with matter. Harnack says that the majority of them regarded Christ as a Spirit consubstantial with the Father. According to some He descended upon the man Jesus at the time of His baptism, but left Him again before His crucifixion; while according to others He assumed a merely phantasmal body. The Modalistic Monarchians also denied the humanity of Christ, partly in the interest of His deity, and partly to preserve the unity of the Divine Being. They saw in Him merely a mode or manifestation of the one God, in whom they recognized no distinction of persons.

f. 駁斥諾斯底主義的教父；阿里山大的教父。

Anti-Gnostic and Alexandrian Fathers.

The Anti-Gnostic and Alexandrian Fathers took up the defense of the deity of Christ, but in their defense did not altogether escape the error of representing Him as subordinate to the Father. Even Tertullian taught a species of subordination, but especially Origen, who did not hesitate to speak of a subordination *as to essence*.

g. 亞流派。Arianism.

This became a steppingstone for Arianism, in which Christ is distinguished from the Logos as the divine reason, and is represented as a pre-temporal, superhuman creature, the first of the creatures, not God and yet more than man.

h. 阿他拿修。Athanasius.

Athanasius took issue with Arius, and strongly defended the position that the Son is consubstantial with, and of the same essence as, the Father, a position that was officially adopted by the council of Nicea in 321. Semi-Arianism proposed a *via media* by declaring the Son to be of a *similar* essence as the Father.

i. 阿波林。Apollinaris.

When the doctrine of the deity of the Son was officially established, the question naturally arose as to the relation in which the two natures in Christ stand to each other. Apollinaris offered a solution of the problem. Accepting the Greek trichotomic conception of

man as consisting of body, soul, and spirit, he took the position that the Logos took the place of the spirit (*pneuma*) in man, which he regarded as the seat of sin. His chief interest was to secure the unity of the person in Christ, without sacrificing His real deity; and also to guard the sinlessness of Christ. But he did so at the expense of the complete humanity of the Saviour, and consequently his position was explicitly condemned by the Council of Constantinople in 381. One of the things for which Apollinaris contended was the unity of the person in Christ.

j. 安提阿學派。The School of Antioch; Nestorius.

That this was really in danger became quite apparent in the position taken by the school of Antioch, which exaggerated the distinction of the two natures in Christ. Theodore of Mopsuestia and Nestorius stressed the complete manhood of Christ, and conceived of the indwelling of the Logos in Him as a mere moral indwelling, such as believers also enjoy, though not to the same degree. They saw in Christ a man side by side with God, in alliance with God, sharing the purpose of God, but not one with Him in the oneness of a single personal life, — a Mediator consisting of two persons.

k. Cyril of Alexandria.

In opposition to them Cyril of Alexandria strongly emphasized the unity of the person in Christ, and in the estimation of his opponents denied the two natures. While they in all probability misunderstood him, Eutychus and his followers certainly appealed to him, when they took up the position that the human nature of Christ was absorbed by the divine, or that the two were fused into a single nature, a position involving the denial of the two natures in Christ.

l. 迦克墩會議。 Council of Chalcedon.

The Council of Chalcedon in 451 condemned both of these views and maintained the unity of the person as well as the duality of the natures.

2. 迦克墩會議後。 After the Council of Chalcedon.

a. 基督一性主義等。 Monophysites.

For some time the Eutychian error was continued by the Monophysites and the Monothelites, but was finally overcome by the Church. The further danger that the human nature of Christ would be regarded as entirely impersonal was warded off by Leontius of

Byzantium, when he pointed out that it is not impersonal but in-personal, having its personal subsistence in the person of the Son of God.

b. 大馬色的約翰。 John of Damascus.

John of Damascus, in whom the Christology of the East reached its highest development, added the idea that there is a circumincession of the divine and the human in Christ, a communication of the divine attributes to the human nature, so that the latter is deified and we may also say that God suffered in the flesh. He shows a tendency to reduce the human nature to the position of a mere organ or instrument of the Logos, yet he admits that there is a cooperation of the two natures, and that the one person acts and wills in each nature, though the human will is always subject to the divine.

c. 西方教會。 Western Church: Felix and Adoptionism.

In the Western Church Felix, bishop of Urgella, advocated adoptionism. He regarded Christ as to His divine nature, that is, the Logos, as the only begotten Son of God in the natural sense, but considered Christ on His human side as a Son of God merely by adoption. He sought to preserve the unity of the person by stressing the fact that, from the time of His conception, the Son of Man was taken up into the unity of the person of the Son of God.

d. 小結。 Conclusion.

Thus a distinction was made between a natural and an adoptive sonship, and the latter did not begin with the natural birth of Christ, but had its inception at the time of His baptism and was consummated in the resurrection. It was a spiritual birth that made Christ the adopted Son of God. The Church saw the unity of the person in Christ once more endangered by this view, and therefore it was condemned by the Synod of Frankfort in 794 A.D.

3. 中世紀的基督論。 Middle Ages.

a. 注重基督的人性。 Emphasis On Human Nature of Christ.

The Middle Ages added very little to the doctrine of the person of Christ. Due to various influences, such as the emphasis on the imitation of Christ, the theories of the atonement, and the development of the doctrine of the mass, the Church retained a strong grasp on the full humanity of Christ. "The deity of Christ," says Mackintosh, "came into view rather as the infinite co-efficient raising human action and passion to an infinite value."

- b. 經院主義：幻影說，倫巴德的彼得。

Scholasticism: Docetism; Peter the Lombard.

And yet some of the Scholastics in their Christology set forth a docetic view of Christ. Peter the Lombard did not hesitate to say that in respect of His humanity Christ was nothing at all. But this Nihilism was condemned by the Church.

- c. 阿奎那。Thomas Aquinas.

Some new points were stressed by Thomas Aquinas. According to him the person of the Logos became composite at the incarnation, and its union with the manhood "hindered" the latter from arriving at an independent personality. The human nature of Christ received a twofold grace in virtue of its union with the Logos, (a) the *gratia unionis*, imparting to it a special dignity, so that it even became an object of worship, and (b) the *gratia habitualis*, which sustained it in its relationship to God. The human knowledge of Christ was twofold, namely, an infused and an acquired knowledge. There are two wills in Christ, but ultimate causality belongs to the divine will, to which the human will is always subject.

C. 宗教改革後的基督論。

The Doctrine of Christ after the Reformation.

1. 十九世紀前。Up to the Nineteenth Century.

- a. 天主教，基督教都承認迦克墩。

Catholic or Protestant Subscribe to Chalcedon.

The Reformation did not bring any great changes in the doctrine of the person of Christ. Both the Church of Rome and the Churches of the Reformation subscribed to the doctrine of Christ as it was formulated by the Council of Chalcedon. Their important and deep-seated differences lay elsewhere.

- b. 路德宗的特點。屬性的傳遞。

Lutheran Distinctive: Communication of Attributes.

There is one peculiarity of Lutheran Christology that deserves special mention. Luther's doctrine of the physical presence of Christ in the Lord's supper led to the characteristically Lutheran view of the *communicatio idiomatum*, to the effect "that each of Christ's natures permeates the other (perichoresis), and that His humanity participates in the attributes of His divinity." It is held that the attributes of omnipotence, omniscience, and

omnipresence were communicated to the human nature of Christ at the time of the incarnation. The question naturally arose, how this could be harmonized with what we know of the earthly life of Jesus.

c. 路德宗神學家的分歧。Diversity among Lutheran Theologians.

This question led to a difference of opinion among Lutheran theologians. Some held that Christ laid aside the divine attributes received in the incarnation, or used them only occasionally, while others said that He continued in possession of them during His entire earthly life, but concealed them or used them only secretly. Some Lutherans now seem inclined to discard this doctrine.

d. 改革宗神學家論路德宗神學；改革宗論屬性的傳遞。

Reformed Theologians on Lutheranism; Reformed Communication of Attributes.

Reformed theologians saw in this Lutheran doctrine a species of Eutychianism or of the fusion of the two natures in Christ. Reformed theology also teaches a communication of attributes, but conceives of it in a different way. It believes that, after the incarnation, the properties of both natures can be attributed to the one person of Christ. The person of Christ can be said to be omniscient, but also, to have but limited knowledge; can be regarded as omnipresent, but also as being limited at any particular time to a single place. Hence we read in the Second Helvetic Confession: "We acknowledge, therefore, that there be in one and the same Jesus our Lord two natures — the divine and the human nature; and we say that these are so conjoined or united that they are not swallowed up, confounded, or mingled together, but rather united or joined together in one person (the properties of each being safe and remaining still), so that we do worship one Christ, our Lord, and not two. . . . Therefore we do not think nor teach that the divine nature in Christ did suffer, or that Christ, according to His human nature, is yet in the world, and so in every place."

2. 十九世紀。In the Nineteenth Century.

a. 十八世紀末：以歷史上的耶穌作出發點。以人為中心的觀點。

Late 18th Century: Starting with Historical Jesus. Anthropological Viewpoint.

About the beginning of the nineteenth century a great change took place in the study of the person of Christ. Up to that time the point of departure had been prevailingly theological, and the resulting Christology was theocentric; but during the last part of the eighteenth century there was a growing conviction that better results could be attained by

starting closer at home, namely, with the study of the historical Jesus. Thus the so-called "second Christological period" was ushered in. The new point of view was anthropological, and the result was anthropocentric. It proved to be destructive of the faith of the Church. A far reaching and pernicious distinction was made between the historical Jesus, delineated by the writers of the Gospels, and the theological Christ, who was the fruit of the fertile imagination of theological thinkers, and whose image is now reflected in the creeds of the Church. The supernatural Christ made way for a human Jesus; and the doctrine of the two natures, for the doctrine of a divine man.

b. 士來馬赫。Friedrich Schleiermacher.

Schleiermacher stood at the head of the new development. He regarded Christ as a new creation, in which human nature is elevated to the plane of ideal perfection. Yet his Christ can hardly be said to rise above the human level. The uniqueness of His person consists in the fact that He possesses a perfect and unbroken sense of union with the divine, and also realizes to the full the destiny of man in His character of sinless perfection. His supreme dignity finds its explanation in a special presence of God in Him, in His unique God-consciousness.

c. 黑格爾。Hegel.

Hegel's conception of Christ is part and parcel of his pantheistic system of thought. The Word become flesh means for him God become incarnate in humanity, so that the incarnation really expresses the oneness of God and man. The incarnation of Christ was, so it seems, merely the culmination of a racial process. While mankind in general regards Jesus only as a human teacher, faith recognizes Him as divine and finds that by His coming into the world the transcendence of God is changed into immanence. Here we meet with a pantheistic identification of the human and the divine in the doctrine of Christ.

d. 倒空說。Kenotic Theories.

Something of this is also seen in the Kenotic theories, which represent a rather remarkable attempt to improve on the construction of the doctrine of the person of Christ. The term *kenosis* is derived from [Phil. 2:7](#), which teaches that Christ "emptied (*ekenosen*) Himself, taking the form of a servant."

腓 Phil. 2:7

反倒虛己，取了奴僕的形像，成為人的樣式；

but made himself nothing, taking the very nature of a servant, being made in human likeness.

The Kenoticists take this to mean that the Logos literally became, that is, was changed into a man by reducing (depotentiating) Himself, either wholly or in part, to the dimensions of a man, and then increased in wisdom and power until at last He again became God. This theory appeared in various forms, of which the most absolute is that of Gess, and for a time enjoyed considerable popularity. It aimed at maintaining the reality and integrity of the manhood of Christ, and to throw into strong relief the greatness of His humiliation in that He, being rich, for our sakes became poor. It involves, however, a pantheistic obliteration of the line of demarcation between God and man. Dorner, who was the greatest representative of the Mediating school, strongly opposed this view, and substituted for it the doctrine of a progressive incarnation. He saw in the humanity of Christ a new humanity with a special receptivity for the divine. The Logos, the principle of self-bestowal in God, joined Himself to this humanity; the measure in which He did this was determined at every stage by the ever-increasing receptivity of the human nature for the divine, and did not reach its final stage until the resurrection. But this is merely a new and subtle form of the old Nestorian heresy. It yields a Christ consisting of two persons.

e. 黎敕爾。Albrecht Ritschl.

With the exception of Schleiermacher, no one has exercised greater influence on present day theology than Albrecht Ritschl. His Christology takes its starting point in the work, rather than in the person of Christ. The work of Christ determines the dignity of His person. He was a mere man, but in view of the work which He accomplished and the service He rendered, we rightly attribute to Him the predicate of Godhead. He rules out the pre-existence, the incarnation, and the virgin birth of Christ, since this finds no point of contact in the believing consciousness of the Christian community. Christ was the founder of the kingdom of God, thus making the purpose of God His own, and now in some way induces men to enter the Christian community and to live a life that is motivated entirely by love. He redeems man by His teaching, example, and unique influence, and is therefore worthy to be called God. This is virtually a renewal of the doctrine of Paul of Samosata.

f. 結論：泛神論，上帝與人等同。

Conclusion: Pantheistic Identification of God and Man.

On the basis of the modern pantheistic idea of the immanence of God, the doctrine of Christ is today often represented in a thoroughly naturalistic way. The representations may vary greatly, but the fundamental idea is generally the same, that of an essential unity of God and man. The doctrine of the two natures of Christ has disappeared from modern theology, and instead we have a pantheistic identification of God and man. Essentially all men are divine,

since they all have a divine element in them; and they are all sons of God, differing from Christ only in degree. Modern teaching about Christ is all based on the doctrine of the continuity of God and man.

g. 反動：巴特與其他。Reaction: Karl Barth and Others.

And it is exactly against this doctrine that Barth and those who are like-minded with him have raised their voice. There are in some circles today signs of a return to the two nature doctrine. Micklem confesses in his *What Is the Faith?* that for many years he confidently asserted that the ascription to Christ of two natures in one person had to be abandoned, but now sees that this rested on a misunderstanding.

QUESTIONS FOR FURTHER STUDY

1. What was the background of the Christological controversy in the early centuries?
2. What ancient errors were revived by Roscelinus and Abelard?
3. What was the Christological Nihilism in vogue among the disciples of Abelard? How did Peter the Lombard view Christ?
4. Did the Scholastics bring any new points to the fore?
5. Where do we find the official Lutheran Christology?
6. How can we account for the seemingly inconsistent representations of the formula of Concord?
7. What objections are there to the Lutheran view that divine attributes may be predicated of the human nature?
8. How did the Lutherans and the Reformed differ in their interpretation of [Phil. 2:5-11](#)?
9. How does the Reformed Christology differ from the Lutheran?
10. What is the main difference between recent and earlier Christologies?
11. What objections are there to the Kenosis doctrine?
12. What are the objectionable features of modern Christology?
13. How do Barth and Brunner view Christ?

LITERATURE:

The Formula of Concord and the Second Helvetic Confession; Seeberg, *History of Doctrine* II, pp. 65, 109 f., 154 f., 229 f., 321 f., 323 f., 374, 387; Hagenbach, *History of Doctrine* II, pp. 267-275; III, pp. 197-209, 343-353; Thomasius, *Dogmengeschichte* II, pp. 380-385; 388-429; Otten, *Manual of the History of Dogmas* II, pp. 171-195; Heppe, *Dogmatik des deutschen Protestantismus* II, pp. 78-178; Dorner, *History of Protestant Theology*, pp. 95 f., 201 f., 322 f.; Bruce, *The Humiliation of Christ*, pp. 74-355; Mackintosh, *The*

Doctrine of the Person of Jesus Christ, pp. 223-284; Ottley, *The Doctrine of the Incarnation*, pp. 485-553, 587-671; Sanday, *Christologies Ancient and Modern*, pp. 59-83; Schweitzer, *The Quest of the Historical Jesus*; La Touche, *The Person of Christ in Modern Thought*.

II. 基督的名字與本性。The Names and Natures of Christ

A. 基督的名字。The Names of Christ.

There are especially five names that call for a brief discussion at this point. They are partly descriptive of His natures, partly of His official position, and partly of the work for which He came into the world.

1. 耶穌。The Name Jesus.

書 Josh. 1:1

耶和華的僕人摩西死了以後，耶和華曉諭摩西的幫手，嫩的兒子約書亞，說：

After the death of Moses the servant of the LORD, the LORD said to Joshua son of Nun, Moses' aide:

亞 Zech. 3:1

天使（原文是他）又指給我看：大祭司約書亞站在耶和華的使者面前；撒但也站在約書亞的右邊，與他作對。

Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right side to accuse him.

拉 Ezra 2:2

他們是同著所羅巴伯、耶書亞、尼希米、西萊雅、利來雅、末底改、必珊、密斯拔、比革瓦伊、利宏、巴拿回來的。

in company with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum and Baanah): The list of the men of the people of Israel:

民 Num. 13:8

屬以法蓮支派的有嫩的兒子何西阿。

from the tribe of Ephraim, Hoshea son of Nun;

民 Num. 13:16

這就是摩西所打發窺探那地之人的名字。摩西就稱嫩的兒子何西阿為約書亞。

These are the names of the men Moses sent to explore the land. (Moses gave Hoshea son of Nun the name Joshua.)

申 Deut. 32:44

摩西和嫩的兒子約書亞去將這歌的一切話說給百姓聽。

Moses came with Joshua son of Nun and spoke all the words of this song in the hearing of the people.

太 Matt. 1:21

他將要生一個兒子，你要給他起名叫耶穌，因他要將自己的百姓從罪惡裡救出來。

She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

The name Jesus is the Greek form of the Hebrew *Jehoshua*, *Joshua*, [Josh. 1:1](#); [Zech. 3:1](#), or *Jeshua* (regular form in the postexilic historical books), [Ezra 2:2](#). The derivation of this common name of the Saviour is veiled in obscurity. The generally accepted opinion is that it is derived from the root *yasha'*, hiph., *hoshia'*, to save, but it is not easy to explain how *Jehoshua'* became *Jeshua'*. Probably *Hoshea'*, derived from the infinitive, was the original form (cf. [Num. 13:8,16](#); [Deut. 32:44](#)), expressing merely the idea of redemption. The *yod*, which is the sign of the imperfect, may have been added to express the certainty of redemption. This would best agree with the interpretation of the name given in [Matt. 1:21](#). For another derivation from *Jeho* (Jehovah) and *shua*, that is help (Gotthilf) cf. Kuyper, *Dict. Dogm.* The name was borne by two well known types of Jesus in the Old Testament.

2. 基督。The Name Christ.

出 Ex. 29:7

就把膏油倒在他頭上膏他。

Take the anointing oil and anoint him by pouring it on his head.

利 Lev. 4:3

或是受膏的祭司犯罪，使百姓陷在罪裡，就當為他所犯的罪把沒有殘疾的公牛犢獻給耶和華為贖罪祭。

"If the anointed priest sins, bringing guilt on the people, he must bring to the LORD a young bull without defect as a sin offering for the sin he has committed.

士 Judg. 9:8

有一時樹木要膏一樹為王，管理他們，就去對橄欖樹說：請你作我們的王。

One day the trees went out to anoint a king for themselves. They said to the olive tree, 'Be our king.'

撒上 I Sam. 9:16

明日這時候，我必使一個人從便雅憫地到你這裡來，你要膏他作我民以色列的君。他必救我民脫離非利士人的手；因我民的哀聲上達於我，我就眷顧他們。

"About this time tomorrow I will send you a man from the land of Benjamin. Anoint him leader over my people Israel; he will deliver my people from the hand of the Philistines. I have looked upon my people, for their cry has reached me."

撒上 I Sam. 10:1

撒母耳拿瓶膏油倒在掃羅的頭上，與他親嘴，說：這不是耶和華膏你作他產業的君麼？

Then Samuel took a flask of oil and poured it on Saul's head and kissed him, saying, "Has not the LORD anointed you leader over his inheritance?"

撒下 II Sam. 19:10

我們膏押沙龍治理我們，他已經陣亡。現在為甚麼不出一言請王回來呢？

and Absalom, whom we anointed to rule over us, has died in battle. So why do you say nothing about bringing the king back?"

撒上 I Sam. 24:10

今日你親眼看見在洞中，耶和華將你交在我手裡；有人叫我殺你，我卻愛惜你，說：我不敢伸手害我的主，因為他是耶和華的受膏者。

This day you have seen with your own eyes how the LORD delivered you into my hands in the cave. Some urged me to kill you, but I spared you; I said, 'I will not lift my hand against my master, because he is the LORD's anointed.'

王上 I Kings 19:16

又膏寧示的孫子耶戶作以色列王，並膏亞伯米何拉人沙法的兒子以利沙作先知接續你。

Also, anoint Jehu son of Nimshi king over Israel, and anoint Elisha son of Shaphat from Abel Meholah to succeed you as prophet.

詩 Ps. 105:15

說：不可難為我受膏的人，也不可惡待我的先知。

"Do not touch my anointed ones; do my prophets no harm."

賽 Isa. 61:1

主耶和華的靈在我身上；因為耶和華用膏膏我，叫我傳好信息給謙卑的人（或譯：傳福音給貧窮的人），差遣我醫好傷心的人，報告被擄的得釋放，被囚的出監牢；

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,

亞 Zech. 4:1-6

那與我說話的天使又來叫醒我，好像人睡覺被喚醒一樣。

他問我說：你看見了甚麼？我說：我看見了一個純金的燈臺，頂上有盞燈，燈臺上有七盞燈，每盞有七個管子。

旁邊有兩棵橄欖樹，一棵在燈盞的右邊，一棵在燈盞的左邊。

我問與我說話的天使說：主啊，這是甚麼意思？

與我說話的天使回答我說：你不知道這是甚麼意思麼？我說：主啊，我不知道。

他對我說：這是耶和華指示所羅巴伯的。萬軍之耶和華說：不是倚靠勢力，不是倚靠才能，乃是倚靠我的靈方能成事。

1 Then the angel who talked with me returned and wakened me, as a man is wakened from his sleep. 2 He asked me, "What do you see?" I answered, "I see a solid gold lampstand with a bowl at the top and seven lights on it, with seven channels to the lights. 3 Also there are two olive trees by it, one on the right of the bowl and the other on its left." 4 I asked the angel who talked with me, "What are these, my lord?" 5 He answered, "Do you not know what these are?" "No, my lord," I replied. 6 So he said to me, "This is the word of the LORD to Zerubbabel: 'Not by might nor by power, but by my Spirit,' says the LORD Almighty.

撒上 I Sam. 10:1

撒母耳拿瓶膏油倒在掃羅的頭上，與他親嘴，說：這不是耶和華膏你作他產業的君麼？

Then Samuel took a flask of oil and poured it on Saul's head and kissed him, saying, "Has not the LORD anointed you leader over his inheritance?"

撒上 I Sam. 10:6

耶和華的靈必大大感動你，你就與他們一同受感說話；你要變為新人。

The Spirit of the LORD will come upon you in power, and you will prophesy with them; and you will be changed into a different person.

撒上 I Sam. 10:10

掃羅到了那山，有一班先知遇見他，神的靈大大感動他，他就在先知中受感說話。

When they arrived at Gibeah, a procession of prophets met him; the Spirit of God came upon him in power, and he joined in their prophesying.

撒上 I Sam. 16:13-14

撒母耳就用角裡的膏油，在他諸兄中膏了他。從這日起，耶和華的靈就大大感動大衛。撒母耳起身回拉瑪去了。

耶和華的靈離開掃羅，有惡魔從耶和華那裡來擾亂他。

13 So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power. Samuel then went to Ramah.

14 Now the Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him.

If Jesus is the personal, Christ is the official, name of the Messiah. It is the equivalent of the Old Testament Mashiach (from *mashach*, to anoint), and thus means "the anointed one." Kings and priests were regularly anointed during the old dispensation, [Ex. 29:7](#); [Lev. 4:3](#); [Judg. 9:8](#); [I Sam. 9:16](#); [10:1](#); [II Sam. 19:10](#). The King was called "the anointed of Jehovah," [I Sam. 24:10](#). Only a single instance of the anointing of a prophet is recorded, [I Kings 19:16](#), but there are probably references to it in [Ps. 105:15](#) and [Isa. 61:1](#). The oil used in anointing these officers symbolized the Spirit of God, [Isa. 61:1](#); [Zech. 4:1-6](#), and the anointing represented the transfer of the Spirit to the consecrated person, [I Sam. 10:1,6,10](#); [16:13,14](#).

撒上 I Sam. 24:6

對跟隨他的人說：我的主乃是耶和華的受膏者，我在耶和華面前萬不敢伸手害他，因他是耶和華的受膏者。

He said to his men, "The LORD forbid that I should do such a thing to my master, the LORD's anointed, or lift my hand against him; for he is the anointed of the LORD."

撒上 I Sam. 26:9

大衛對亞比篩說：不可害死他。有誰伸手害耶和華的受膏者而無罪呢？

But David said to Abishai, "Don't destroy him! Who can lay a hand on the LORD's anointed and be guiltless?"

撒下 II Sam. 1:14

大衛說：你伸手殺害耶和華的受膏者，怎麼不畏懼呢？

David asked him, "Why were you not afraid to lift your hand to destroy the LORD's anointed?"

撒上 I Sam. 16:13

撒母耳就用角裡的膏油，在他諸兄中膏了他。從這日起，耶和華的靈就大大感動大衛。撒母耳起身回拉瑪去了。

So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power. Samuel then went to Ramah.

林後 II Cor. 1:21-22

那在基督裡堅固我們和你們，並且膏我們的就是神。

他又用印印了我們，並賜聖靈在我們心裡作憑據（原文是質）。

21 Now it is God who makes both us and you stand firm in Christ. He anointed us, 22 set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.

詩 Ps. 2:2

世上的君王一齊起來，臣宰一同商議，要敵擋耶和華並他的受膏者，

The kings of the earth take their stand and the rulers gather together against the LORD and against his Anointed One.

詩 Ps. 45:7

你喜愛公義，恨惡罪惡；所以 神 – 就是你的 神 – 用喜樂油膏你，勝過膏你的同伴。

You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.

徒 Acts 4:27

希律和本丟彼拉多，外邦人和以色列民，果然在這城裡聚集，要攻打你所膏的聖僕（僕：或作子）耶穌，

Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus, whom you anointed.

徒 Acts 10:38

神怎樣以聖靈和能力膏拿撒勒人耶穌，這都是你們知道的。他周流四方，行善事，醫好凡被魔鬼壓制的人，因為神與他同在。

how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him.

詩 Ps. 2:6

說：我已經立我的君在錫安 – 我的聖山上了。

"I have installed my King on Zion, my holy hill."

箴 Prov. 8:23

從亙古，從太初，未有世界以前，我已被立。

I was appointed from eternity, from the beginning, before the world began.

賽 Isa. 11:2

耶和華的靈必住在他身上，就是使他有智慧和聰明的靈，謀略和能力的靈，知識和敬畏耶和華的靈。

The Spirit of the LORD will rest on him-- the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD—

賽 Isa. 42:1

看哪，我的僕人 – 我所扶持所揀選、心裡所喜悅的！我已將我的靈賜給他；他必將公理傳給外邦。

"Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations.

The anointing was a visible sign of

(a) an appointment to office;

(b) the establishment of a sacred relationship and the consequent sacrosanctness of the person anointed, [I Sam. 24:6](#); [26:9](#); [II Sam. 1:14](#); and

(c) a communication of the Spirit to the anointed one, [I Sam. 16:13](#), cf. also [II Cor. 1:21,22](#).

The Old Testament refers to the anointing of the Lord in [Ps. 2:2](#); [45:7](#), and the New Testament, in [Acts 4:27](#) and [10:38](#). Formerly references to it were also found in [Ps. 2:6](#) and [Prov. 8:23](#), but today Hebraists assert that the word *nasak*, used in these passages, means "to set up" rather than "to anoint." But even so the word points to the reality of the first thing symbolized in the anointing, cf. also [Isa. 11:2](#); [42:1](#).

路 Luke 1:35

天使回答說：聖靈要臨到你身上，至高者的能力要蔭庇你，因此所要生的聖者必稱為神的兒子（或作：所要生的，必稱為聖，稱為神的兒子）。

The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

太 Matt. 3:16

耶穌受了洗，隨即從水裡上來。天忽然為他開了，他就看見神的靈彷彿鴿子降下，落在他身上。

As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him.

可 Mark 1:10

他從水裡一上來，就看見天裂開了，聖靈彷彿鴿子，降在他身上。

As Jesus was coming up out of the water, he saw heaven being torn open and the Spirit descending on him like a dove.

路 Luke 3:22

聖靈降臨在他身上，形狀彷彿鴿子；又有聲音從天上來，說：你是我的愛子，我喜悅你。

and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

約 John 1:32

約翰又作見證說：「我曾看見聖靈，彷彿鴿子從天降下，住在他的身上。

Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him.

路 Luke 3:34

猶大是雅各的兒子；雅各是以撒的兒子；以撒是亞伯拉罕的兒子；亞伯拉罕是他拉的兒子；他拉是拿鶴的兒子；

the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor,

Christ was set up or appointed to His offices from eternity, but historically His anointing took place when He was conceived by the Holy Spirit, [Luke 1:35](#), and when he received the Holy Spirit, especially at the time of His baptism, [Matt. 3:16](#); [Mark 1:10](#); [Luke 3:22](#); [John 1:32](#); [3:34](#). It served to qualify Him for His great task. The name "Christ" was first applied to the Lord as a common noun with the article, but gradually developed into a proper noun, and was used without the article.

3. 人子。The Name Son of Man.

詩 Ps. 8:4

便說：人算甚麼，你竟顧念他？世人算甚麼，你竟眷顧他？

what is man that you are mindful of him, the son of man that you care for him?

但 Dan. 7:13

我在夜間的異象中觀看，見有一位像人子的，駕著天雲而來，被領到亙古常在者面前，

"In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.

約 John 12:34

眾人回答說：我們聽見律法上有話說，基督是永存的，你怎麼說人子必須被舉起來呢？這人子是誰呢？

The crowd spoke up, "We have heard from the Law that the Christ will remain forever, so how can you say, 'The Son of Man must be lifted up'? Who is this 'Son of Man'?"

徒 Acts 7:56

就說：我看見天開了，人子站在神的右邊。

"Look," he said, "I see heaven open and the Son of Man standing at the right hand of God."

啟 Rev. 1:13

燈臺中間有一位好像人子，身穿長衣，直垂到腳，胸間束著金帶。

and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest.

啟 Rev. 14:14

我又觀看，見有一片白雲，雲上坐著一位好像人子，頭上戴著金冠冕，手裡拿著快鐮刀。

I looked, and there before me was a white cloud, and seated on the cloud was one "like a son of man" with a crown of gold on his head and a sharp sickle in his hand.

In the Old Testament this name is found in [Ps. 8:4](#); [Dan. 7:13](#), and frequently in the Prophecy of Ezekiel. It is also found in the Apochrypha, Enoch 46 and 62, and II Esdras 13. The dependence of the New Testament usage of it on the passage in Daniel is now quite generally admitted, though in that prophecy it is merely a descriptive phrase, and not yet a title. The transition from the one to the other was made later on, and was apparently already an accomplished fact when the book of Enoch was written. It was the most common self-designation of Jesus. He applied the name to Himself on more than forty occasions, while others all but refrained from employing it. The only exception in the Gospels is in [John 12:34](#), where it appears in an indirect quotation of a word of Jesus; and in the rest of the New Testament only Stephen and John employ it, [Acts 7:56](#); [Rev. 1:13](#); [14:14](#).

太 Matt. 16:27-28

人子要在他父的榮耀裡，同著眾使者降臨；那時候，他要照各人的行為報應各人。

我實在告訴你們，站在這裡的，有人在沒嘗死味以前必看見人子降臨在他的國裡。

27 For the Son of Man is going to come in his Father's glory with his angels, and then he will reward each person according to what he has done.

28 I tell you the truth, some who are standing here will not taste death before they see the Son of Man coming in his kingdom."

可 Mark 8:38

凡在這淫亂罪惡的世代，把我和我的道當作可恥的，人子在他父的榮耀裡，同聖天使降臨的時候，也要把那人當作可恥的。

If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels."

可 Mark 13:26

那時，他們（馬太二十四章三十節是地上的萬族）要看見人子有大能力、大榮耀，駕雲降臨。

"At that time men will see the Son of Man coming in clouds with great power and glory.

太 Matt. 17:22

他們還住在加利利的時候，耶穌對門徒說：人子將要被交在人手裡。

When they came together in Galilee, he said to them, "The Son of Man is going to be betrayed into the hands of men.

太 Matt. 20:18-19

看哪，我們上耶路撒冷去，人子要被交給祭司長和文士。他們要定他死罪，

又交給外邦人，將他戲弄，鞭打，釘在十字架上；第三日他要復活。

"We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!"

太 Matt. 20:28

正如人子來，不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。

just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

太 Matt. 12:40

約拿三日三夜在大魚肚腹中，人子也要這樣三日三夜在地裡頭。

For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.

Dr. Vos in his work on *The Self-Disclosure of Jesus* divides the passages in which the name occurs into four classes: (a) Passages which clearly refer to the eschatological coming of the Son of Man, as for instance, [Matt. 16:27, 28](#); [Mark 8:38](#); [13:26](#), etc. and parallels. (b) Passages which speak particularly of Jesus' sufferings, death, and (sometimes) resurrection, as, for instance, [Matt. 17:22](#); [20:18,19,28](#); [12:40](#), etc. and parallels.

約 John 1:51

又說：「我實實在在地告訴你們，你們將要看見天開了，神的使者上去下來在人子身上。」

He then added, "I tell you the truth, you shall see heaven open, and the angels of God ascending and descending on the Son of Man."

約 John 3:13-14

除了從天降下、仍舊在天的人子，沒有人升過天。

摩西在曠野怎樣舉蛇，人子也必照樣被舉起來，

13 No one has ever gone into heaven except the one who came from heaven--the Son of Man.

14 Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up,

約 John 6:27

不要為那必壞的食物勞力，要為那存到永生的食物勞力，就是人子要賜給你們的，因為人子是父神所印證的。

Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval."

約 John 6:53

耶穌說：我實實在在的告訴你們，你們若不吃人子的肉，不喝人子的血，就沒有生命在你們裡面。

Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

約 John 6:62

倘或你們看見人子升到 he 原來所在之處，怎麼樣呢？

What if you see the Son of Man ascend to where he was before!

約 John 8:28

所以耶穌說：你們舉起人子以後，必知道我是基督，並且知道我沒有一件事是憑著自己作的。我說這些話乃是照著父所教訓我的。

So Jesus said, "When you have lifted up the Son of Man, then you will know that I am [the one I claim to be] and that I do nothing on my own but speak just what the Father has taught me.

(c) Passages in the Fourth Gospel, in which the heavenly superhuman side and the pre-existence of Jesus is stressed, as for instance, [John 1:51](#); [3:13,14](#); [6:27,53,62](#); [8:28](#), and so on.

可 Mark 2:27-28

又對他們說：安息日是為人設立的，人不是為安息日設立的。所以，人子也是安息日的主。

27 Then he said to them, "The Sabbath was made for man, not man for the Sabbath. 28 So the Son of Man is Lord even of the Sabbath."

約 John 5:27

並且因為他是人子，就賜給他行審判的權柄。

And he has given him authority to judge because he is the Son of Man.

約 John 6:27

不要為那必壞的食物勞力，要為那存到永生的食物勞力，就是人子要賜給你們的，因為人子是父神所印證的。

Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you. On him God the Father has placed his seal of approval."

約 John 6:51

我是從天上降下來生命的糧；人若吃這糧，就必永遠活著。我所要賜的糧就是我的肉，為世人之生命所賜的。

I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

約 John 6:62

倘或你們看見人子升到 he 原來所在之處，怎麼樣呢？

What if you see the Son of Man ascend to where he was before!

(d) A small group of passages, in which Jesus reflects upon His human nature, [Mark 2:27, 28](#); [John 5:27](#); [6:27,51,62](#). It is hard to determine why Jesus preferred this name as a self-designation. Formerly the name was generally regarded as a cryptic title, by the use of which Jesus intended to veil rather than to reveal His Messiahship.

太 Matt. 16:13

耶穌到了該撒利亞腓立比的境內，就問門徒說：人說我（有古卷沒有我字）人子是誰？

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

約 John 12:34

眾人回答說：我們聽見律法上有話說，基督是永存的，你怎麼說人子必須被舉起來呢？這人子是誰呢？

The crowd spoke up, "We have heard from the Law that the Christ will remain forever, so how can you say, 'The Son of Man must be lifted up'? Who is this 'Son of Man'?"

This explanation was discarded when more attention was paid to the eschatological element in the Gospels, and to the use of the name in the apocalyptic literature of the Jews. Dalman revived the idea and regarded the title once more as "an intentional veiling of the Messianic character under a title which affirms the humanity of Him who bore it." The supposed proof for this is found in [Matt. 16:13](#); [John 12:34](#). But the proof is doubtful; the latter passage even shows that the people understood the name Messianically. Dr. Vos is of the opinion that Jesus probably preferred the name, because it stood farthest removed from every possible Jewish prostitution of the Messianic office. By calling Himself the Son of Man, Jesus imparted to the Messiahship His own heaven-centered spirit. And the height to which He thus lifted His person

and work may well have had something to do with the hesitancy of His early followers to name Him with the most celestial of all titles.

4. 上帝的兒子。The Name Son of God.

出 Ex. 4:22

你要對法老說：耶和華這樣說：以色列是我的兒子，我的長子。

Then say to Pharaoh, 'This is what the LORD says: Israel is my firstborn son,

耶 Jer. 31:9

他們要哭泣而來。我要照他們懇求的引導他們，使他們在河水旁走正直的路，在其上不致絆跌；因為我是以色列的父，以法蓮是我的長子。

They will come with weeping; they will pray as I bring them back. I will lead them beside streams of water on a level path where they will not stumble, because I am Israel's father, and Ephraim is my firstborn son.

何 Hos. 11:1

以色列年幼的時候，我愛他，就從埃及召出我的兒子來。

"When Israel was a child, I loved him, and out of Egypt I called my son.

撒下 II Sam. 7:14

我要作他的父，他要作我的子；他若犯了罪，我必用人的杖責打他，用人的鞭責罰他。

I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men.

詩 Ps. 89:27

我也要立他為長子，為世上最高的君王。

I will also appoint him my firstborn, the most exalted of the kings of the earth.

伯 Job 1:6

有一天，神的眾子來侍立在耶和華面前，撒但也來在其中。

One day the angels came to present themselves before the LORD, and Satan also came with them.

伯 Job 2:1

又有一天， 神的眾子來侍立在耶和華面前，撒但也來在其中。

On another day the angels came to present themselves before the LORD, and Satan also came with them to present himself before him.

伯 Job 38:7

那時，晨星一同歌唱； 神的眾子也都歡呼。

while the morning stars sang together and all the angels shouted for joy?

詩 Ps. 29:1

（大衛的詩。） 神的眾子啊，你們要將榮耀、能力歸給耶和華，歸給耶和華！

Ascribe to the LORD, O mighty ones, ascribe to the LORD glory and strength.

詩 Ps. 89:6

在天空誰能比耶和華呢？神的眾子中，誰能像耶和華呢？

For who in the skies above can compare with the LORD? Who is like the LORD among the heavenly beings?

創 Gen. 6:2

神的兒子們看見人的女子美貌，就隨意挑選，娶來為妻。

the sons of God saw that the daughters of men were beautiful, and they married any of them they chose.

詩 Ps. 73:15

我若說，我要這樣講，這就是以奸詐待你的眾子。

If I had said, "I will speak thus," I would have betrayed your children.

The name "Son of God" was variously applied in the Old Testament:

(a) to the people of Israel, [Ex. 4:22](#); [Jer. 31:9](#); [Hos. 11:1](#);

(b) to officials among Israel, especially to the promised king of the house of David, [II Sam. 7:14](#); [Ps. 89:27](#);

(c) to angels, [Job 1:6](#); [2:1](#); [38:7](#); [Ps. 29:1](#); [89:6](#); and

(d) to pious people in general, [Gen. 6:2](#); [Ps. 73:15](#); Prov. 14:26.

Among Israel the name acquired theocratic significance. In the New Testament we find Jesus appropriating the name, and others also ascribing it to Him. The name is applied to Jesus in four different senses, which are not always kept distinct in Scripture but are sometimes combined. The name is applied to Him:

太 Matt. 24:36

那日子，那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟獨父知道。

"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

可 Mark 13:32

但那日子，那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟有父知道。

"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

太 Matt. 3:17

從天上有聲音說：這是我的愛子，我所喜悅的。

And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

太 Matt.17:5

說話之間，忽然有一朵光明的雲彩遮蓋他們，且有聲音從雲彩裡出來，說：這是我的愛子，我所喜悅的。你們要聽他！

While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!"

可 Mark 1:11

又有聲音從天上來，說：你是我的愛子，我喜悅你。

And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

可 Mark 9:7

有一朵雲彩來遮蓋他們；也有聲音從雲彩裡出來，說：這是我的愛子，你們要聽他。

Then a cloud appeared and enveloped them, and a voice came from the cloud: "This is my Son, whom I love. Listen to him!"

路 Luke 3:22

聖靈降臨在他身上，形狀彷彿鴿子；又有聲音從天上來，說：你是我的愛子，我喜悅你。

and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: "You are my Son, whom I love; with you I am well pleased."

路 Luke 9:35

有聲音從雲彩裡出來，說：這是我的兒子，我所揀選的（有古卷：這是我的愛子），你們要聽他。

A voice came from the cloud, saying, "This is my Son, whom I have chosen; listen to him."

a. 彌賽亞的職位。 *In the official or Messianic sense*, as a description of the office rather than of the nature of Christ. The Messiah could be called Son of God as God's heir and representative. The demons evidently understood the name Messianically, when they applied it to Jesus. It seems to have this meaning also in [Matt. 24:36](#); [Mark 13:32](#). Even the name, as uttered by the voice at the baptism of Jesus and at His transfiguration, [Matt. 3:17](#); [17:5](#); [Mark 1:11](#); [9:7](#); [Luke 3:22](#); [9:35](#), can be so interpreted, but in all probability has a deeper meaning. There are several passages in which the Messianic sense is combined with the trinitarian sense, cf. under (b).

太 Matt. 11:27

一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。

"All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

太 Matt. 14:28-33

彼得說：主，如果是你，請叫我從水面上走到你那裡去。

耶穌說：你來罷。彼得就從船上下去，在水面上走，要到耶穌那裡去；

只因見風甚大，就害怕，將要沉下去，便喊著說：主阿，救我！

耶穌趕緊伸手拉住他，說：你這小信的人哪，為甚麼疑惑呢？他們上了船，風就住了。

在船上的人都拜他，說：你真是神的兒子了。

28 "Lord, if it's you," Peter replied, "tell me to come to you on the water."

29 "Come," he said. Then Peter got down out of the boat, walked on the water and came toward Jesus.

30 But when he saw the wind, he was afraid and, beginning to sink, cried out, "Lord, save me!"

31 Immediately Jesus reached out his hand and caught him. "You of little faith," he said, "why did you doubt?"

32 And when they climbed into the boat, the wind died down.

33 Then those who were in the boat worshiped him, saying, "Truly you are the Son of God."

太 Matt. 16:16

西門彼得回答說：你是基督，是永生神的兒子。

Simon Peter answered, "You are the Christ, the Son of the living God."

太 Matt. 21:33-46

你們再聽一個比喻：有個家主栽了一個葡萄園，周圍圈上籬笆，裡面挖了一個壓酒池，蓋了一座樓，租給園戶，就往外國去了。

收果子的時候近了，就打發僕人到園戶那裡去收果子。

園戶拿住僕人，打了一個，殺了一個，用石頭打死一個。

主人又打發別的僕人去，比先前更多；園戶還是照樣待他們。後來打發他的兒子到他們那裡去，意思說：他們必尊敬我的兒子。

不料，園戶看見他兒子，就彼此說：這是承受產業的。來罷，我們殺他，佔他的產業！

他們就拿住他，推出葡萄園外，殺了。

園主來的時候要怎樣處治這些園戶呢？

他們說：要下毒手除滅那些惡人，將葡萄園另租給那按著時候交果子的園戶。

耶穌說：經上寫著：匠人所棄的石頭已作了房角的頭塊石頭。這是主所做的，在我們眼中看為希奇。這經你們沒有念過麼？

所以我告訴你們，神的國必從你們奪去，賜給那能結果子的百姓。

誰掉在這石頭上，必要跌碎；這石頭掉在誰的身上，就要把誰砸得稀爛。

祭司長和法利賽人聽見他的比喻，就看出他是指著他們說的。

他們想要捉拿他，只是怕眾人，因為眾人以他為先知。

33 "Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower. Then he rented the vineyard to some farmers and went away on a journey.

34 When the harvest time approached, he sent his servants to the tenants to collect his fruit.

35 "The tenants seized his servants; they beat one, killed another, and stoned a third.

36 Then he sent other servants to them, more than the first time, and the tenants treated them the same way.

37 Last of all, he sent his son to them. 'They will respect my son,' he said.

38 "But when the tenants saw the son, they said to each other, 'This is the heir. Come, let's kill him and take his inheritance.'

39 So they took him and threw him out of the vineyard and killed him.

40 "Therefore, when the owner of the vineyard comes, what will he do to those tenants?"

41 "He will bring those wretches to a wretched end," they replied, "and he will rent the vineyard to other tenants, who will give him his share of the crop at harvest time."

42 Jesus said to them, "Have you never read in the Scriptures: " 'The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes' ?

43 "Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit.

44 He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed."

45 When the chief priests and the Pharisees heard Jesus' parables, they knew he was talking about them.

46 They looked for a way to arrest him, but they were afraid of the crowd because the people held that he was a prophet.

太 Matt. 22:41-46

法利賽人聚集的時候，耶穌問他們說：

論到基督，你們的意見如何？他是誰的子孫呢？他們回答說：是大衛的子孫。

耶穌說：這樣，大衛被聖靈感動，怎麼還稱他為主，說：

主對我主說：你坐在我的右邊，等我把你仇敵放在你的腳下。

大衛既稱他為主，他怎麼又是大衛的子孫呢？

他們沒有一個人能回答一言。從那日以後，也沒有人敢再問他甚麼。

41 While the Pharisees were gathered together, Jesus asked them,

42 "What do you think about the Christ ? 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?"

46 No one could say a word in reply, and from that day on no one dared to ask him any more questions.

太 Matt. 26:63

耶穌卻不言語。大祭司對他說：我指著永生神叫你起誓告訴我們，你是神的兒子基督不是？

But Jesus remained silent. The high priest said to him, "I charge you under oath by the living God: Tell us if you are the Christ, the Son of God."

b. 三位一體。 *In the trinitarian sense*. The name is sometimes used to denote the essential deity of Christ. As such it points to a pre-existent sonship, which absolutely transcends the human life of Christ and His official calling as Messiah. Instances of this use are found in [Matt. 11:27](#); [14:28-33](#); [16:16](#), and parallels; [21:33-46](#), and parallels; [22:41-46](#); [26:63](#), and parallels. In some of these cases the idea of the Messianic sonship also enters more or less.

約 John 6:69

我們已經信了，又知道你是神的聖者。

We believe and know that you are the Holy One of God."

約 John 8:16

就是判斷人，我的判斷也是真的；因為不是我獨自在這裡，還有差我來的父與我同在。

But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me.

約 John 8:18

我是為自己作見證，還有差我來的父也是為我作見證。

I am one who testifies for myself; my other witness is the Father, who sent me."

約 John 8:23

耶穌對他們說：你們是從下頭來的，我是從上頭來的；你們是屬這世界的，我不是屬這世界的。

But he continued, "You are from below; I am from above. You are of this world; I am not of this world."

約 John 10:15

正如父認識我，我也認識父一樣；並且我為羊捨命。

just as the Father knows me and I know the Father--and I lay down my life for the sheep.

約 John 10:30

我與父原為一。

I and the Father are one."

約 John 14:20

到那日，你們就知道我在父裡面，你們在我裡面，我也在你們裡面。

On that day you will realize that I am in my Father, and you are in me, and I am in you.

We find the ontological and the Messianic sonship interwoven also in several Johannine passages, in which Jesus clearly intimates that He is the Son of God, though He does not use the name, as in [John 6:69](#); [8:16,18,23](#); [10:15,30](#); [14:20](#), and so on.

羅 Rom. 1:3

論到他兒子－我主耶穌基督。按肉體說，是從大衛後裔生的；
regarding his Son, who as to his human nature was a descendant of David,

羅 Rom. 8:3

律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，

For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man,

加 Gal. 4:4

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

But when the time had fully come, God sent his Son, born of a woman, born under law,

來 Heb. 1:1

神既在古時藉著眾先知多次多方的曉諭列祖，

In the past God spoke to our forefathers through the prophets at many times and in various ways,

In the Epistles Christ is frequently designated as the Son of God in the metaphysical sense, [Rom. 1:3](#); [8:3](#); [Gal. 4:4](#); [Heb. 1:1](#), and many other passages. In modern liberal theology it is customary to deny the metaphysical sonship of Christ.

路 Luke 1:35

天使回答說：聖靈要臨到你身上，至高者的能力要蔭庇你，因此所要生的聖者必稱為神的兒子（或作：所要生的，必稱為聖，稱為神的兒子）。

The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

太 Matt. 1:18-24

耶穌基督降生的事記在下面：他母親馬利亞已經許配了約瑟，還沒有迎娶，馬利亞就從聖靈懷了孕。

他丈夫約瑟是個義人，不願意明明的羞辱他，想要暗暗的把他休了。

正思念這事的時候，有主的使者向他夢中顯現，說：大衛的子孫約瑟，不要怕！只管娶過你的妻子馬利亞來，因他所懷的孕是從聖靈來的。

他將要生一個兒子，你要給他起名叫耶穌，因他要將自己的百姓從罪惡裡救出來。

這一切的事成就是要應驗主藉先知所說的話，

說：必有童女懷孕生子；人要稱他的名為以馬內利。（以馬內利翻出來就是神與我們同在。）

約瑟醒了，起來，就遵著主使者的吩咐把妻子娶過來；

18 This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit.

19 Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

20 But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.

21 She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

22 All this took place to fulfill what the Lord had said through the prophet:

23 "The virgin will be with child and will give birth to a son, and they will call him Immanuel"--which means, "God with us."

24 When Joseph woke up, he did what the angel of the Lord had commanded him and took Mary home as his wife.

約 John 1:13

這等人不是從血氣生的，不是從情慾生的，也不是從人意生的，乃是從神生的。

children born not of natural descent, nor of human decision or a husband's will, but born of God.

c. 基督從童貞女所生。 *In the nativistic sense*. Christ is also called the Son of God in virtue of His supernatural birth. The name is so applied to Him in the well known passage in the Gospel of Luke, in which the origin of His human nature is ascribed to the direct, supernatural paternity of God, namely, [Luke 1:35](#). Dr. Vos also finds indications of this sense of the name in [Matt. 1:18-24](#); [John 1:13](#). Naturally, this meaning of the name is also denied by modern liberal theology, which does not believe in the virgin birth, nor in the supernatural conception of Christ.

太 Matt. 17:24-27

到了迦百農，有收丁稅的人來見彼得，說：你們的先生不納丁稅（丁稅約有半塊錢）麼？

彼得說：納。他進了屋子，耶穌先向他說：西門，你的意思如何？世上的君王向誰徵收關稅、丁稅？是向自己的兒子呢？是向外人呢？

彼得說：是向外人。耶穌說：既然如此，兒子就可以免稅了。但恐怕觸犯（觸犯：原文是絆倒）他們，你且往海邊去釣魚，把先釣上來的魚拿起來，開了他的口，必得一塊錢，可以拿去給他們，作你我的稅銀。

24 After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma tax came to Peter and asked, "Doesn't your teacher pay the temple tax?"

25 "Yes, he does," he replied. When Peter came into the house, Jesus was the first to speak. "What do you think, Simon?" he asked. "From whom do the kings of the earth collect duty and taxes--from their own sons or from others?"

26 "From others," Peter answered. "Then the sons are exempt," Jesus said to him.

27 "But so that we may not offend them, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours."

d. 新約的信徒。 *In the ethico-religious sense*. It is in this sense that the name "sons" or "children of God" is applied to believers in the New Testament. It is possible that we have an example of the application of the name "Son of God" to Jesus in that ethico-religious sense in [Matt. 17:24-27](#). This depends on the question, whether Peter is here represented as also exempt from the temple tax. It is especially in this sense that modern liberal theology ascribes the name to Jesus. It finds that the sonship of Jesus is only an ethico-religious sonship, somewhat heightened indeed, but not essentially different from that of His disciples.

5. 主。 The Name Lord (*Kurios*).

書 Josh. 3:11

See, the ark of the covenant of the Lord of all the earth will go into the Jordan ahead of you.

詩 Ps. 97:5

諸山見耶和華的面，就是全地之主的面，便消化如蠟。

The mountains melt like wax before the LORD, before the Lord of all the earth.

The name "Lord" is applied to God in the Septuagint,

(a) as the equivalent of Jehovah;

(b) as the rendering of *Adonai*; and

(c) as the translation of a human honorific title applied to God (chiefly *Adon*), [Josh. 3:11](#); [Ps. 97:5](#).

太 Matt. 8:2

有一個長大癲瘋的來拜他，說：主若肯，必能叫我潔淨了。

A man with leprosy came and knelt before him and said, "Lord, if you are willing, you can make me clean."

太 Matt. 20:33

他們說：主阿，要我們的眼睛能看見！

"Lord," they answered, "we want our sight."

太 Matt. 21:3

若有人對你們說甚麼，你們就說：主要用他。那人必立時讓你們牽來。

If anyone says anything to you, tell him that the Lord needs them, and he will send them right away."

太 Matt. 24:42

所以，你們要做醒，因為不知道你們的主是那一天來到。

"Therefore keep watch, because you do not know on what day your Lord will come.

可 Mark 12:36-37

大衛被聖靈感動，說：主對我主說，你坐在我的右邊，等我使你仇敵作你的腳凳。

大衛既自己稱他為主，他怎麼又是大衛的子孫呢？眾人都喜歡聽他。

36 David himself, speaking by the Holy Spirit, declared: " 'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet." ' "

37 David himself calls him 'Lord.' How then can he be his son?" The large crowd listened to him with delight.

路 Luke 2:11

因今天在大衛的城裡，為你們生了救主，就是主基督。

Today in the town of David a Savior has been born to you; he is Christ the Lord.

路 Luke 3:4

正如先知以賽亞書上所記的話，說：在曠野有人聲喊著說：預備主的道，修直他的路！

As is written in the book of the words of Isaiah the prophet: "A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.

徒 Acts 2:36

故此，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立他為主，為基督了。

"Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ."

林前 I Cor. 12:3

所以我告訴你們，被神的靈感動的，沒有說耶穌是可咒詛的；若不是被聖靈感動的，也沒有能說耶穌是主的。

Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

腓 Phil. 2:11

無不口稱耶穌基督為主，使榮耀歸與父神。

and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

In the New Testament we find a somewhat similar threefold application of the name to Christ, (a) as a polite and respectful form of address, [Matt. 8:2](#); [20:33](#); (b) as expressive of ownership and authority, without implying anything as to Christ's divine character and authority, [Matt. 21:3](#); [24:42](#); and (c) with the highest connotation of authority, expressive of an exalted character, and in fact practically equivalent to the name "God," [Mark 12:36,37](#); [Luke 2:11](#); [3:4](#); [Acts 2:36](#); [I Cor. 12:3](#); [Phil. 2:11](#).

太 Matt. 7:22

當那日必有許多人對我說：主阿，主阿，我們不是奉你的名傳道，奉你的名趕鬼，奉你的名行許多異能麼？

Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?'

路 Luke 5:8

西門彼得看見，就俯伏在耶穌膝前，說：主阿！離開我，我是個罪人！

When Simon Peter saw this, he fell at Jesus' knees and said, "Go away from me, Lord; I am a sinful man!"

約 John 20:28

多馬說：我的主！我的神！

Thomas said to him, "My Lord and my God!"

In some cases it is hard to determine the exact connotation of the title. Undoubtedly, after the exaltation of Christ, the name was generally applied to Him in the most exalted sense. But there are instances of its use even before the resurrection, where the specifically divine import of the title has evidently already been reached, as in [Matt. 7:22](#); [Luke 5:8](#); [John 20:28](#). There is a great difference of opinion among scholars respecting the origin and development of this title as applied to Jesus. In spite of all that has been advanced to the contrary, there is no reason to doubt that the use of the name, as applied to Jesus, is rooted in the Old Testament. There is one constant element in the history of the conception, and that is the element of *authoritative ownership*. The Epistles of Paul suggest the additional idea that it is an authority and ownership *resting on antecedently acquired rights*. It is doubtful, whether this element is already present in the Gospels.

B. 基督的神性與人性。The Natures of Christ.

From the earliest times, and more particularly since the Council of Chalcedon, the Church confessed the doctrine of the two natures of Christ. The Council did not solve the problem presented by a person who was at once human and divine, but only sought to ward off some of the solutions which were offered and were clearly recognized as erroneous. And the Church accepted the doctrine of the two natures in one person, not because it had a complete understanding of the mystery, but because it clearly saw in it a mystery revealed by the Word of God. It was and remained ever since for the Church an article of faith, far beyond human comprehension. Rationalistic attacks on the doctrine were not entirely wanting, but the Church remained firm in the confession of this truth, in spite of the fact that it was once and again declared to be contrary to reason. In this confession Roman Catholics and Protestants stand shoulder to shoulder. But from the last part of the eighteenth century on this doctrine was made the butt of persistent attacks. The Age of Reason set in, and it was declared to be unworthy of man to accept on the authority of Scripture what was clearly contrary to human reason. That which did not commend itself to this new arbiter was simply declared to be erroneous. Individual philosophers and theologians now tried their hand at solving the problem presented by Christ, in order that they might offer the Church a substitute

for the two nature doctrine. They took their starting point in the human Jesus, and even after a century of painstaking research found in Jesus no more than a man with a divine element in Him. They could not rise to the recognition of Him as their Lord and their God. Schleiermacher spoke of a man with a supreme God-consciousness, Ritschl, of a man having the value of a God, Wendt, of a man standing in a continual inward fellowship of love with God, Beyschlag, of a God-filled man, and Sanday, of a man with an inrush of the divine in the subconsciousness; — but Christ is and remains merely a man. Today the liberal school represented by Harnack, the eschatological school of Weiss and Schweitzer, and the more recent school of comparative religion, headed by Bousset and Kirsopp Lake, all agree in denuding Christ of His true deity, and in reducing Him to human dimensions. To the first our Lord is merely a great ethical teacher; to the second, an apocalyptic seer; and to the third a peerless leader to an exalted destiny. They regard the Christ of the Church as the creation of Hellenism, or of Judaism, or of the two combined. Today, however, the whole epistemology of the previous century is called in question, and the sufficiency of human reason for the interpretation of ultimate truth is seriously questioned. There is a new emphasis on revelation. And influential theologians, such as Barth and Brunner, Edwin Lewis and Nathaniel Micklem, do not hesitate to confess faith once more in the doctrine of the two natures. It is of the utmost importance to maintain this doctrine, as it was formulated by the Council of Chalcedon and is contained in our Confessional Standards.

1. 基督的神性：《聖經》的根據。

Scripture Proofs for the Deity of Christ.

In view of the widespread denial of the deity of Christ, it is of the utmost importance to be thoroughly conversant with the Scripture proof for it. The proof is so abundant that no one who accepts the Bible as the infallible Word of God can entertain any doubt on this point. For the ordinary classification of the Biblical proofs, as derived from the divine names, the divine attributes, the divine works, and the divine honor ascribed to Him, we would refer to the chapter on the Trinity. A somewhat different arrangement is followed here in view of the recent trend of historical criticism.

詩 Ps. 2:6-12

說：我已經立我的君在錫安—我的聖山上了。

受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。

你求我，我就將列國賜你為基業，將地極賜你為田產。

你必用鐵杖打破他們；你必將他們如同窯匠的瓦器摔碎。
 現在，你們君王應當省悟！你們世上的審判官該受管教！
 當存畏懼事奉耶和華，又當存戰兢而快樂。
 當以嘴親子，恐怕他發怒，你們便在這道中滅亡，因為他的怒氣快要發作。凡投靠他的，都是有福的。

6 "I have installed my King on Zion, my holy hill."

7 I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father."

8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

9 You will rule them with an iron scepter; you will dash them to pieces like pottery."

10 Therefore, you kings, be wise; be warned, you rulers of the earth.

11 Serve the LORD with fear and rejoice with trembling.

12 Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.

來 Heb. 1:5

所有的天使，神從來對那一個說，你是我的兒子，我今日生你？又指著那一個說：我要作他的父，他要作我的子？

For to which of the angels did God ever say, "You are my Son; today I have become your Father"? Or again, "I will be his Father, and he will be my Son"?

詩 Ps. 45:6-7

神啊，你的寶座是永永遠遠的；你的國權是正直的。
 你喜愛公義，恨惡罪惡；所以神——就是你的神——用喜樂油膏你，勝過膏你的同伴。

6 Your throne, O God, will last for ever and ever; a scepter of justice will be the scepter of your kingdom.

7 You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.

來 Heb. 1:3

他是神榮耀所發的光輝，是神本體的真像，常用他權能的命令托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

來 Heb. 1:9

你喜愛公義，恨惡罪惡；所以神，就是你的神，用喜樂油膏你，勝過膏你的同伴；

You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy."

詩 Ps. 110:1

（大衛的詩。）耶和華對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。

The LORD says to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet."

來 Heb. 1:13

所有的天使，神從來對那一個說：你坐在我的右邊，等我使你仇敵作你的腳凳？

To which of the angels did God ever say, "Sit at my right hand until I make your enemies a footstool for your feet" ?

賽 Isa. 9:6

因有一嬰孩為我們而生；有一子賜給我們。政權必擔在他的肩頭上；他名稱為奇妙策士、全能的神、永在的父、和平的君。

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

耶 Jer. 23:6

在他的日子，猶大必得救，以色列也安然居住。他的名必稱為耶和華－我們的義。

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 Righteousness.

但 Dan. 7:13

我在夜間的異象中觀看，見有一位像人子的，駕著天雲而來，被領到亙古常在者面前，

"In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence.

彌 Mic. 5:2

伯利恆、以法他啊，你在猶大諸城中為小，將來必有一位從你那裡出來，在以色列中為我作掌權的；他的根源從亙古，從太初就有。

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times. "

亞 Zech. 13:7

萬軍之耶和華說：刀劍哪，應當興起，攻擊我的牧人和我的同伴。擊打牧人，羊就分散；我必反手加在微小者的身上。

"Awake, O sword, against my shepherd, against the man who is close to me!" declares the LORD Almighty. "Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones.

瑪 Mal. 3:1

萬軍之耶和華說：我要差遣我的使者在我前面預備道路。你們所尋求的主必忽然進入他的殿；立約的使者，就是你們所仰慕的，快要來到。

"See, I will send my messenger, who will prepare the way before me. Then suddenly the Lord you are seeking will come to his temple; the messenger of the covenant, whom you desire, will come," says the LORD Almighty.

a. *In the Old Testament.* Some have shown an inclination to deny that the Old Testament contains predictions of a divine Messiah, but this denial is quite untenable in view of such passages as [Ps. 2:6-12 \(Heb. 1:5\)](#); [45:6,7 \(Heb. 1:3,9\)](#); [110:1 \(Heb. 1:13\)](#); [Isa. 9:6](#); [Jer. 23:6](#); [Dan. 7:13](#); [Mic. 5:2](#); [Zech. 13:7](#); [Mal. 3:1](#). Several of the latest historical scholars strongly insist on the fact that the doctrine of a superhuman Messiah was native to pre-Christian Judaism. Some even find in it the explanation for the supernatural Christology of parts of the New Testament.

約 John 1:1-3

太初有道，道與神同在，道就是神。

這道太初與神同在。

萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was with God in the beginning.

3 Through him all things were made; without him nothing was made that has been made.

約 John 1:14

道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

約 John 1:18

從來沒有人看見神，只有在父懷裡的獨生子將他表明出來。

No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

約 John 2:24-25

耶穌卻不將自己交託他們；因為他知道萬人，也用不著誰見證人怎樣，因他知道人心裡所存的。

24 But Jesus would not entrust himself to them, for he knew all men.

25 He did not need man's testimony about man, for he knew what was in a man.

約 John 3:16-18

「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。

因為神差他的兒子降世，不是要定世人的罪（或作：審判世人；下同），乃是要叫世人因他得救。

信他的人，不被定罪；不信的人，罪已經定了，因為他不信神獨生子的名。

16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

17 For God did not send his Son into the world to condemn the world, but to save the world through him.

18 Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

約 John 3:35-36

父愛子，已將萬有交在他手裡。
信子的人有永生；不信子的人得不著永生（原文作不得見永生），神的震怒常在他身上。」

35 The Father loves the Son and has placed everything in his hands.

36 Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him."

約 John 4:14-15

人若喝我所賜的水就永遠不渴。我所賜的水要在他裡頭成為泉源，直湧到永生。」

婦人說：「先生，請把這水賜給我，叫我不渴，也不用來這麼遠打水。」

14 but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life."

15 The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water."

約 John 5:18

所以猶太人越發想要殺他；因他不但犯了安息日，並且稱神為他的父，將自己和神當作平等。

For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

約 John 5:20-22

父愛子，將自己所做的一切事指給他看，還要將比這更大的事指給他看，叫你們希奇。

父怎樣叫死人起來，使他們活著，子也照樣隨自己的意思使人活著。

父不審判甚麼人，乃將審判的事全交與子，

20 For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these.

21 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it.

22 Moreover, the Father judges no one, but has entrusted all judgment to the Son,

約 John 5:25-27

我實實在在的告訴你們，時候將到，現在就是了，死人要聽見神兒子的聲音，聽見的人就要活了。

因為父怎樣在自己有生命，就賜給他兒子也照樣在自己有生命，

並且因為他是人子，就賜給他行審判的權柄。

25 I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

26 For as the Father has life in himself, so he has granted the Son to have life in himself.

27 And he has given him authority to judge because he is the Son of Man.

約 John 11:41-44

他們就把石頭挪開。耶穌舉目望天，說：父阿，我感謝你，因為你已經聽我。

我也知道你常聽我，但我說這話是為周圍站著的眾人，叫他們信是你差了我來。

說了這話，就大聲呼叫說：拉撒路出來！

那死人就出來了，手腳裹著布，臉上包著手巾。耶穌對他們說，解開，叫他走！

41 So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me.

42 I knew that you always hear me, but I said this for the benefit of the people standing here, that they may believe that you sent me."

43 When he had said this, Jesus called in a loud voice, "Lazarus, come out!"

44 The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face. Jesus said to them, "Take off the grave clothes and let him go."

約 John 20:28

多馬說：我的主！我的神！

Thomas said to him, "My Lord and my God!"

約壹 I John 1:3

我們將所看見、所聽見的傳給你們，使你們與我們相交。我們乃是與父並他兒子耶穌基督相交的。

We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

約壹 I John 2:23

凡不認子的，就沒有父；認子的，連父也有了。

No one who denies the Son has the Father; whoever acknowledges the Son has the Father also.

約壹 I John 4:14-15

人若喝我所賜的水就永遠不渴。我所賜的水要在他裡頭成為泉源，直湧到永生。」

婦人說：「先生，請把這水賜給我，叫我不渴，也不用來這麼遠打水。」

14 And we have seen and testify that the Father has sent his Son to be the Savior of the world.

15 If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God.

約壹 I John 5:5

勝過世界的是誰呢？不是那信耶穌是神兒子的麼？

Who is it that overcomes the world? Only he who believes that Jesus is the Son of God.

約壹 I John 5:10-13

信神兒子的，就有這見證在他心裡；不信神的，就是將神當作說謊的，因不信神為他兒子作的見證。

這見證就是神賜給我們永生；這永生也是在他兒子裡面。

人有了神的兒子就有生命，沒有神的兒子就沒有生命。

我將這些話寫給你們信奉神兒子之名的人，要叫你們知道自己有永生。

10 Anyone who believes in the Son of God has this testimony in his heart. Anyone who does not believe God has made him out to be a liar, because he has not believed the testimony God has given about his Son.

11 And this is the testimony: God has given us eternal life, and this life is in his Son.

12 He who has the Son has life; he who does not have the Son of God does not have life.

13 I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.

約壹 I John 5:20

我們也知道，神的兒子已經來到，且將智慧賜給我們，使我們認識那位真實的，我們也在那位真實的裡面，就是在他兒子耶穌基督裡面。這是真神，也是永生。

We know also that the Son of God has come and has given us understanding, so that we may know him who is true. And we are in him who is true--even in his Son Jesus Christ. He is the true God and eternal life.

b. 約翰與保羅的書信。 *In the writings of John and Paul.*

It has been found quite impossible to deny that both John and Paul teach the deity of Christ. In the Gospel of John the most exalted view of the person of Christ is found, as appears from the following passages: [John 1:1-3,14,18](#); [2:24,25](#); [3:16-18,35,36](#); [4:14,15](#); [5:18,20,21,22,25-27](#); [11:41-44](#); [20:28](#); [I John 1:3](#); [2:23](#); [4:14,15](#); [5:5,10-13](#), [20](#).

羅 Rom. 1:7

我寫信給你們在羅馬、為神所愛、奉召作聖徒的眾人。願恩惠、平安從我們的父神並主耶穌基督歸與你們！

To all in Rome who are loved by God and called to be saints: Grace and peace to you from God our Father and from the Lord Jesus Christ.

羅 Rom. 9:5

列祖就是他們的祖宗，按肉體說，基督也是從他們出來的，他是在萬有之上，永遠可稱頌的神。阿們！

Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

林前 I Cor. 1:1-3

奉神旨意，蒙召作耶穌基督使徒的保羅，同兄弟所提尼，寫信給在哥林多神的教會，就是在基督耶穌裡成聖、蒙召作聖徒的，以及所有在各處求告我主耶穌基督之名的人。基督是他們的主，也是我們的主。

願恩惠、平安從神我們的父並主耶穌基督歸與你們。

1 Paul, called to be an apostle of Christ Jesus by the will of God, and our brother Sosthenes,

2 To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ--their Lord and ours:

3 Grace and peace to you from God our Father and the Lord Jesus Christ.

林前 I Cor. 2:8

這智慧世上有權有位的人沒有一個知道的、他們若知道，就不把榮耀的主釘在十字架上了。

None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

林後 II Cor. 5:10

因為我們眾人必要在基督臺前顯露出來，叫各人按著本身所行的，或善或惡受報。

For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.

加 Gal. 2:20

我已經與基督同釘十字架，現在活著的不再是我，乃是基督在我裡面活著；並且我如今在肉身活著，是因信神的兒子而活；他是愛我，為我捨己。

I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.

加 Gal. 4:4

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

But when the time had fully come, God sent his Son, born of a woman, born under law,

腓 Phil. 2:6

他本有神的形像，不以自己與神同等為強奪的；

Who, being in very nature God, did not consider equality with God something to be grasped,

西 Col. 2:9

因為神本性一切的豐盛都有形有體的居住在基督裡面，

For in Christ all the fullness of the Deity lives in bodily form,

提前 I Tim. 3:16

大哉，敬虔的奧祕！無人不以為然：就是神在肉身顯現，被聖靈稱義（或作：在靈性稱義），被天使看見，被傳於外邦，被世人信服，被接在榮耀裡。

Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

來 Heb. 1:1-3

神既在古時藉著眾先知多次多方的曉諭列祖，就在這末世藉著他兒子曉諭我們；又早已立他為承受萬有的，也曾藉著他創造諸世界。

他是神榮耀所發的光輝，是神本體的真像，常用他權能的命令托住萬有。他洗淨了人的罪，就坐在高天至大者的右邊。

1 In the past God spoke to our forefathers through the prophets at many times and in various ways,

2 but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.

3 The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

來 Heb. 1:5

所有的天使，神從來對那一個說，你是我的兒子，我今日生你？又指著那一個說：我要作他的父，他要作我的子？

For to which of the angels did God ever say, "You are my Son; today I have become your Father" ? Or again, "I will be his Father, and he will be my Son" ?

來 Heb. 1:8

論到子卻說：神阿，你的寶座是永永遠遠的；你的國權是正直的。

But about the Son he says, "Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom.

來 Heb. 4:14

我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。

Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.

來 Heb. 5:8

他雖然為兒子，還是因所受的苦難學了順從。

Although he was a son, he learned obedience from what he suffered

A similar view is found in the Pauline Epistles and in the Epistle to the Hebrews, [Rom. 1:7; 9:5; I Cor. 1:1-3; 2:8; II Cor. 5:10; Gal. 2:20; 4:4; Phil. 2:6; Col. 2:9; I Tim. 3:16; Heb. 1:1-3,5,8; 4:14; 5:8](#), and so on. Critical scholars sought escape from the doctrine clearly taught in these writings in various ways as, for instance, by denying the historicity of the Gospel of John and the authenticity of many of the Epistles of Paul; by regarding the representations of John, Paul, and Hebrews as unwarranted interpretations, in the case of John and Hebrews especially under the influence of the Philonic Logos doctrine, and in the case of Paul under the same influence, or under that of his pre-Christian, Jewish views; or by ascribing to Paul a lower view than is found in John, namely, that of Christ as a pre-existent, heavenly man.

太 Matt. 5:17

莫想我來要廢掉律法和先知。我來不是要廢掉，乃是要成全。

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.

太 Matt. 9:6

但要叫你們知道，人子在地上有赦罪的權柄；就對癱子說：起來！拿你的褥子回家去罷。

But so that you may know that the Son of Man has authority on earth to forgive sins . . ." Then he said to the paralytic, "Get up, take your mat and go home."

太 Matt. 11:1-6

耶穌吩咐完了十二個門徒，就離開那裡，往各城去傳道，教訓人。

約翰在監裡聽見基督所作的事，就打發兩個門徒去，問他說：那將要來的是你麼？還是我們等候別人呢？

耶穌回答說：你們去，把所聽見，所看見的事告訴約翰。

就是瞎子看見，癱子行走，長大痲瘋的潔淨，聾子聽見，死人復活，窮人有福音傳給他們。

凡不因我跌倒的就有福了！

1 After Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in the towns of Galilee.

2 When John heard in prison what Christ was doing, he sent his disciples

3 to ask him, "Are you the one who was to come, or should we expect someone else?"

4 Jesus replied, "Go back and report to John what you hear and see:

5 The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.

6 Blessed is the man who does not fall away on account of me."

太 Matt. 11:27

一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。

"All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

太 Matt. 14:33

在船上的人都拜他，說：你真是神的兒子了。

Then those who were in the boat worshiped him, saying, "Truly you are the Son of God."

太 Matt. 16:16-17

西門彼得回答說：你是基督，是永生神的兒子。

耶穌對他說：西門巴約拿，你是有福的！因為這不是屬血肉的指示你的，乃是我在天上的父指示的。

16 Simon Peter answered, "You are the Christ, the Son of the living God."

17 Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven.

太 Matt. 28:18

耶穌進前來，對他們說：天上地下所有的權柄都賜給我了。

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me.

太 Matt. 25:31—40

當人子在他榮耀裡、同著眾天使降臨的時候，要坐在他榮耀的寶座上。

萬民都要聚集在他面前。他要把他們分別出來，好像牧羊的分別綿羊山羊一般，把綿羊安置在右邊，山羊在左邊。於是王要向那右邊的說：你們這蒙我父賜福的，可來承受那創世以來為你們所預備的國；因為我餓了，你們給我吃，渴了，你們給我喝；我作客旅，你們留我住；我赤身露體，你們給我穿；我病了、你們看顧我；我在監裡，你們來看我。義人就回答說：主阿，我們甚麼時候見你餓了，給你吃，渴了，給你喝？甚麼時候見你作客旅，留你住，或是赤身露體，給你穿？又甚麼時候見你病了，或是在監裡，來看你呢？王要回答說：我實在告訴你們，這些事你們既做在我這弟兄中一個最小的身上，就是做在我身上了。

31 "When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory.

32 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats.

33 He will put the sheep on his right and the goats on his left.

34 "Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

35 For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in,

36 I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

37 "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?

38 When did we see you a stranger and invite you in, or needing clothes and clothe you?

39 When did we see you sick or in prison and go to visit you?'

40 "The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

可 Mark 8:38

凡在這淫亂罪惡的世代，把我和我的道當作可恥的，人子在他父的榮耀裡，同聖天使降臨的時候，也要把那人當作可恥的。

If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of him when he comes in his Father's glory with the holy angels."

d. 符類福音書。 *In the Synoptics.*

Some maintain that the Synoptics only furnish us with a true picture of Christ. They, it is said, portray the human, the truly historical Jesus, as contrasted with the idealized picture of the Fourth Gospel. But it is perfectly evident that the Christ of the Synoptics is just as truly divine as the Christ of John. He stands out as a supernatural person throughout, the Son of Man and the Son of God. His character and works justify His claim. Notice particularly the following passages: [Matt. 5:17](#); [9:6](#); [11:1-6,27](#); [14:33](#); [16:16,17](#); [28:18](#); [25:31](#) ff.; [Mark 8:38](#), and many similar and parallel passages. Dr. Warfield's *The Lord of Glory* is very illuminating on this point.

太 Matt. 11:27

一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。

"All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

路 Luke 10:22

一切所有的都是我父交付我的；除了父，沒有人知道子是誰；除了子和子所願意指示的，沒有人知道父是誰。

"All things have been committed to me by my Father. No one knows who the Son is except the Father, and no one knows who the Father is except the Son and those to whom the Son chooses to reveal him."

太 Matt. 21:37-38

後來打發他的兒子到他們那裡去，意思說：他們必尊敬我的兒子。

不料，園戶看見他兒子，就彼此說：這是承受產業的。來罷，我們殺他，佔他的產業！

37 Last of all, he sent his son to them. 'They will respect my son,' he said.

38 "But when the tenants saw the son, they said to each other, 'This is the heir. Come, let's kill him and take his inheritance.'

可 Mark. 12:1-6

耶穌就用比喻對他們說：有人栽了一個葡萄園，周圍圈上籬笆，挖了一個壓酒池，蓋了一座樓，租給園戶，就往外國去了。到了時候，打發一個僕人到園戶那裡，要從園戶收葡萄園的果子。

園戶拿住他，打了他，叫他空手回去。

再打發一個僕人到他們那裡。他們打傷他的頭，並且凌辱他。

又打發一個僕人去，他們就殺了他。後又打發好些僕人去，有被他們打的，有被他們殺的。

園主還有一位是他的愛子，末後又打發他去，意思說：他們必尊敬我的兒子。

1 He then began to speak to them in parables: "A man planted a vineyard. He put a wall around it, dug a pit for the winepress and built a watchtower. Then he rented the vineyard to some farmers and went away on a journey.

2 At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard.

3 But they seized him, beat him and sent him away empty-handed.

4 Then he sent another servant to them; they struck this man on the head and treated him shamefully.

5 He sent still another, and that one they killed. He sent many others; some of them they beat, others they killed.

6 "He had one left to send, a son, whom he loved. He sent him last of all, saying, 'They will respect my son.'

路 Luke 20:13

園主說：我怎麼辦呢？我要打發我的愛子去，或者他們尊敬他。

"Then the owner of the vineyard said, 'What shall I do? I will send my son, whom I love; perhaps they will respect him.'

路 Luke 22:41-46

於是離開他們約有扔一塊石頭那麼遠，跪下禱告，

說：父阿！你若願意，就把這杯撤去；然而，不要成就我的意思，只要成就你的意思。

有一位天使從天上顯現，加添他的力量。

耶穌極其傷痛，禱告更加懇切，汗珠如大血點滴在地上。

禱告完了，就起來，到門徒那裡，見他們因為憂愁都睡著了，就對他們說：你們為甚麼睡覺呢？起來禱告，免得入了迷惑！

41 He withdrew about a stone's throw beyond them, knelt down and prayed,

42 "Father, if you are willing, take this cup from me; yet not my will, but yours be done."

43 An angel from heaven appeared to him and strengthened him.

44 And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

45 When he rose from prayer and went back to the disciples, he found them asleep, exhausted from sorrow.

46 "Why are you sleeping?" he asked them. "Get up and pray so that you will not fall into temptation."

可 Mark. 13:35-37

所以，你們要做醒；因為你們不知道家主甚麼時候來，或晚上，或半夜，或雞叫，或早晨；

恐怕他忽然來到，看見你們睡著了。

我對你們所說的話，也是對眾人說：要做醒！

35 "Therefore keep watch because you do not know when the owner of the house will come back--whether in the evening, or at midnight, or when the rooster crows, or at dawn.

36 If he comes suddenly, do not let him find you sleeping.

37 What I say to you, I say to everyone: 'Watch!' "

路 Luke 20:41-44

耶穌對他們說：人怎麼說基督是大衛的子孫呢？

詩篇上大衛自己說：主對我主說：你坐在我的右邊，等我使你仇敵作你的腳凳。

大衛既稱他為主，他怎麼又是大衛的子孫呢？

41 Then Jesus said to them, "How is it that they say the Christ is the Son of David?

42 David himself declares in the Book of Psalms: "The Lord said to my Lord: "Sit at my right hand

43 until I make your enemies a footstool for your feet." "

44 David calls him 'Lord.' How then can he be his son?"

路 Luke 24:36

正說這話的時候，耶穌親自站在他們當中，說：願你們平安！
While they were still talking about this, Jesus himself stood among them and said to them,
"Peace be with you."

可 Mark 13:32

但那日子，那時辰，沒有人知道，連天上的使者也不知道，子也不知道，惟有父知道。

"No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

太 Matt 28:19

所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗（或作：給他們施洗，歸於父、子、聖靈的名）。

Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

e. 耶穌的自我意識。 *In the self-consciousness of Jesus.*

In recent years there has been a tendency to go back to the self-consciousness of Jesus, and to deny that He was conscious of being the Messiah or the Son of God. Naturally, it is not possible to have any knowledge of the consciousness of Jesus, except through His words, as these are recorded in the Gospels; and it is always possible to deny that they correctly express the mind of Jesus. For those who accept the Gospel testimony there can be no doubt as to the fact that Jesus was conscious of being the very Son of God. The following passages bear witness to this: [Matt. 11:27](#) ([Luke 10:22](#)); [21:37,38](#) ([Mk. 12:6](#); [Luke 20:13](#)); [22:41-46](#) ([Mk. 13:35-37](#); [Luke 20:41-44](#)); [24:36](#) ([Mk. 13:32](#)); [28:19](#). Some of these passages testify to Jesus' Messianic consciousness; others to the fact that He was conscious of being the Son of God in the most exalted sense.

太 Matt. 7:21

凡稱呼我主阿，主阿的人不能都進天國；惟獨遵行我天父旨意的人才能進去。

"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven.

太 Matt.10:32-33

凡在人面前認我的，我在我天上的父面前也必認他；
凡在人面前不認我的，我在我天上的父面前也必不認他。

32 "Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven.

33 But whoever disowns me before men, I will disown him before my Father in heaven.

太 Matt. 11:27

一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。

"All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

太 Matt. 12:50

凡遵行我天父旨意的人，就是我的弟兄姐妹和母親了。

For whoever does the will of my Father in heaven is my brother and sister and mother."

太 Matt. 15:13

耶穌回答說：凡栽種的物，若不是我天父栽種的，必要拔出來。

He replied, "Every plant that my heavenly Father has not planted will be pulled up by the roots.

太 Matt. 16:17

耶穌對他說：西門巴約拿，你是有福的！因為這不是屬血肉的指示你的，乃是我在天上的父指示的。

Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven.

太 Matt. 18:10

你們要小心，不可輕看這小子裡的一個；我告訴你們，他們的使者在天上，常見我天父的面。（有古卷在此有

"See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.

太 Matt. 18:19

我又告訴你們，若是你們中間有兩個人在地上同心合意的求甚麼事，我在天上的父必為他們成全。

"Again, I tell you that if two of you on earth agree about anything you ask for, it will be done for you by my Father in heaven.

太 Matt. 18:35

你們各人若不從心裡饒恕你的弟兄，我天父也要這樣待你們了。

"This is how my heavenly Father will treat each of you unless you forgive your brother from your heart."

太 Matt. 20:23

耶穌說：我所喝的杯，你們必要喝；只是坐在我的左右，不是我可以賜的，乃是我父為誰預備的，就賜給誰。

Jesus said to them, "You will indeed drink from my cup, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father."

太 Matt. 25:34

於是王要向那右邊的說：你們這蒙我父賜福的，可來承受那創世以來為你們所預備的國；

"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world.

太 Matt. 26:29

但我告訴你們，從今以後，我不再喝這葡萄汁，直到我在我父的國裡同你們喝新的那日子。

I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."

太 Matt. 26:53

你想，我不能求我父現在為我差遣十二營多天使來麼？

Do you think I cannot call on my Father, and he will at once put at my disposal more than twelve legions of angels?

路 Luke 2:49

耶穌說：為甚麼找我呢？豈不知我應當以我父的事為念麼（或作：豈不知我應當在我父的家裡麼）？

"Why were you searching for me?" he asked. "Didn't you know I had to be in my Father's house?"

路 Luke 22:29

我將國賜給你們，正如我父賜給我一樣，

And I confer on you a kingdom, just as my Father conferred one on me,

路 Luke 24:49

我要將我父所應許的降在你們身上，你們要在城裡等候，直到你們領受從上頭來的能力。

I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

There are several passages in Matthew and Luke, in which He speaks of the first person of the Trinity as "my Father," [Matt. 7:21](#); [10:32,33](#); [11:27](#); [12:50](#); [15:13](#); [16:17](#); [18:10,19,35](#); [20:23](#); [25:34](#); [26:29,53](#); [Luke 2:49](#); [22:29](#); [24:49](#).

約 John 3:13

除了從天降下、仍舊在天的人子，沒有人升過天。

No one has ever gone into heaven except the one who came from heaven--the Son of Man.

約 John 5:17-27

耶穌就對他們說：我父做事直到如今，我也做事。

所以猶太人越發想要殺他；因他不但犯了安息日，並且稱神為他的父，將自己和神當作平等。

耶穌對他們說：我實實在在的告訴你們，子憑著自己不能做甚麼，惟有看見父所做的，子才能做；父所做的事，子也照樣做。

父愛子，將自己所做的一切事指給他看，還要將比這更大的事指給他看，叫你們希奇。

父怎樣叫死人起來，使他們活著，子也照樣隨自己的意思使人活著。

父不審判甚麼人，乃將審判的事全交與子，

叫人都尊敬子如同尊敬父一樣。不尊敬子的，就是不尊敬差子來的父。

我實實在在的告訴你們，那聽我話、又信差我來者的，就有永生；不至於定罪，是已經出死入生了。

我實實在在的告訴你們，時候將到，現在就是了，死人要聽見神兒子的聲音，聽見的人就要活了。

因為父怎樣在自己有生命，就賜給他兒子也照樣在自己有生命，

並且因為他是人子，就賜給他行審判的權柄。

17 Jesus said to them, "My Father is always at his work to this very day, and I, too, am working."

18 For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

19 Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does.

20 For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these.

21 For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it.

22 Moreover, the Father judges no one, but has entrusted all judgment to the Son,

23 that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

24 "I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.

25 I tell you the truth, a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live.

26 For as the Father has life in himself, so he has granted the Son to have life in himself.

27 And he has given him authority to judge because he is the Son of Man.

約 John 6:37-40

凡父所賜給我的人必到我這裡來；到我這裡來的，我總不丟棄他。

因為我從天上降下來，不是要按自己的意思行，乃是要按那差我來者的意思行。

差我來者的意思就是：他所賜給我的，叫我一個也不失落，在末日卻叫他復活。

因為我父的意思是叫一切見子而信的人得永生，並且在末日我要叫他復活。

37 All that the Father gives me will come to me, and whoever comes to me I will never drive away.

38 For I have come down from heaven not to do my will but to do the will of him who sent me.

39 And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.

40 For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day."

約 John 6:57

永活的父怎樣差我來，我又因父活著；照樣，吃我肉的人也要因我活著。

Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.

約 John 8:34-36

耶穌回答說：我實實在在的告訴你們，所有犯罪的就是罪的奴僕。

奴僕不能永遠住在家裡；兒子是永遠住在家裡。

所以天父的兒子若叫你們自由，你們就真自由了。

34 Jesus replied, "I tell you the truth, everyone who sins is a slave to sin.

35 Now a slave has no permanent place in the family, but a son belongs to it forever.

36 So if the Son sets you free, you will be free indeed.

約 John 10:17-18

我父愛我；因我將命捨去，好再取回來。

沒有人奪我的命去，是我自己捨的。我有權柄捨了，也有權柄取回來。這是我從我父所受的命令。

17 The reason my Father loves me is that I lay down my life--only to take it up again.

18 No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

約 John 10:30

我與父原為一。

I and the Father are one."

约 John 10:35-36

經上的話是不能廢的；若那些承受神道的人尚且稱為神，父所分別為聖、又差到世間來的，他自稱是神的兒子，你們還向他說你說僭妄的話麼？

35 If he called them 'gods,' to whom the word of God came--and the Scripture cannot be broken—

36 what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'?

In the Gospel of John the consciousness of being the very Son of God is even more apparent in such passages as [John 3:13](#); [5:17,18,19-27](#); [6:37-40,57](#); [8:34-36](#); [10:17,18,30,35,36](#), and other passages.

2. 基督真實的人性：《聖經》根據。

Scripture Proof for the Real Humanity of Christ.

约 John 8:40

我將在神那裡所聽見的真理告訴了你們，現在你們卻想要殺我，這不是亞伯拉罕所行的事。

As it is, you are determined to kill me, a man who has told you the truth that I heard from God. Abraham did not do such things.

徒 Acts 2:22

以色列人哪，請聽我的話：神藉著拿撒勒人耶穌在你們中間施行異能、奇事神蹟，將他證明出來，這是你們自己知道的。

"Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know.

羅 Rom. 5:15

只是過犯不如恩賜，若因一人的過犯，眾人都死了，何況神的恩典，與那因耶穌基督一人恩典中的賞賜，豈不更加倍的臨到眾人麼？

But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many!

林前 I Cor. 15:21

死既是因一人而來，死人復活也是因一人而來。

For since death came through a man, the resurrection of the dead comes also through a man.

There has been a time, when the reality (Gnosticism) and the natural integrity (Docetism, Apollinarianism) of the human nature of Christ was denied, but at present no one seriously questions the real humanity of Jesus Christ. In fact, there is at present an extreme emphasis on His veritable humanity, an ever-growing humanitarianism. The only divinity many still ascribe to Christ, is simply that of His perfect humanity. This modern tendency is, no doubt, in part a protest against a one-sided emphasis on the deity of Christ. Men have sometimes forgotten the human Christ in their reverence for the divine. It is very important to maintain the reality and integrity of the humanity of Jesus by admitting his human development and human limitations. The splendor of His deity should not be stressed to the extent of obscuring His real humanity. Jesus called Himself man, and is so called by others, [John 8:40](#); [Acts 2:22](#); [Rom. 5:15](#); [I Cor. 15:21](#).

約 John 1:14

道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

提前 I Tim. 3:1

人若想要得監督的職分，就是羨慕善工。這話是可信的。

Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task.

約壹 I John 4:2

凡靈認耶穌基督是成了肉身來，就是出於神的；從此你們可以認出神的靈來。

This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,

太 Matt. 26:26

他們吃的時候，耶穌拿起餅來，祝福，就擘開，遞給門徒，說：你們拿著吃，這是我的身體；

While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body."

太 Matt. 26:28

因為這是我立約的血，為多人流出來，使罪得赦。

This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

太 Matt. 26:38

便對他們說：我心裡甚是憂傷，幾乎要死；你們在這裡等候，和我一同儆醒。

Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."

路 Luke 23:46

耶穌大聲喊著說：父阿！我將我的靈魂交在你手裡。說了這話，氣就斷了。

Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last.

路 Luke 24:39

你們看我的手，我的腳，就知道實在是我了。摸我看看！魂無骨無肉，你們看，我是有的。

Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have."

約 John 11:33

耶穌看見他哭，並看見與他同來的猶太人也哭，就心裡悲歎，又甚憂愁，

When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.

來 Heb. 2:14

兒女既同有血肉之體，他也照樣親自成了血肉之體，特要藉著死敗壞那掌死權的，就是魔鬼，

Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil--

The most common self-designation of Jesus, "the Son of Man," whatever connotation it may have, certainly also indicates the veritable humanity of Jesus. Moreover, it is said that the Lord came or was manifested in the flesh, [John 1:14](#); [1 Tim. 3:16](#); [1 John 4:2](#). In these passages the term "flesh" denotes human nature. The Bible clearly indicates that Jesus possessed the essential elements of human nature, that is, a material body and a rational soul, [Matt. 26:26,28,38](#); [Luke 23:46](#); [24:39](#); [John 11:33](#); [Heb. 2:14](#).

路 Luke 2:40

孩子漸漸長大，強健起來，充滿智慧，又有神的恩在他身上。
And the child grew and became strong; he was filled with wisdom, and the grace of God was upon him.

路 Luke 2:52

耶穌的智慧和身量（或作：年紀），並神和人喜愛他的心，都一齊增長。
And Jesus grew in wisdom and stature, and in favor with God and men.

來 Heb.2 :10

原來那為萬物所屬為萬物所本的，要領許多的兒子進榮耀裡去，使救他們的元帥，因受苦難得以完全，本是合宜的。
In bringing many sons to glory, it was fitting that God, for whom and through whom everything exists, should make the author of their salvation perfect through suffering.

來 Heb. 2:18

他自己既然被試探而受苦，就能搭救被試探的人。
Because he himself suffered when he was tempted, he is able to help those who are being tempted.

來 Heb. 5:8

他雖然為兒子，還是因所受的苦難學了順從。
Although he was a son, he learned obedience from what he suffered

太 Matt. 4:2

他禁食四十晝夜，後來就餓了。

After fasting forty days and forty nights, he was hungry.

太 Matt. 8:24

海裡忽然起了暴風，甚至船被波浪掩蓋；耶穌卻睡著了。

Without warning, a furious storm came up on the lake, so that the waves swept over the boat.

But Jesus was sleeping.

太 Matt. 9:36

他看見許多的人，就憐憫他們；因為他們困苦流離，如同羊沒有牧人一般。

When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd.

可 Mark. 3:5

耶穌怒目周圍看他們，憂愁他們的心剛硬，就對那人說：伸出手來！他把手一伸，手就復了原。

He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored.

路 Luke. 22:44

耶穌極其傷痛，禱告更加懇切，汗珠如大血點滴在地上。

And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.

約 John 4:6

在那裡有雅各井；耶穌因走路困乏，就坐在井旁。那時約有午正。

Jacob's well was there, and Jesus, tired as he was from the journey, sat down by the well. It was about the sixth hour.

約 John 11:35

耶穌哭了。

Jesus wept.

約 John 12:27

我現在心裡憂愁，我說甚麼才好呢？父阿，救我脫離這時候；但我原是為這時候來的。

"Now my heart is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour.

約 John 19:28

這事以後，耶穌知道各樣的事已經成了，為要使經上的話應驗，就說：我渴了。

Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."

約 John 19:30

耶穌嘗（原文作受）了那醋，就說：成了！便低下頭，將靈魂交付神了。

When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

來 Heb. 5:7

基督在肉體的時候，既大聲哀哭，流淚禱告，懇求那能救他免死的主，就因他的虔誠蒙了應允。

During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

There are also passages which show that Jesus was subject to the ordinary laws of human development, and to human wants and sufferings, [Luke 2:40,52](#); [Heb. 2:10,18](#); [5:8](#). It is brought out in detail that the normal experiences of man's life were His, [Matt. 4:2](#); [8:24](#); [9:36](#); [Mk. 3:5](#); [Lk. 22:44](#); [John 4:6](#); [11:35](#); [12:27](#); [19:28,30](#); [Heb. 5:7](#).

3. 基督無罪的人性：《聖經》根據

Scripture Proof for the Sinless Humanity of Christ.

路 Luke 1:35

天使回答說：聖靈要臨到你身上，至高者的能力要蔭庇你，因此所要生的聖者必稱為神的兒子（或作：所要生的，必稱為聖，稱為神的兒子）。

The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

約 John 8:46

你們中間誰能指證我有罪呢？我既然將真理告訴你們，為甚麼不信我呢？

Can any of you prove me guilty of sin? If I am telling the truth, why don't you believe me?

約 John 14:30

以後我不再和你們多說話，因為這世界的王將到。他在我裡面是毫無所有；

I will not speak with you much longer, for the prince of this world is coming. He has no hold on me,

林後 II Cor. 5:21

神使那無罪（無罪：原文是不知罪）的，替我們成為罪，好叫我們在他裡面成為神的義。

God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

來 Heb. 4:15

因我們的大祭司並非不能體恤我們的軟弱。他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.

來 Heb. 9:14

何況基督藉著永遠的靈，將自己無瑕無疵獻給神，他的血豈不更能洗淨你們的心（原文是良心），除去你們的死行，使你們事奉那永生神麼？

How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

彼前 I Pet. 2:22

他並沒有犯罪，口裡也沒有詭詐。

"He committed no sin, and no deceit was found in his mouth."

約壹 I John 3:5

你們知道主曾顯現，是要除掉人的罪；在他並沒有罪。

But you know that he appeared so that he might take away our sins. And in him is no sin.

We ascribe to Christ not only natural, but also moral, integrity or moral perfection, that is sinlessness. This means not merely that Christ could avoid sinning (*potuit non peccare*), and did actually avoid it, but also that it was impossible for Him to sin (*non potuit peccare*) because of the essential bond between the human and the divine natures. The sinlessness of Christ has been denied by Martineau, Irving, Menken, Holsten, and Pfleiderer, but the Bible clearly testifies to it in the following passages: [Luke 1:35](#); [John 8:46](#); [14:30](#); [II Cor. 5:21](#); [Heb. 4:15](#); [9:14](#); [I Pet. 2:22](#); [I John 3:5](#).

來 Heb. 2:8-9

叫萬物都服在他的腳下。既叫萬物都服他，就沒有剩下一樣不服他的。只是如今我們還不見萬物都服他。

and put everything under his feet." In putting everything under him, God left nothing that is not subject to him. Yet at present we do not see everything subject to him. 9 But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

林前 I Cor. 15:45

經上也是這樣記著說：首先的人亞當成了有靈（靈：或作血氣）的活人；末後的亞當成了叫人活的靈。

So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit.

林後 II Cor. 3:18

我們眾人既然敞著臉得以看見主的榮光，好像從鏡子裡返照，就變成主的形狀，榮上加榮，如同從主的靈變成的。

And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

腓 Phil. 3:21

他要按著那能叫萬有歸服自己的大能，將我們這卑賤的身體改變形狀，和他自己榮耀的身體相似。

who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.

While Christ was made to be sin judicially, yet ethically He was free from both hereditary depravity and actual sin. He never makes a confession of moral error; nor does He join His disciples in praying, "Forgive us our sins." He is able to challenge His enemies to convince Him of sin. Scripture even represents Him as the one in whom the ideal man is realized, [Heb. 2:8,9](#); [I Cor. 15:45](#); [II Cor. 3:18](#); [Phil. 3:21](#). Moreover, the name "Son of Man," appropriated by Jesus, seems to intimate that He answered to the perfect ideal of humanity.

4. 基督的神人兩性：其必須性。

The Necessity of the Two Natures In Christ.

It appears from the preceding that, in the present day, many do not recognize the necessity of assuming two natures in Christ. To them Jesus is but a man; yet at the same time they feel constrained to ascribe to Him the value of a God, or to claim divinity for Him in virtue of the immanence of God in Him, or of the indwelling Spirit. The necessity of the two natures in Christ follows from what is essential to the Scriptural doctrine of the atonement.

約 John 12:27

我現在心裡憂愁，我說甚麼才好呢？父阿，救我脫離這時候；但我原是為這時候來的。

"Now my heart is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour.

徒 Acts 3:18

但神曾藉眾先知的口，預言基督將要受害，就這樣應驗了。

But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer.

來 Heb. 2:14

兒女既同有血肉之體，他也照樣親自成了血肉之體，特要藉著死敗壞那掌死權的，就是魔鬼，

Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil--

來 Heb. 9:22

按著律法，凡物差不多都是用血潔淨的；若不流血，罪就不得赦免了。

In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness.

來 Heb. 2:17-18

所以，他凡事該與他的弟兄相同，為要在神的事上成為慈悲忠信的大祭司，為百姓的罪獻上挽回祭。

他自己既然被試探而受苦，就能搭救被試探的人。

17 For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement for the sins of the people.

18 Because he himself suffered when he was tempted, he is able to help those who are being tempted.

來 Heb. 7:26

像這樣聖潔、無邪惡、無玷污、遠離罪人、高過諸天的大祭司，原是與我們合宜的。

Such a high priest meets our need--one who is holy, blameless, pure, set apart from sinners, exalted above the heavens.

來 Heb. 4:15-5:2

因我們的大祭司並非不能體恤我們的軟弱。他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.

太 Matt. 11:29

我心裡柔和謙卑，你們當負我的軛，學我的樣式；這樣，你們心裡就必得享安息。

Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.

可 Mark 10:39

他們說：我們能。耶穌說：我所喝的杯，你們也要喝；我所受的洗，你們也要受；

"We can," they answered. Jesus said to them, "You will drink the cup I drink and be baptized with the baptism I am baptized with,

約 John 13:13-15

你們稱呼我夫子，稱呼我主，你們說的不錯，我本來是。我是你們的主，你們的夫子，尚且洗你們的腳，你們也當彼此洗腳。

我給你們做了榜樣，叫你們照著我向你們所做的去做。

13 "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am.

14 Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.

15 I have set you an example that you should do as I have done for you.

腓 Phil. 2:5-8

你們當以基督耶穌的心為心：

他本有神的形像，不以自己與神同等為強奪的；

反倒虛己，取了奴僕的形像，成為人的樣式；

既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。

5 Your attitude should be the same as that of Christ Jesus:

6 Who, being in very nature God, did not consider equality with God something to be grasped,

7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

來 Heb. 12:2-4

仰望為我們信心創始成終的耶穌（或作：仰望那將真道創始成終的耶穌）。他因那擺在前面的喜樂，就輕看羞辱，忍受了十字架的苦難，便坐在神寶座的右邊。

那忍受罪人這樣頂撞的，你們要思想，免得疲倦灰心。

你們與罪惡相爭，還沒有抵擋到流血的地步。

2 Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

3 Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart.

4 In your struggle against sin, you have not yet resisted to the point of shedding your blood.

彼前 I Pet. 2:21

你們蒙召原是為此；因基督也為你們受過苦，給你們留下榜樣，叫你們跟隨他的腳蹤行。

To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.

a. 基督人性的必須性。 *The necessity of His manhood.*

Since man sinned, it was necessary that the penalty should be borne by man. Moreover, the paying of the penalty involved suffering of body and soul, such as only man is capable of bearing, [John 12:27](#); [Acts 3:18](#); [Heb. 2:14](#); [9:22](#). It was necessary that Christ should assume human nature, not only with all its essential properties, but also with all the infirmities to which it is liable after the fall, and should thus descend to the depths of degradation to which man had fallen, [Heb. 2:17,18](#). At the same time, He had to be a sinless man, for a man who was himself a sinner and who had forfeited his own life, certainly could not atone for others, [Heb. 7:26](#). Only such a truly human Mediator, who had experimental knowledge of the woes of mankind and rose superior to all temptations, could enter sympathetically into all the experiences, the trials, and the temptations of man, [Heb. 2:17,18](#); [4:15-5:2](#), and be a perfect human example for His followers, [Matt. 11:29](#); [Mk. 10:39](#); [John 13:13-15](#); [Phil. 2:5-8](#); [Heb. 12:2-4](#); [I Pet. 2:21](#).

詩 Ps. 49:7-10

一個也無法贖自己的弟兄，也不能替他將贖價給神，叫他長遠活著，不見朽壞；因為贖他生命的價值極貴，只可永遠罷休。

他必見智慧人死，又見愚頑人和畜類人一同滅亡，將他們的財貨留給別人。

7 No man can redeem the life of another or give to God a ransom for him—

8 the ransom for a life is costly, no payment is ever enough—

9 that he should live on forever and not see decay.

10 For all can see that wise men die; the foolish and the senseless alike perish and leave their wealth to others.

詩 Ps 130:3

主 – 耶和華啊，你若究察罪孽，誰能站得住呢？

If you, O LORD, kept a record of sins, O Lord, who could stand?

b. 基督神性的必須性。 *The necessity of His Godhead.*

In the divine plan of salvation it was absolutely essential that the Mediator should also be very God. This was necessary, in order that

(1) He might bring a sacrifice of infinite value and render perfect obedience to the law of God;

(2) He might bear the wrath of God redemptively, that is, so as to free others from the curse of the law; and

(3) He might be able to apply the fruits of His accomplished work to those who accepted Him by faith.

Man with his bankrupt life can neither pay the penalty of sin, nor render perfect obedience to God. He can bear the wrath of God and, except for the redeeming grace of God, will have to bear it eternally, but he cannot bear it so as to open a way of escape, [Ps. 49:7-10](#); [130:3](#).

QUESTIONS FOR FURTHER STUDY

1. What Old Testament persons bore the name 'Jesus,' and in what respect did they typify the Saviour?
2. Is the bare title 'the Messiah,' without a genitive or a pronominal suffix, ever found in the Old Testament?
3. How does Dalman account for its occurrence in Jewish apocalyptic literature?
4. Do the terms 'the anointed of Jehovah', 'His anointed', and 'my anointed' always have the same meaning in the Old Testament?
5. Whence comes the idea that believers share the anointing of Christ? What about the idea that the name 'Son of Man', reduced to its probable Aramaic original, simply means 'man'?
6. How about the idea of Weiss and Schweitzer that Jesus employed the name only in a futuristic sense?
7. Did He use it before Peter's confession at Caesarea-Philippi?

8. How do the liberals square their conception of Jesus as the Son of God only in a religious and ethical sense with the data of Scripture?
9. What is the usual view of the origin of the Kurios title?
10. What theory was broached by Bousset and other liberal scholars?
11. What accounts for the opposition to the two-natures doctrine?
12. Is it a necessary doctrine, or is there some other doctrine that might take its place?
13. What objections are there to the adoptionist doctrine;—to the Kenotic theories;—to the idea of a gradual incarnation;—to the Ritschlian view;—to Sanday's theory?

LITERATURE:

Bavinck, *Geref. Dogm.* III, pp. 259-265, 328-335, 394-396; Kuyper, *Dict. Dogm., De Christo* I, pp. 44-61, 128-153; II, pp. 2-23; Hodge, *Syst. Theol.* II, pp. 378-387; Dabney, *Syst. and Polem. Theol.*, pp. 464-477; Vos, *Geref. Dogm.* III, pp. 131; *ibid.*, *The Self Disclosure of Jesus*, pp. 104-256; *ibid.*, on the Kurios-title, *Princeton Theol. Review*, Vol. XIII, pp. 161 ff.; Vol. XV, pp. 21 ff.; Dolman, *The Words of Jesus*, pp. 234-331; Warfield, *The Lord of Glory*, cf. Index; Liddon, *The Divinity of our Lord*, Lect. V; Rostron, *The Christology of St. Paul*, pp. 154 ff.; Machen, *The Origin of Paul's Religion*, pp. 293-317; Stanton, *The Jewish and the Christian Messiah*, pp. 239-250.

III. 基督是一位格。The Unipersonality of Christ

In the year 451 A.D. the Council of Chalcedon met and formulated the faith of the Church respecting the person of Christ, and declared Him "to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of the natures being in no wise taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons." This formulation is mainly negative, and simply seeks to guard the truth against various heretical views. It clearly states the faith of the early Church respecting the person of Christ, but makes no attempt to explain the mystery involved, a mystery that is not susceptible of a natural explanation. The great central miracle of history was permitted to stand forth in all its grandeur, the supreme paradox, to use Barthian language, God and man in one person. We are simply told what Jesus is, without any attempt to show how He became what He is. The great truth enunciated is that the eternal Son of God took upon Himself our humanity, and not, as Brunner reminds us, that the man Jesus acquired divinity. The deliverance of the Council of

Chalcedon testifies to a movement from God to man, rather than vice versa. Centuries have gone by since that time, but, barring certain explications, the Church has really never gotten beyond the formula of Chalcedon. It has always recognized the incarnation as a mystery which defies explanation. And so it will remain, because it is the miracle of miracles. Several attempts have been made in course of time to give a psychological explanation of the person of Jesus Christ, but they were all bound to fail, because He is the Son of God, Himself very God, and a psychological explanation of God is out of the question. The following paragraphs are intended as a brief statement of the doctrine of the Church.

A. 基督的位格：教會的信仰宣稱。

Statement of the Church's View Respecting the Person of Christ.

1. “性”與“位格”的定義。

Definition of the Terms "Nature" and "Person".

With a view to the proper understanding of the doctrine, it is necessary to know the exact meaning of the terms "nature" and "person," as used in this connection. The term "nature" denotes the sum total of all the essential qualities of a thing, that which makes it what it is. A nature is a substance possessed in common, with all the essential qualities of such a substance. The term "person" denotes a complete substance endowed with reason, and, consequently, a responsible subject of its own actions. Personality is not an essential and integral part of a nature, but is, as it were, the terminus to which it tends. A person is a nature with something added, namely, independent subsistence, individuality. Now the Logos assumed a human nature that was not personalized, that did not exist by itself.

2. 教會的觀點：一些命題。

Propositions in Which the View of the Church May be Stated.

a. There is but one person in the Mediator, the unchangeable Logos. The Logos furnishes the basis for the personality of Christ. It would not be correct, however, to say that the person of the mediator is divine only. The incarnation constituted Him a complex person, constituted of two natures. He is the Godman.

b. The human nature of Christ as such does not constitute a human person. The Logos did not adopt a human person, so that we have two persons in the Mediator, but simply assumed a human nature. Brunner declares that it is the mystery of the person of Jesus Christ that at the point where we have a sinful person, He has, or rather is, the divine person of the Logos.

c. At the same time it is not correct to speak of the human nature of Christ as impersonal. This is true only in the sense that this nature has no independent subsistence of its own. Strictly speaking, however, the human nature of Christ was not for a moment impersonal. The Logos assumed that nature into personal subsistence with Himself. The human nature has its personal existence in the person of the Logos. It is impersonal rather than impersonal.

d. For that very reason we are not warranted to speak of the human nature of Christ as imperfect or incomplete. His human nature is not lacking in any of the essential qualities belonging to that nature, and also has individuality, that is, personal subsistence, in the person of the Son of God.

e. This personal subsistence should not be confused with consciousness and free will. The fact that the human nature of Christ, in and by itself, has no personal subsistence, does not mean that it has no consciousness and will. The Church has taken the position that these belong to the nature rather than to the person.

f. The one divine person, who possessed a divine nature from eternity, assumed a human nature, and now has both. This must be maintained over against those who, while admitting that the divine person assumed a human nature, jeopardize the integrity of the two natures by conceiving of them as having been fused or mixed into a *tertium quid*, a sort of divine-human nature.

B. 基督是一位格：《聖經》根據。

Scriptural Proof for the Unipersonality of Christ.

The doctrine of the two natures in one person transcends human reason. It is the expression of a supersensible reality, and of an incomprehensible mystery, which has no analogy in the life of man as we know it, and finds no support in human reason, and therefore can only be accepted by faith on the authority of the Word of God. For that reason it is doubly necessary to pay close attention to the teachings of Scripture on this point.

1. 《聖經》裡沒有兩位格的證據。

No Evidence of a Dual Personality in Scripture.

詩 Ps. 2:7

受膏者說：我要傳聖旨。耶和華曾對我說：你是我的兒子，我今日生你。

I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father.

詩 Ps. 40:7-8

那時我說：看哪，我來了！我的事在經卷上已經記載了。我的神啊，我樂意照你的旨意行；你的律法在我心裡。

7 Then I said, "Here I am, I have come-- it is written about me in the scroll.

8 I desire to do your will, O my God; your law is within my heart."

約 John 17:1

耶穌說了這話，就舉目望天，說：父阿，時候到了，願你榮耀你的兒子，使兒子也榮耀你；

After Jesus said this, he looked toward heaven and prayed: "Father, the time has come. Glorify your Son, that your Son may glorify you.

約 John 17:4-5

我在地上已經榮耀你，你所託付我的事，我已成全了。

父阿，現在求你使我同你享榮耀，就是未有世界以先，我同你所有的榮耀。

4 I have brought you glory on earth by completing the work you gave me to do.

5 And now, Father, glorify me in your presence with the glory I had with you before the world began.

約 John 17:21-24

使他們都合而為一。正如你父在我裡面，我在你裡面，使他們也在我們裡面，叫世人可以信你差了我來。

你所賜給我的榮耀，我已賜給他們，使他們合而為一，像我們合而為一。

我在他們裡面，你在我裡面，使他們完完全全的合而為一，叫世人知道你差了我來，也知道你愛他們如同愛我一樣。

父阿，我在那裡，願你所賜給我的人也同我在那裡，叫他們看見你所賜給我的榮耀；因為創立世界以前，你已經愛我了。

21 that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me.

22 I have given them the glory that you gave me, that they may be one as we are one:

23 I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me.

24 "Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

創 Gen. 1:26

神說：我們要照著我們的形像、按著我們的樣式造人，使他們管理海裡的魚、空中的鳥、地上的牲畜，和全地，並地上所爬的一切昆蟲。

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

創 Gen. 3:22

耶和華 神說：那人已經與我們相似，能知道善惡；現在恐怕他伸手又摘生命樹的果子吃，就永遠活著。

And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever."

創 Gen. 11:7

我們下去，在那裡變亂他們的口音，使他們的言語彼此不通。

Come, let us go down and confuse their language so they will not understand each other."

In the first place there is a negative consideration of considerable importance. If there had been a dual personality in Jesus, we would naturally expect to find some traces of it in Scripture; but there is not a single trace of it. There is no distinction of an "I" and a "Thou" in the inner life of the Mediator, such as we find in connection with the triune Being of God, where one person addresses the other, [Ps. 2:7](#); [40:7,8](#); [John 17:1,4,5,21-24](#). Moreover, Jesus

never uses the plural in referring to Himself, as God does in [Gen. 1:26](#); [3:22](#); [11:7](#). It might seem as if [John 3:11](#) were a case in point. The plural is peculiar, but in all probability refers to Jesus and those who were associated with Him, in opposition to Nicodemus and the group which he represented.

1. 神性與人性：《聖經》都以一位格表達。

Both Natures are Represented in Scripture as United in One Person.

羅 Rom. 1:3-4

論到他兒子－我主耶穌基督。按肉體說，是從大衛後裔生的；按聖善的靈說，因從死裡復活，以大能顯明是神的兒子。

regarding his Son, who as to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.

加 Gal. 4:4-5

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

要把律法以下的人贖出來，叫我們得著兒子的名分。

But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons.

腓 Phil. 2:6-11

他本有神的形像，不以自己與神同等為強奪的；

反倒虛己，取了奴僕的形像，成為人的樣式；

既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。

所以，神將他升為至高，又賜給他那超乎萬名之上的名，叫一切在天上的、地上的，和地底下的，因耶穌的名無不屈膝，

無不口稱耶穌基督為主，使榮耀歸與父神。

6 Who, being in very nature God, did not consider equality with God something to be grasped,
7 but made himself nothing, taking the very nature of a servant, being made in human likeness.
8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

9 Therefore God exalted him to the highest place and gave him the name that is above every name,

10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

約 John 1:14

道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

羅 Rom. 8:3

律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，

For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man,

加 Gal. 4:4

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

But when the time had fully come, God sent his Son, born of a woman, born under law,

提前 I Tim. 3:16

大哉，敬虔的奧祕！無人不以為然：就是神在肉身顯現，被聖靈稱義（或作：在靈性稱義），被天使看見，被傳於外邦，被世人信服，被接在榮耀裡。

Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

來 Heb. 2:11-14

因那使人成聖的和那些得以成聖的，都是出於一。所以，他稱他們為弟兄也不以為恥，

說：我要將你的名傳與我的弟兄，在會中我要頌揚你；

又說：我要倚賴他；又說：看哪，我與神所給我的兒女。兒女既同有血肉之體，他也照樣親自成了血肉之體，特要藉著死敗壞那掌死權的，就是魔鬼，

11 Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers.

12 He says, "I will declare your name to my brothers; in the presence of the congregation I will sing your praises."

13 And again, "I will put my trust in him." And again he says, "Here am I, and the children God has given me."

14 Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death--that is, the devil--

約壹 I John 4:2-3

凡靈認耶穌基督是成了肉身來，就是出於神的；從此你們可以認出神的靈來。

2 This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,

3 but every spirit that does not acknowledge Jesus is not from God. This is the spirit of the antichrist, which you have heard is coming and even now is already in the world.

There are passages of Scripture which refer to both natures in Christ, but in which it is perfectly evident that only one person is intended, [Rom. 1:3,4](#); [Gal. 4:4,5](#); [Phil. 2:6-11](#). In several passages both natures are set forth as united. The Bible nowhere teaches that divinity in the abstract, or some divine power, was united to, or manifested in, a human nature; but always that the divine nature in the concrete, that is, the divine person of the Son of God, was united to a human nature, [John 1:14](#); [Rom. 8:3](#); [Gal. 4:4](#); [I Tim. 3:16](#); [Heb. 2:11-14](#); [I John 4:2,3](#).

2. 神性或人性的某些屬性，都說是“位格”。

The One Person is Spoken of in Terms True of Either One of the Natures.

徒 Acts 20:28

聖靈立你們作全群的監督，你們就當為自己謹慎，也為全群謹慎，牧養神的教會，就是他用自己血所買來的（或作：救贖的）。

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.

林前 I Cor. 2:8

這智慧世上有權有位的人沒有一個知道的、他們若知道，就不把榮耀的主釘在十字架上了。

None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

西 Col. 1:13-14

他救了我們脫離黑暗的權勢，把我們遷到他愛子的國裡；我們在愛子裡得蒙救贖，罪過得以赦免。

13 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves,

14 in whom we have redemption, the forgiveness of sins.

約 John 3:13

除了從天降下、仍舊在天的人子，沒有人升過天。

No one has ever gone into heaven except the one who came from heaven--the Son of Man.

約 John 6:62

倘或你們看見人子升到他原來所在之處，怎麼樣呢？

What if you see the Son of Man ascend to where he was before!

羅 Rom. 9:5

列祖就是他們的祖宗，按肉體說，基督也是從他們出來的，他是在萬有之上，永遠可稱頌的神。阿們！

Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen.

Repeatedly the attributes of one nature are predicated of the person, while that person is designated by a title derived from the other nature. On the one hand human attributes and actions are predicated of the person while he is designated by a divine title, [Acts 20:28](#); [I Cor. 2:8](#); [Col. 1:13,14](#). And on the other hand divine attributes and actions are predicated of the person while he is designated by a human title, [John 3:13](#); [6:62](#); [Rom. 9:5](#).

C. 神人二性在一位格裡聯合的效果。

The Effects of the Union of the Two Natures in One Person.

1. 神性在本質上沒有改變。No Essential Change in the Divine Nature.

The doctrine of creation and the doctrine of the incarnation always constituted a problem in connection with the immutability of God. This was already pointed out in the discussion of that attribute. However this problem may be solved, it should be maintained that the divine nature did not undergo any essential change in the incarnation. This also means that it remained impassible, that is, incapable of suffering and death, free from ignorance, and insusceptible to weakness and temptation. It is well to stress the fact that the incarnation was a *personal act*. It is better to say that the person of the Son of God became incarnate than to say that the divine nature assumed human flesh. If Reformed theologians do occasionally speak of the divine nature as incarnate, they speak of it "not immediately but mediately," to use the language of scholastic theology; they consider this nature not absolutely and in itself, but in the person of the Son of God. The result of the incarnation was that the divine Saviour could be ignorant and weak, could be tempted, and could suffer and die, not in His divine nature, but derivatively, by virtue of His possession of a human nature.

3. 道成肉身帶來三方面的 “傳遞”。

A Threefold Communication Resulted from the Incarnation.

a. 屬性的傳遞。 *A communicatio idiomatum, or communication of properties.*

This means that the properties of both, the human and the divine natures, are now the properties of the person, and are therefore ascribed to the person. The person can be said to be almighty, omniscient, omnipresent, and so on, but can also be called a man of sorrows, of limited knowledge and power, and subject to human want and miseries. We must be careful not to understand the term to mean that anything peculiar to the divine nature was communicated to the human nature, or vice versa; or that there is an interpenetration of the two natures, as a result of which the divine is humanized, and the human is deified (Rome). The deity cannot share in human weaknesses; neither can man participate in any of the essential perfections of the Godhead.

b. 基督的大工是以神人二性完成的。 *A communicatio apotelesmatum or operationum.*

This means that the redemptive work of Christ, and particularly the final result of that work, the *apotelesma*, bears a divine-human character. Analyzing this, we can say that it means: (1) that the efficient cause of the redemptive work of Christ is the one undivided personal subject in Christ; (2) that it is brought about by the cooperation of both natures; (3) that each of these natures works with its own special *energeia*; and (4) that, notwithstanding this, the result forms an undivided unity, because it is the work of a single person.

c. 基督的人性充滿着恩典。 *A communicatio charismatum or gratiarum.*

This means that the human nature of Christ, from the very first moment of its existence, was adorned with all kinds of rich and glorious gifts, as for instance,

(1) the *gratia unionis cum persona tou Logou*, that is, the grace and glory of being united to the divine Logos, also called the *gratia eminentiae*, by which the human nature is elevated high above all creatures, and even becomes the object of adoration; and

(2) the *gratia habitualis*, consisting of those gifts of the Spirit, particularly of the intellect, of the will, and of power, by which the human nature of Christ was exalted high above all intelligent creatures. His impeccability, the *non posse peccare*, especially should be mentioned here.

4. 我們禱告的對象是神人耶穌基督。

The God-Man is the Object of Prayer.

Another effect of the union is, that the Mediator just as He now exists, that is, in both natures, is the object of our prayer. It should be borne in mind that the *honor adorationis* does not belong to the human nature as such, but belongs to it only in virtue of its union with the divine Logos, who is in His very nature *adorabilis*. We must distinguish between the object and the ground of this adoration. The object of our religious worship is the God-man Jesus Christ, but the ground on which we adore Him lies in the person of the Logos.

D. 基督是一位格：這是奧秘。

The Unipersonality of Christ a Mystery.

The union of the two natures in one person is a mystery which we cannot grasp, and which for that very reason is often denied. It has sometimes been compared with the union of body and soul in man; and there are some points of similarity. In man there are two

substances, matter and spirit, most closely united and yet not mixed; so also in the Mediator. In man the principle of unity, the person, does not have its seat in the body but in the soul; in the Mediator, not in the human, but in the divine nature. As the influence of the soul on the body and of the body on the soul is a mystery, so also the connection of the two natures in Christ and their mutual influence on each other. Everything that happens in the body and in the soul is ascribed to the person; so all that takes place in the two natures of Christ is predicated of the person. Sometimes a man is denominated according to his spiritual element, when something is predicated of him that applies more particularly to the body, and vice versa. Similarly things that apply only to the human nature of Christ are ascribed to Him when He is named after His divine nature, and *vice versa*. As it is an honor for the body to be united with the soul, so it is an honor for the human nature of Christ to be united with the person of the Logos. Of course, the comparison is defective. It does not illustrate the union of the divine and the human, of the infinite and the finite. It does not even illustrate the unity of two spiritual natures in a single person. In the case of man the body is material and the soul is spiritual. It is a wonderful union, but not as wonderful as the union of the two natures in Christ.

E. 路德宗 “屬性的傳遞”的教義。

The Lutheran Doctrine of the Communication of Attributes.

1. 路德宗的立場。 Statement of the Lutheran Position.

The Lutherans differ from the Reformed in their doctrine of the *communicatio idiomatum*. They teach that the attributes of one nature are ascribed to the other on the basis of an actual transference, and feel that it is only by such a transference that the real unity of the person can be secured. This position does not involve a denial of the fact that the attributes of both natures can be ascribed to the person, but adds something to that in the interest, as they see it, of the unity of the person. They did not always state their doctrine in the same form. Luther and some of the early Lutherans occasionally spoke of a communication in both directions, from the divine nature to the human, and also from the human to the divine. In the subsequent development of the doctrine, however, the communication from the human nature to the divine soon receded from sight, and only that from the divine to the human nature was stressed. A still greater limitation soon followed. Lutheran scholastics distinguished between the operative attributes of God (omnipotence, omnipresence, and omniscience), and His quiescent attributes (infinite, eternity, etc.), and taught that only the former were transferred to the human nature. They were all agreed that the communication took place at

the time of the incarnation. But the question naturally arose how this could be squared with the picture of Christ in the Gospels, which is not the picture of an omniscient and omnipresent man. This gave rise to a difference of opinion. According to some, Christ necessarily exercised these attributes during His humiliation, but did it secretly; but according to others their exercise was subject to the will of the divine person, who voluntarily left them inoperative during the period of His humiliation. Opposition to this doctrine repeatedly manifested itself in the Lutheran Church. It was pointed out that it is inconsistent with the idea of a truly human development in the life of Christ, so clearly taught by Luther himself. The great Reformer's insistence on the communication of attributes finds its explanation partly in his mystical tendencies, and partly in his teachings respecting the physical presence of Christ in the Lord's Supper.

2. 對這立場的異議。Objections to this Lutheran Doctrine.

There are serious objections to the Lutheran doctrine of the *communicatio idiomatum*.

約 John 3:13

除了從天降下、仍舊在天的人子，沒有人升過天。

13 No one has ever gone into heaven except the one who came from heaven--the Son of Man.

林前 I Cor. 2:8

這智慧世上有權有位的人沒有一個知道的、他們若知道，就不把榮耀的主釘在十字架上了。

None of the rulers of this age understood it, for if they had, they would not have crucified the Lord of glory.

- a. 沒有《聖經》根據。It has no Scriptural foundation.

If it is inferred from such a statement as that in [John 3:13](#), then, in consistency, it ought also to be concluded from [I Cor. 2:8](#) that the ability to suffer was communicated to the divine nature. Yet the Lutherans shrink back from that conclusion.

- b. 意味着基督裡神性與人性的混合。It implies a fusion of the divine and the human natures in Christ.

Lutherans speak as if the attributes can be abstracted from the nature, and can be communicated while the natures remain separate, but substance and attributes cannot be so

separated. By a communication of divine attributes to the human nature that nature as such ceases to exist. Omnipresence and omniscience are not compatible with humanity. Such a communication results in a mixture of the divine and the human, which the Bible keeps strictly separate.

- c. 目前一般路德宗接受的立場，是不一致的。In the form in which the doctrine is now generally accepted by the Lutherans, the doctrine suffers from inconsistency.

If the divine attributes are communicated to the human nature, the human must also be communicated to the divine. And if some attributes are communicated, they must all be communicated. But the Lutherans evidently do not dare to go the full length, and therefore stop half way.

- d. 不符合與福音書的記載。It is inconsistent with the picture of the incarnate Christ during the time of His humiliation, as we find it in the Gospels.

This is not the picture of a man who is omnipresent and omniscient. The Lutheran explanations of this inconsistency failed to commend themselves to the mind of the Church in general, and even to some of the followers of Luther.

- e. 破壞道成肉身。It virtually destroys the incarnation.

Lutherans distinguish between the *incarnatio* and the *exinanitio*. The Logos is the subject only of the former. He makes the human nature receptive for the inhabitation of the fulness of the Godhead and communicates to it some of the divine attributes. But by doing this He virtually abrogates the human nature by assimilating it to the divine. Thus only the divine remains.

- f. 含糊了基督的降卑與升高。It also practically obliterates the distinction between the state of humiliation and the state of exaltation.

Brenz even says that these were not successive states, but states that coexisted during the earthly life of Christ. To escape the difficulty here, the Lutherans brought in the doctrine of the *exinanitio*, of which not the Logos but the God-man is the subject, to the effect that He practically emptied Himself, or laid aside the divine attributes. Some spoke of a constant but secret, and others of an intermittent use of them.

F. 倒空說。The Kenosis Doctrine in Various Forms.

About the middle of the nineteenth century a new form of Christology made its appearance in the Kenotic theories. It found favor especially among the Lutherans, but also with some Reformed theologians. It represents part of an attempt to bring the Lutheran and the Reformed sections of the Church closer together. The advocates of this new view desired to do full justice to the reality and integrity of the manhood of Christ, and to stress the magnitude of His self-denial and self-sacrifice.

1. 倒空說的立場。Statement of the Doctrine.

The term "kenosis" is used in a twofold sense in theology. Originally it was used by Lutheran theologians to denote the self-limitation, not of the Logos, but of the God-man, whereby He, in the interest of His humiliation, laid aside the actual use of His divine attributes. In the teachings of the Kenoticists, however, it signaled the doctrine that the Logos at the incarnation was denuded of His transitive or of all His attributes, was reduced to a mere potentiality, and then, in union with the human nature, developed again into a divine-human person. The main forms in which this doctrine were taught are the following:

a. Thomasius, Delitzsch, Crosby 的理論。The *theory of Thomasius, Delitzsch and Crosby*. Thomasius distinguishes between the absolute and essential attributes of God, such as absolute power, holiness, truth, and love, and His relative attributes, which are not essential to the Godhead, such as omnipotence, omnipresence, and omniscience; and maintains that the Logos, while retaining His divine self-consciousness, laid the latter aside, in order to take unto Himself veritable human nature.

b. Gess, Beecher 的理論。The *theory of Gess and H. W. Beecher*. This is far more thoroughgoing. La Touche speaks of it as "incarnation by divine suicide." The Logos so depotentiated Himself of all His divine attributes that He literally ceased from His cosmic functions and His eternal consciousness during the years of His earthly life. His consciousness became purely that of a human soul, and consequently He could and did take the place of the human soul in Christ. Thus the true manhood of Christ, even to the extent of His peccability, was secured.

c. *The theory of Ebrard*. Ebrard agrees with Gess in making the incarnate Logos take the place of the human soul. The eternal Son gave up the form of eternity, and in full self-limitation

assumed the existence-form of a human life-center. But with him this self-reduction does not amount to a complete depotentiation of the Logos. The divine properties were retained, but were possessed by the God-man in the time-form appropriate to a human mode of existence.

d. Martensen, Gore 的理論。The *theory of Martensen and Gore*. Martensen postulated the existence of a double life in the incarnate Logos from two non-communicating life centers. As being in the bosom of God, He continued to function in the trinitarian life and also in His cosmic relations to the world as Creator and Sustainer. But at the same time He, as the depotentiated Logos, united with a human nature, knew nothing of His trinitarian and cosmic functions, and only knew Himself to be God in such a sense as that knowledge is possible to the faculties of manhood.

2. 該派宣稱的《聖經》根據。Supposed Scriptural Basis for the Doctrine.

腓 Phil. 2:6-8

他本有神的形像，不以自己與神同等為強奪的；
反倒虛己，取了奴僕的形像，成為人的樣式；
既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。

6 Who, being in very nature God, did not consider equality with God something to be grasped,
7 but made himself nothing, taking the very nature of a servant, being made in human likeness.
8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

林後 II Cor. 8:9

你們知道我們主耶穌基督的恩典：他本來富足，卻為你們成了貧窮，叫你們因他的貧窮，可以成為富足。

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.

約 John 17:5

父阿，現在求你使我同你享榮耀，就是未有世界以先，我同你所有的榮耀。

And now, Father, glorify me in your presence with the glory I had with you before the world began.

羅 Rom. 4:14

若是屬乎律法的人才得為後嗣，信就歸於虛空，應許也就廢棄了。

For if those who live by law are heirs, faith has no value and the promise is worthless,

林前 I Cor. 1:17

基督差遣我，原不是為施洗，乃是為傳福音，並不用智慧的言語，免得基督的十字架落了空。

For Christ did not send me to baptize, but to preach the gospel--not with words of human wisdom, lest the cross of Christ be emptied of its power.

林前 I Cor. 9:15

但這權柄我全沒有用過。我寫這話，並非要你們這樣待我，因為我寧可死也不叫人使我所誇的落了空。

But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me. I would rather die than have anyone deprive me of this boast.

林後 II Cor. 9:3

但我打發那幾位弟兄去，要叫你們照我的話預備妥當；免得我們在這事上誇獎你們的話落了空。

But I am sending the brothers in order that our boasting about you in this matter should not prove hollow, but that you may be ready, as I said you would be.

The Kenotics seek Scriptural support for their doctrine, especially in [Phil. 2:6-8](#), but also in [II Cor. 8:9](#) and [John 17:5](#). The term "kenosis" is derived from the main verb in [Phil. 2:7](#), *ekenosen*. This is rendered in the American Revised Version, "emptied Himself." Dr. Warfield calls this a mistranslation. The verb is found in only four other New Testament passages, namely, [Rom. 4:14](#); [I Cor. 1:17](#); [9:15](#); [II Cor. 9:3](#). In all of these it is used figuratively and means "to make void," "of no effect," "of no account," "of no reputation." If we so understand the word here, it simply means that Christ made Himself of no account, of no reputation, did not assert His divine prerogative, but took the form of a servant. But even if we take the word in its literal sense, it does not support the Kenosis theory. It would, if we understood that which He laid aside to be the *morphe theou* (form of God), and then conceived of *morphe* strictly as the essential or specific character of the Godhead. In all probability *morphe* must be so understood, but the verb *ekenosen* does not refer to *morphe theou*, but to *einai isa theoi* (dat.), that is, His

being on an equality with God. The fact that Christ took the form of a servant does not involve a laying aside of the form of God. There was no exchange of the one for the other. Though He pre-existed in the form of God, Christ did not count the being on an equality with God as a prize which He must not let slip, but emptied Himself, taking the form of a servant. Now what does His becoming a servant involve? A state of subjection in which one is called upon to render obedience. And the opposite of this is a state of sovereignty in which one has the right to command. The being on an equality with God does not denote a mode of being, but a state which Christ exchanged for another state.

3. 對倒空說的批判。Objections to the Kenosis Doctrine.

a. 泛神論的預設。

The theory is based on the pantheistic conception that God and man are not so absolutely different but that the one can be transformed into the other. The Hegelian idea of *becoming* is applied to God, and the absolute line of demarcation is obliterated.

瑪 Mal. 3:6

因我 – 耶和華是不改變的，所以你們雅各之子沒有滅亡。

"I the LORD do not change. So you, O descendants of Jacob, are not destroyed.

雅 James. 1:17

各樣美善的恩賜和各樣全備的賞賜都是從上頭來的，從眾光之父那裡降下來的；在他並沒有改變，也沒有轉動的影兒。

Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows.

b. 破壞上帝的不變性。It is altogether subversive of the doctrine of the immutability of God, which is plainly taught in Scripture, [Mal. 3:6](#); [Jas. 1:17](#), and which is also implied in the very idea of God. Absoluteness and mutability are mutually exclusive; and a mutable God is certainly not the God of Scripture.

c. 破壞三位一體的教義。It means a virtual destruction of the Trinity, and therefore takes away our very God. The humanized Son, self-emptied of His divine attributes, could no longer be a divine subsistence in the trinitarian life.

d. 上帝生存的形態，上帝的屬性，和上帝的本質之間的關係太鬆散。

It assumes too loose a relation between the divine mode of existence, the divine attributes, and the divine essence, when it speaks of the former as if they might very well be separated from the latter. This is altogether misleading, and involves the very error that is condemned in connection with the Roman Catholic doctrine of transubstantiation.

- e. 並沒有解決它要解決的問題。It does not solve the problem which it was intended to solve.

It desired to secure the unity of the person and the reality of the Lord's manhood. But, surely, the personal unity is not secured by assuming a human Logos as coexistent with a human soul. Nor is the reality of the manhood maintained by substituting for the human soul a depotentiated Logos. The Christ of the Kenotics is neither God nor man. In the words of Dr. Warfield His human nature is "just shrunken deity." The Kenotic theory enjoyed great popularity in Germany for a while, but has now practically died out there. When it began to disappear in Germany, it found supporters in England in such scholars as D. W. Forrest, W. L. Walker, P. T. Forsyth, Ch. Gore, R. L. Ottley, and H. R. Mackintosh. It finds very little support at the present time.

G. 漸進道成肉身說。 The Theory of Gradual Incarnation.

Dorner was one of the first and the greatest of the opponents of the Kenosis doctrine. He set himself the task of suggesting another theory which, while escaping the errors of Kenoticism, would do full justice to the humanity of Christ. He proposed to solve the problem by the theory of a gradual or progressive incarnation. According to him the incarnation was not an act consummated at the moment of the conception of Jesus, but a gradual process by which the Logos joined Himself in an ever-increasing measure to the unique and representative Man (virtually a new creation), Christ Jesus, until the full union was finally consummated at the time of the resurrection. The union resulted in the God-man with a single consciousness and a single will. In this God-man the Logos does not supply the personality, but gives it its divine quality. This theory finds no support in Scripture, which always represents the incarnation as a momentary fact rather than as a process. It logically leads to Nestorianism or the doctrine of two persons in the Mediator. And since it finds the real seat of the personality in the man Jesus, it is utterly subversive of the real pre-existence of our Lord. Rothe and Bovon are two of the most important supporters of this doctrine.

The crucial difference between the ancient and the really modern theories respecting the person of Christ, lies in the fact that the latter, as appears also from the theory of Dorner, distinguish the person of the Logos, conceived as a special mode of the personal life of God, from the personality of Christ as a concrete human person uniquely divine in quality. According to modern views it is not the Logos but the man Jesus that constitutes the ego in Christ. The personality of Jesus is human in type of consciousness and also in moral growth, but at the same time uniquely receptive for the divine, and thus really the climax of an incarnation of which humanity itself is the general cosmic expression. This is true also of the theory suggested by Sanday in his *Christologies Ancient and Modern*, a theory which seeks to give a psychological explanation of the person of Jesus, which will do justice to both the human and the divine in Jesus. He stresses the fact that the subliminal consciousness is the proper seat of all divine indwelling, or divine action upon the human soul; and holds that the same or a corresponding subliminal self is also the proper seat or locus of the deity of the incarnate Christ. The ordinary consciousness of Jesus was the human consciousness, but there appeared in Him occasionally an uprush of the divine consciousness from the subliminal self. This theory has rightly been criticized severely. It ascribes a significance to the subliminal in the life of man which it does not possess, wrongly supposes that the deity can be located in some particular place in the person of Christ, and suggests a picture of Christ, as being only intermittently conscious of His deity, which is not in harmony with the data of Scripture. It reveals once more the folly of trying to give a psychological explanation of the person of Christ. Besides Sanday some of the more influential representatives of modern Christology are Kunze, Schaeder, Kaehler, Moberly, and Du Bose.

QUESTIONS FOR FURTHER STUDY

1. What change did the eighteenth century effect in Christology?
2. What causes contributed to the present widespread denial of the deity of Christ?
3. How do negative critics deal with the Scriptural proofs for the deity of Christ?
4. Did the Liberal-Jesus-School succeed in presenting a tolerable picture of Jesus, which really squares with the facts?
5. What is the distinction between the Jesus of history and the Christ of faith, and what purpose did it serve?
6. What about the argument *aut Deus auto homo non bonus*?
7. How is the reality of Christ's manhood sometimes endangered?
8. Was there a single or a double self-consciousness in Christ? One or two wills?
9. On what grounds is the Messianic consciousness of Jesus denied? How can it be defended?

10. Did Jesus regard the Messiahship merely as a dignity that would be His in the future?
11. Has the eschatological school any advantages over the liberal school?
12. How do the Reformed, the Lutheran, and the Roman Catholic conceptions of the union of the two natures in Christ differ?
13. What does the Formula Concordiae teach on this point?
14. What was the Giessen-Tuebingen controversy?
15. How did Kant, Hegel, and Schleiermacher conceive of this union?
16. In what respect do the Kenosis theories reveal the influence of Hegel?
17. How did the modern conception of the immanence of God affect more recent Christologies?
18. Is Sanday's psychological theory an acceptable construction?

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基督的降卑與升高 The States of Christ

I. 降卑的狀態。The State of Humiliation

A. 引言：基督的狀態：一般論述。

Introductory: The Doctrine of the States of Christ in General.

1. 兩個“狀態”的名詞：“State”與“Condition”。

The Distinction Between a State and a Condition.

It should be borne in mind that, though the word "state" is sometimes used synonymously with "condition," the word as applied to Christ in this connection denotes a relationship rather than a condition. In general a state and a condition may be distinguished as follows: A state is one's position or status in life, and particularly the forensic relationship in which one stands to the law, while a condition is the mode of one's existence, especially as determined by the circumstances of life. One who is found guilty in a court of justice is in a state of guilt or condemnation, and this is usually followed by a condition of incarceration with all its resulting deprivation and shame. In theology the states of the Mediator are generally considered as including the resulting conditions. In fact, the different stages of the humiliation and of the exaltation, as usually stated, have a tendency to make the conditions stand out more prominently than the states. Yet the states are the more fundamental of the two and should be so considered. In the state of humiliation Christ was under the law, not only as a rule of life, but as the condition of the covenant of works, and even under the condemnation of the law; but in the state of exaltation He is free from the law, having met the condition of the covenant of works and having paid the penalty for sin.

2. 教會歷史上的基督狀態論。

The Doctrine of the States of Christ in History.

The doctrine of the states of Christ really dates from the seventeenth century, though traces of it are already found in the writings of the Reformers, and even in some of the early Church Fathers. It was first developed among the Lutherans when they sought to bring their doctrine of the *communicatio idiomatum* in harmony with the humiliation of Christ as it is pictured in the Gospels, but was soon adopted also by the Reformed. They differed, however, as to the real *subject* of the states. According to the Lutherans it is the human nature of Christ,

but according to the Reformed, the person of the Mediator. There was considerable difference of opinion even among the Lutherans on the subject. Under the influence of Schleiermacher the idea of the states of the Mediator gradually disappeared from theology. By his pantheizing tendency the lines of demarcation between the Creator and the creature were practically obliterated. The emphasis was shifted from the transcendent to the immanent God; and the sovereign God whose law is the standard of right disappeared. In fact, the idea of objective right was banished from theology, and under such conditions it became impossible to maintain the idea of a judicial position, that is, of a state of the Mediator. Moreover, in the measure in which the humanity of Christ was stressed to the exclusion of His deity, and on the one hand His pre-existence, and on the other, His resurrection was denied, all speaking about the humiliation and exaltation of Christ lost its meaning. The result is that in many present day works on Dogmatics we look in vain for a chapter on the states of Christ.

5. 中保有幾種狀態。

The Number of the States of the Mediator.

約 John 17:5

父阿，現在求你使我同你享榮耀，就是未有世界以先，我同你所有的榮耀。

And now, Father, glorify me in your presence with the glory I had with you before the world began.

林後 II Cor. 8:9

你們知道我們主耶穌基督的恩典：他本來富足，卻為你們成了貧窮，叫你們因他的貧窮，可以成為富足。

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.

加 Gal. 4:4-5

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

But when the time had fully come, God sent his Son, born of a woman, born under law,

腓 Phil. 2:6-11

他本有神的形像，不以自己與神同等為強奪的；

反倒虛己，取了奴僕的形像，成為人的樣式；
既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。

所以，神將他升為至高，又賜給他那超乎萬名之上的名，
叫一切在天上的、地上的，和地底下的，因耶穌的名無不屈膝，

無不口稱耶穌基督為主，使榮耀歸與父神。

6 Who, being in very nature God, did not consider equality with God something to be grasped,
7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

9 Therefore God exalted him to the highest place and gave him the name that is above every name,

10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

來 Heb. 2:9

惟獨見那成為比天使小一點的耶穌（或作：惟獨見耶穌暫時比天使小）；因為受死的苦，就得了尊貴榮耀為冠冕，叫他因著神的恩，為人人嘗了死味。

But we see Jesus, who was made a little lower than the angels, now crowned with glory and honor because he suffered death, so that by the grace of God he might taste death for everyone.

There is a difference of opinion as to the number of the states of the Mediator. Some are of the opinion that, if we assume that the person of the Mediator is the subject of the states, strict logic requires that we speak of three states or modes of existence: the pre-existent state of eternal divine being, the earthly state of temporal human existence, and the heavenly state of exaltation and glory. But since we can speak of the humiliation and exaltation of the person of Christ only in connection with Him as the God-man, it is best to speak of only two states. Reformed theologians do find an anticipation of both the humiliation and the exaltation of Christ in His pre-existent state: of His humiliation in that He freely took upon Himself in the *pactum salutis* to merit and administer our salvation; and of His exaltation in the glory which He as our prospective Mediator enjoyed before the incarnation, cf. [John 17:5](#). The two states are clearly indicated in [II Cor. 8:9](#); [Gal. 4:4,5](#); [Phil. 2:6-11](#); [Heb. 2:9](#).

B. 降卑的狀態。 The State of Humiliation.

腓 Phil. 2:7-8

反倒虛己，取了奴僕的形像，成為人的樣式；
既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。

7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

加 Gal. 4:4

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

But when the time had fully come, God sent his Son, born of a woman, born under law,

On the basis of [Phil. 2:7,8](#), Reformed theology distinguishes two elements in the humiliation of Christ, namely,

(1) the *kenosis* (emptying, *exinanitio*), consisting in this: that He laid aside the divine majesty, the majesty of the sovereign Ruler of the universe, and assumed human nature in the form of a servant; and

(2) the *tapeinosis* (*humiliatio*), consisting in that He became subject to the demands and to the curse of the law, and in His entire life became obedient in action and suffering to the very limit of a shameful death. On the basis of the passage in Philippians it may be said that the essential and central element in the state of humiliation is found in the fact that He who was the Lord of all the earth, the supreme Lawgiver, placed Himself under the law, in order to discharge its federal and penal obligations in behalf of His people. By doing this He became legally responsible for our sins and liable to the curse of the law. This state of the Saviour, briefly expressed in the words of [Gal. 4:4](#), "born under the law," is reflected in the corresponding condition, which is described in the various stages of the humiliation. While Lutheran theology speaks of as many as eight stages in the humiliation of Christ, Reformed theology generally names only five, namely: (1) incarnation, (2) suffering, (3) death, (4) burial, and (5) descent into hades.

3. 基督的道成肉身與出生。

The Incarnation and Birth of Christ.

Under this general heading several points deserve attention.

太 Matt. 1:20

正思念這事的時候，有主的使者向他夢中顯現，說：大衛的子孫約瑟，不要怕！只管娶過你的妻子馬利亞來，因他所懷的孕是從聖靈來的。

But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.

路 Luke 1:35

天使回答說：聖靈要臨到你身上，至高者的能力要蔭庇你，因此所要生的聖者必稱為神的兒子（或作：所要生的，必稱為聖，稱為神的兒子）。

The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

路 Luke 1:14

你必歡喜快樂；有許多人因他出世，也必喜樂。

He will be a joy and delight to you, and many will rejoice because of his birth,

徒 Acts 2:30

大衛既是先知，又曉得神曾向他起誓，要從他的後裔中立一位坐在他的寶座上，

But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne.

羅 Rom. 8:3

律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，

For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man,

加 Gal. 4:4

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

But when the time had fully come, God sent his Son, born of a woman, born under law,

腓 Phil. 2:7

反倒虛己，取了奴僕的形像，成為人的樣式；

but made himself nothing, taking the very nature of a servant, being made in human likeness.

a. 是誰道成肉身？ *The subject of the incarnation.*

It was not the triune God but the second person of the Trinity that assumed human nature. For that reason it is better to say that the Word became flesh than that God became man. At the same time we should remember that each of the divine persons was active in the incarnation, [Matt. 1:20](#); [Luke 1:35](#); [John 1:14](#); [Acts 2:30](#); [Rom. 8:3](#); [Gal. 4:4](#); [Phil 2:7](#). This also means that the incarnation was not something that merely happened to the Logos, but was an active accomplishment on His part. In speaking of the *incarnation* in distinction from the *birth* of the *Logos*, His active participation in this historical fact is stressed, and His pre-existence is assumed. It is not possible to speak of the incarnation of one who had no previous existence. This pre-existence is clearly taught in Scripture: "In the beginning was the Word, and the Word was with God, and the Word was God," [John 1:1](#). "I am come down from heaven," [John 6:38](#). "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor," [II Cor. 8:9](#). "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men," [Phil. 2:6,7](#). "But when the fulness of the time came God sent forth His Son," [Gal. 4:4](#). The pre-existent Son of God assumes human nature and takes to Himself human flesh and blood, a miracle that passes our limited understanding. It clearly shows that the infinite can and does enter into finite relations, and that the supernatural can in some way enter the historical life of the world.

林前 I Cor. 15:45-47

經上也是這樣記著說：首先的人亞當成了有靈（靈：或作血氣）的活人；末後的亞當成了叫人活的靈。

但屬靈的不在先，屬血氣的在先，以後才有屬靈的。

頭一個人是出於地，乃屬土；第二個人是出於天。

45 So it is written: "The first man Adam became a living being"; the last Adam, a life-giving spirit.

46 The spiritual did not come first, but the natural, and after that the spiritual.

47 The first man was of the dust of the earth, the second man from heaven.

弗 Eph. 1:10

要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裡面同歸於一。

to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ.

弗 Eph. 1:21-23

遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。

又將萬有服在他的腳下，使他為教會作萬有之首。

教會是他的身體，是那充滿萬有者所充滿的。

21 far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.

22 And God placed all things under his feet and appointed him to be head over everything for the church,

23 which is his body, the fullness of him who fills everything in every way.

弗 Eph. 5:31-32

為這個緣故，人要離開父母，與妻子連合，二人成為一體。這是極大的奧祕，但我是指著基督和教會說的。

31 "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh."

32 This is a profound mystery--but I am talking about Christ and the church.

西 Col. 1:15-17

愛子是那不能看見之神的像，是首生的，在一切被造的以先。因為萬有都是靠他造的，無論是天上的，地上的；能看見的，不能看見的；或是有位的，主治的，執政的，掌權的；一概都是藉著他造的，又是為他造的。

他在萬有之先；萬有也靠他而立。

15 He is the image of the invisible God, the firstborn over all creation.

16 For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.
17 He is before all things, and in him all things hold together.

b. 道成肉身的必須性。 *The necessity of the incarnation.*

Since the days of Scholasticism the question has been debated, whether the incarnation should be regarded as involved in the idea of redemption, or as already involved in the idea of creation. Popularly stated, the question was, whether the Son of God would have come in the flesh even if man had not sinned. Rupert of Deutz was the first to assert clearly and positively that He would have become incarnate irrespective of sin. His view was shared by Alexander of Hales and Duns Scotus, but Thomas Aquinas took the position that the reason for the incarnation lay in the entrance of sin into the world. The Reformers shared this view, and the Churches of the Reformation teach that the incarnation was necessitated by the fall of man. Some Lutheran and Reformed scholars, however, such as Osiander, Rothe, Dorner, Lange, Van Oosterzee, Martensen, Ebrard, and Westcott, were of the contrary opinion. The arguments adduced by them are such as the following: Such a stupendous fact as the incarnation cannot be contingent, and cannot find its cause in sin as an accidental and arbitrary act of man. It must have been included in the original plan of God. Religion before and after the fall cannot be essentially different. If a Mediator is necessary now, He must have been necessary also before the fall. Moreover, Christ's work is not limited to the atonement and His saving operations. He is Mediator, but also Head; He is not only the *arche*, but also the *telos* of creation [1 Cor. 15:45-47](#); [Eph. 1:10,21-23](#); [5:31,32](#); [Col. 1:15-17](#).

路 Luke 19:10

人子來，為要尋找，拯救失喪的人。

For the Son of Man came to seek and to save what was lost."

約 John 3:16

「神愛世人，甚至將他的獨生子賜給他們，叫一切信他的，不至滅亡，反得永生。

"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

加 Gal. 4:4

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

But when the time had fully come, God sent his Son, born of a woman, born under law,

約壹 I John 3:8

犯罪的是屬魔鬼，因為魔鬼從起初就犯罪。神的兒子顯現出來，為要除滅魔鬼的作為。

He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work.

腓 Phil. 2:5-11

你們當以基督耶穌的心為心：

他本有神的形像，不以自己與神同等為強奪的；

反倒虛己，取了奴僕的形像，成為人的樣式；

既有人的樣子，就自己卑微，存心順服，以至於死，且死在十字架上。

所以，神將他升為至高，又賜給他那超乎萬名之上的名，

叫一切在天上的、地上的，和地底下的，因耶穌的名無不屈膝，

無不口稱耶穌基督為主，使榮耀歸與父神。

5 Your attitude should be the same as that of Christ Jesus:

6 Who, being in very nature God, did not consider equality with God something to be grasped,

7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

8 And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross!

9 Therefore God exalted him to the highest place and gave him the name that is above every name,

10 that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

However, it should be noted that Scripture invariably represents the incarnation as conditioned by human sin. The force of such passages as [Luke 19:10](#); [John 3:16](#); [Gal. 4:4](#); [I John 3:8](#); and [Phil. 2:5-11](#) is not easily broken.

弗 Eph. 1:10

要照所安排的，在日期滿足的時候，使天上、地上、一切所有的都在基督裡面同歸於一。

to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ.

弗 Eph. 1:20-23

就是照他在基督身上所運行的大能大力，使他從死裡復活，叫他在天上坐在自己的右邊，遠超過一切執政的、掌權的、有能的、主治的，和一切有名的；不但是今世的，連來世的也都超過了。

又將萬有服在他的腳下，使他為教會作萬有之首。

教會是他的身體，是那充滿萬有者所充滿的。

20 which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms,

21 far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come.

22 And God placed all things under his feet and appointed him to be head over everything for the church,

23 which is his body, the fullness of him who fills everything in every way.

西 Col. 1:14-20

我們在愛子裡得蒙救贖，罪過得以赦免。

愛子是那不能看見之神的像，是首生的，在一切被造的以先。因為萬有都是靠他造的，無論是天上的，地上的；能看見的，不能看見的；或是有位的，主治的，執政的，掌權的；一概都是藉著他造的，又是為他造的。

他在萬有之先；萬有也靠他而立。

他也是教會全體之首。他是元始，是從死裡首先復生的，使他在凡事上居首位。

因為父喜歡叫一切的豐盛在他裡面居住。

既然藉著他在十字架上所流的血成就了和平，便藉著他叫萬有－無論是地上的、天上的－都與自己和好了。

14 in whom we have redemption, the forgiveness of sins.

15 He is the image of the invisible God, the firstborn over all creation.

16 For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

17 He is before all things, and in him all things hold together.

18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

19 For God was pleased to have all his fullness dwell in him,

20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

The idea, sometimes expressed, that the incarnation in itself was fitting and necessary for God, is apt to lead to the pantheistic notion of an eternal self-revelation of God in the world. The difficulty connected with the plan of God, supposed to burden this view, does not exist, if we consider the matter *sub specie aeternitatis*. There is but one plan of God, and this plan includes sin and the incarnation from the very beginning. In the last analysis, of course, the incarnation, as well as the whole work of redemption, was contingent, not on sin, but on the good pleasure of God. The fact that Christ also has cosmical significance need not be denied, but this too is linked up with His redemptive significance in [Eph. 1:10,20-23](#); [Col. 1:14-20](#).

約 John 1:14

道成了肉身，住在我們中間，充充滿滿的有恩典有真理。我們也見過他的榮光，正是父獨生子的榮光。

The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.

羅 Rom. 8:3

律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，

For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man,

提前 I Tim. 3:16

大哉，敬虔的奧祕！無人不以為然：就是神在肉身顯現，被聖靈稱義（或作：在靈性稱義），被天使看見，被傳於外邦，被世人信服，被接在榮耀裡。

Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

約壹 I John 4:2

凡靈認耶穌基督是成了肉身來，就是出於神的；從此你們可以認出神的靈來。

This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God,

約貳 II John 1:7

因為世上有許多迷惑人的出來，他們不認耶穌基督是成了肉身來的；這就是那迷惑人、敵基督的。

Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.

腓 Phil. 2:7

反倒虛己，取了奴僕的形像，成為人的樣式；

but made himself nothing, taking the very nature of a servant, being made in human likeness.

c. 道成肉身帶來的改變。 *The change effected in the incarnation.*

When we are told that the Word became flesh, this does not mean that the Logos ceased to be what He was before. As to His essential being the Logos was exactly the same before and after the incarnation. The verb *egeneto* in [John 1:14](#) (the Word *became* flesh) certainly does not mean that the Logos changed into flesh, and thus altered His essential nature, but simply that He took on that particular character, that He acquired an additional form, without in any way changing His original nature. He remained the infinite and unchangeable Son of God. Again, the statement that the Word became *flesh* does not mean that He took on a human *person*, nor, on the other hand, merely that He took on a *human body*. The word *sarx* (flesh) here denotes human nature, consisting of body and soul. The word is used in a somewhat similar sense in [Rom. 8:3](#); [I Tim. 3:16](#); [I John 4:2](#); [II John 7](#) (comp. [Phil. 2:7](#)).

d. 道成肉身：基督成爲人類的一個成員。 *The incarnation constituted Christ one of the human race.*

In opposition to the teachings of the Anabaptists, our Confession affirms that Christ assumed His human nature from the substance of His mother. The prevailing opinion among the Anabaptists was that the Lord brought His human nature from heaven, and that Mary was merely the conduit or channel through which it passed. On this view His human nature was

really a new creation, similar to ours, but not organically connected with it. The importance of opposing this view will be readily seen. If the human nature of Christ was not derived from the same stock as ours but merely resembled it, there exists no such relation between us and Him as is necessary to render His mediation available for our good.

太 Matt. 1:18-20

耶穌基督降生的事記在下面：他母親馬利亞已經許配了約瑟，還沒有迎娶，馬利亞就從聖靈懷了孕。

他丈夫約瑟是個義人，不願意明明的羞辱他，想要暗暗的把他休了。

正思念這事的時候，有主的使者向他夢中顯現，說：大衛的子孫約瑟，不要怕！只管娶過你的妻子馬利亞來，因他所懷的孕是從聖靈來的。

18 This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit.

19 Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly.

20 But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.

路 Luke 1:34-35

馬利亞對天使說：我沒有出嫁，怎麼有這事呢？

天使回答說：聖靈要臨到你身上，至高者的能力要蔭庇你，因此所要生的聖者必稱為神的兒子（或作：所要生的，必稱為聖，稱為神的兒子）。

34 "How will this be," Mary asked the angel, "since I am a virgin?"

35 The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

来 Heb. 10:5

所以基督到世上來的時候，就說：神阿，祭物和禮物是你不願意的；你曾給我預備了身體。

Therefore, when Christ came into the world, he said: "Sacrifice and offering you did not desire, but a body you prepared for me;

- e. 超自然的成孕，由童真女所生。*The incarnation effected by a supernatural conception and a virgin birth.*

Our Confession affirms that the human nature of Christ was "conceived in the womb of the blessed virgin Mary by the power of the Holy Ghost, without the means of man." This emphasizes the fact that the birth of Christ was not at all an ordinary but a supernatural birth, in virtue of which He was called "the Son of God." The most important element in connection with the birth of Jesus was the supernatural operation of the Holy Spirit, for it was only through this that the virgin birth became possible. The Bible refers to this particular feature in [Matt. 1:18-20](#); [Luke 1:34,35](#); [Heb. 10:5](#).

約 John 3:34

神所差來的就說神的話，因為神賜聖靈給他是沒有限量的。
For the one whom God has sent speaks the words of God, for God gives the Spirit without limit.

來 Heb. 9:14

何況基督藉著永遠的靈，將自己無瑕無疵獻給神，他的血豈不更能洗淨你們的心（原文是良心），除去你們的死行，使你們事奉那永生神麼？

How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!

The work of the Holy Spirit in connection with the conception of Jesus was twofold:

(1) He was the efficient cause of what was conceived in the womb of Mary, and thus excluded the activity of man as an efficient factor. This was entirely in harmony with the fact that the person who was born was not a human person, but the person of the Son of God, who as such was not included in the covenant of works and was in Himself free from the guilt of sin.

(2) He sanctified the human nature of Christ in its very inception, and thus kept it free from the pollution of sin. We cannot say exactly how the Holy Spirit accomplished this sanctifying work, because it is not yet sufficiently understood just how the pollution of sin ordinarily passes from parent to child. It should be noted, however, that the sanctifying influence of the Holy Spirit was not limited to the conception of Jesus, but was continued throughout His life, [John 3:34](#); [Heb. 9:14](#).

賽 Isa. 7:14

因此，主自己要給你們一個兆頭，必有童女懷孕生子，給他起名叫以馬內利（就是神與我們同在的意思）。

Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel.

太 Matt. 1:18

耶穌基督降生的事記在下面：他母親馬利亞已經許配了約瑟，還沒有迎娶，馬利亞就從聖靈懷了孕。

18 This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit.

太 Matt. 1:20

正思念這事的時候，有主的使者向他夢中顯現，說：大衛的子孫約瑟，不要怕！只管娶過你的妻子馬利亞

20 But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit.

路 Luke 1:34-35

馬利亞對天使說：我沒有出嫁，怎麼有這事呢？

天使回答說：聖靈要臨到你身上，至高者的能力要蔭庇你，因此所要生的聖者必稱為神的兒子（或作：所要生的，必稱為聖，稱為神的兒子）。

34 "How will this be," Mary asked the angel, "since I am a virgin?"

35 The angel answered, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God.

加 Gal. 4:4

及至時候滿足，神就差遣他的兒子，為女子所生，且生在律法以下，

But when the time had fully come, God sent his Son, born of a woman, born under law,

It was only through this supernatural conception of Christ that He could be born of a virgin. The doctrine of the virgin birth is based on the following passages of Scripture: [Isa. 7:14](#);

[Matt. 1:18,20](#); [Luke 1:34,35](#), and is also favored by [Gal. 4:4](#). This doctrine was confessed in the Church from the earliest times. We meet with it already in the original forms of the Apostolic Confession, and further in all the great Confessions of the Roman Catholic and Protestant Churches. Its present denial is not due to the lack of Scriptural evidence for it, nor to any want of ecclesiastical sanction, but to the current general aversion to the supernatural. The passages of Scripture on which the doctrine is based are simply ruled out of court on critical grounds which are far from convincing; and that in spite of the fact that the integrity of the narratives is proved to be beyond dispute; and it is gratuitously assumed that the silence of the other New Testament writers respecting the virgin birth proves that they were not acquainted with the supposed fact of the miraculous birth. All kinds of ingenious attempts are made to explain how the story of the virgin birth arose and gained currency. Some seek it in Hebrew, and others in Gentile, traditions. We cannot enter upon a discussion of the problem here, and therefore merely refer to such works as Machen, *The Virgin Birth of Christ*; Orr, *The Virgin Birth of Christ*; Sweet, *The Birth and Infancy of Jesus Christ*; Cooke, *Did Paul Know the Virgin Birth?* Knowling, *The Virgin Birth*. The question is sometimes asked, whether the virgin birth is a matter of doctrinal importance. Brunner declares that he is not interested in the subject at all. He rejects the doctrine of the miraculous birth of Christ and holds that it was purely natural, but is not sufficiently interested to defend his view at length. Moreover, he says: "The doctrine of the virgin birth would have been given up long ago were it not for the fact that it seemed as though dogmatic interests were concerned in its retention." Barth recognizes the miracle of the virgin birth, and sees in it a token of the fact that God has creatively established a new beginning by condescending to become man. He also finds in it doctrinal significance. According to him the "sin-inheritance" is passed on by the male parent, so that Christ could assume "creatureliness" by being born of Mary, and at the same time escape the "sin-inheritance" by the elimination of the human father. In answer to the question, whether the virgin birth has doctrinal significance, it may be said that it would be inconceivable that God should cause Christ to be born in such an extraordinary manner, if it did not serve some purpose. Its doctrinal purpose may be stated as follows:

約 John 1:13

這等人不是從血氣生的，不是從情慾生的，也不是從人意生的，乃是從神生的。

children born not of natural descent, nor of human decision or a husband's will, but born of God.

(1) Christ had to be constituted the Messiah and the Messianic Son of God. Consequently, it was necessary that He should be born of a woman, but also that He should not be the fruit of the will of man, but should be born of God. What is born of flesh is flesh. In all probability this wonderful birth of Jesus was in the background of the mind of John when he wrote as he did in [John 1:13](#).

(2) If Christ had been generated by man, He would have been a human person, included in the covenant of works, and as such would have shared the common guilt of mankind. But now that His subject, His ego, His person, is not out of Adam, He is not in the covenant of works and is free from the guilt of sin. And being free from the guilt of sin, His human nature could also be kept free, both before and after His birth, from the pollution of sin.

羅 Rom. 8:3

律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案，

For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man,

林後 II Cor. 8:9

你們知道我們主耶穌基督的恩典：他本來富足，卻為你們成了貧窮，叫你們因他的貧窮，可以成為富足。

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.

腓 Phil. 2:6-7

他本有神的形像，不以自己與神同等為強奪的；
反倒虛己，取了奴僕的形像，成為人的樣式；

6 Who, being in very nature God, did not consider equality with God something to be grasped,
7 but made himself nothing, taking the very nature of a servant, being made in human likeness.

- f. 道成肉身本身，是基督降卑的一部分。 *The incarnation itself part of the humiliation of Christ.*

Was the incarnation itself a part of the humiliation of Christ or not? The Lutherans, with their distinction between the *incarnatio* and the *exinanitio*, deny that it was, and base their

denial on the fact that His humiliation was limited to His earthly existence, while His humanity continues in heaven. He still has His human nature, and yet is no more in a state of humiliation. There was some difference of opinion on this point even among Reformed theologians. It would seem that this question should be answered with discrimination. It may be said that the incarnation, altogether in the abstract, the mere fact that God in Christ assumed a human nature, though an act of condescension, was not in itself a humiliation, though Kuyper thought it was. But it certainly was a humiliation that the Logos assumed "flesh," that is, human nature as it is since the fall, weakened and subject to suffering and death, though free from the taint of sin. This would seem to be implied in such passages as [Rom. 8:3](#); [II Cor. 8:9](#); [Phil. 2:6,7](#).

2. 救主的受苦。The Sufferings of the Saviour.

Several points should be stressed in connection with the sufferings of Christ.

a. 基督在世上一生受苦。 *He suffered during His entire life.*

In view of the fact that Jesus began to speak of His coming sufferings towards the end of His life, we are often inclined to think that the final agonies constituted the whole of His sufferings.

Yet His whole life was a life of suffering. It was the servant life of the Lord of Hosts, the life of the Sinless One in daily association with sinners, the life of the Holy One in a sin cursed world. The way of obedience was for Him at the same time a way of suffering. He suffered from the repeated assaults of Satan, from the hatred and unbelief of His own people, and from the persecution of His enemies. Since He trod the winepress alone, His loneliness must have been oppressive, and His sense of responsibility, crushing. His suffering was consecrated suffering, increasing in severity as He approached the end. The suffering that began in the incarnation finally reached its climax in the *passio magna* at the end of His life. Then all the wrath of God against sin bore down upon Him.

b. 基督靈魂與身體受苦。 *He suffered in body and soul.*

There has been a time when the attention was fixed too exclusively on the bodily sufferings of the Saviour. It was not the blind physical pain as such that constituted the essence of His suffering, but that pain accompanied with anguish of soul and with a mediatorial consciousness of the sin of humanity with which He was burdened. Later on it became customary to minimize the importance of the bodily sufferings, since it was felt that

sin, being of a spiritual nature, could only be atoned for by purely spiritual sufferings. These one-sided views must be avoided. Both body and soul were affected by sin, and in both the punishment had to be borne. Moreover, the Bible clearly teaches that Christ suffered in both. He agonized in the garden, where His soul was "exceeding sorrowful, even unto death," and He was buffeted and scourged and crucified.

c. 基督受苦的不同原因。 *His sufferings resulted from various causes.*

In the last analysis all the sufferings of Christ resulted from the fact that He took the place of sinners vicariously. But we may distinguish several proximate causes, such as:

(1) The fact that He who was the Lord of the universe had to occupy a menial position, even the position of a bondservant or slave, and that He who had an inherent right to command was in duty bound to obey.

(2) The fact that He who was pure and holy had to live in a sinful, polluted atmosphere, in daily association with sinners, and was constantly reminded of the greatness of the guilt with which He was burdened by the sins of His contemporaries.

(3) His perfect awareness and clear anticipation, from the very beginning of His life, of the extreme sufferings that would, as it were, overwhelm Him in the end. He knew exactly what was coming, and the outlook was far from cheerful.

(4) Finally, also the privations of life, the temptations of the devil, the hatred and rejection of the people, and the maltreatment and persecutions to which He was subjected.

賽 Isa. 53:6

我們都如羊走迷；各人偏行己路；耶和華使我們眾人的罪孽都歸在他身上。

We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

賽 Isa. 53:10

耶和華卻定意（或譯：喜悅）將他壓傷，使他受痛苦。耶和華以他為贖罪祭（或譯：他獻本身為贖罪祭）。他必看見後裔，並且延長年日。耶和華所喜悅的事必在他手中亨通。

Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

d. 基督的受苦是獨特的。 *His sufferings were unique.*

We sometimes speak of the "ordinary" sufferings of Christ, when we think of those sufferings that resulted from the ordinary causes of misery in the world. But we should remember that these causes were far more numerous for the Saviour than they are for us. Moreover, even these common sufferings had an extraordinary character in His case, and were therefore unique. His capacity for suffering was commensurate with the ideal character of His humanity, with His ethical perfection, and with His sense of righteousness and holiness and veracity. No one could feel the poignancy of pain and grief and moral evil as Jesus could. But besides these more common sufferings, there were also the sufferings caused by the fact that God caused our iniquities to come upon Him like a flood. The sufferings of the Saviour were not purely natural, but also the result of a positive deed of God, [Isa. 53:6,10](#). To the more special sufferings of the Saviour may also be reckoned the temptations in the desert, and the agonies of Gethsemane and Golgotha.

太 Matt. 4:11

於是，魔鬼離了耶穌，有天使來伺候他。

Then the devil left him, and angels came and attended him.

路 Luke 22:28

我在磨煉之中，常和我同在的就是你們。

You are those who have stood by me in my trials.

約 John 12:27

我現在心裡憂愁，我說甚麼才好呢？父阿，救我脫離這時候；但我原是為這時候來的。

"Now my heart is troubled, and what shall I say? 'Father, save me from this hour'? No, it was for this very reason I came to this hour.

來 Heb. 4:15

因我們的大祭司並非不能體恤我們的軟弱。他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.

來 Heb. 5:7-8

基督在肉體的時候，既大聲哀哭，流淚禱告，懇求那能救他免死的主，就因他的虔誠蒙了應允。

他雖然為兒子，還是因所受的苦難學了順從。

7 During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission. 8 Although he was a son, he learned obedience from what he suffered

來 Heb. 4:15

因我們的大祭司並非不能體恤我們的軟弱。他也曾凡事受過試探，與我們一樣，只是他沒有犯罪。

For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.

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他雖然為兒子，還是因所受的苦難學了順從。

他既得以完全，就為凡順從他的人成了永遠得救的根源、

7 During the days of Jesus' life on earth, he offered up prayers and petitions with loud cries and tears to the one who could save him from death, and he was heard because of his reverent submission.

8 Although he was a son, he learned obedience from what he suffered

9 and, once made perfect, he became the source of eternal salvation for all who obey him

e. 基督面對試探的苦難。 *His sufferings in temptations.*

The temptations of Christ formed an integral part of His sufferings. They are temptations that are encountered in the pathway of suffering, [Matt. 4:1-11](#) (and parallels); [Luke 22:28](#); [John 12:27](#); [Heb. 4:15](#); [5:7,8](#). His public ministry began with a period of temptation, and even after that time temptations were repeated at intervals right on into dark Gethsemane. It was only by entering into the very trials of men, into their temptations, that Jesus could become a truly sympathetic High Priest and attain to the heights of a proved and triumphant perfection, [Heb. 4:15](#); [5:7-9](#). We may not detract from the reality of the temptations of Jesus as the last

Adam, however difficult it may be to conceive of one who could not sin as being tempted. Various suggestions have been made to relieve the difficulty, as for instance, that in the human nature of Christ, as in that of the first Adam, there was the *nuda possibilitas peccandi*, the bare abstract possibility of sinning (Kuyper); that Jesus' holiness was an ethical holiness, which had to come to high development through, and maintain itself in, temptation (Bavinck); and that the things with which Christ was tempted were in themselves perfectly lawful, and appealed to perfectly natural instincts and appetites (Vos). But in spite of all this the problem remains, how was it possible that one who in *concreto*, that is, as He was actually constituted, could not sin nor even have an inclination to sin, nevertheless be subject to real temptation?

3. 基督的捨命。The Death of the Saviour.

The sufferings of the Saviour finally culminated in His death. In connection with this the following points should be emphasized:

a. 基督的死的範圍。 *The extent of His death*. It is but natural that, when we speak of the death of Christ in this connection, we have in mind first of all physical death, that is, the separation of body and soul. At the same time we should remember that this does not exhaust the idea of death as it is represented in Scripture. The Bible takes a synthetic view of death, and regards physical death merely as one of its manifestations. Death is separation from God, but this separation can be viewed in two different ways. Man separates himself from God by sin, and death is the natural result, so that it can even be said that sin is death. But it was not in that way that Jesus became subject to death, since He had no personal sin. In this connection it should be borne in mind that death is not merely the natural consequence of sin, but above all the judicially imposed and inflicted punishment of sin. It is God's withdrawing Himself with the blessings of life and happiness from man and visiting man in wrath. It is from this judicial point of view that the death of Christ must be considered. God imposed the punishment of death upon the Mediator judicially, since the latter undertook voluntarily to pay the penalty for the sin of the human race. Since Christ assumed human nature with all its weaknesses, as it exists after the fall, and thus became like us in all things, sin only excepted, it follows that death worked in Him from the very beginning and manifested itself in many of the sufferings to which He was subject. He was a man of sorrows and acquainted with grief. The Heidelberg Catechism correctly says that "all the time He lived on earth, but especially at the end of His life, He bore, in body and soul, the wrath of God against the sin of the whole human race." These sufferings were followed by His death on the cross. But this was not all; He was

subject not only to physical, but also to eternal death, though He bore this intensively and not extensively, when He agonized in the garden and when He cried out on the cross, "My God, my God, why hast thou forsaken me?" In a short period of time He bore the infinite wrath against sin to the very end and came out victoriously. This was possible for Him only because of His exalted nature. At this point we should guard against misunderstanding, however. Eternal death in the case of Christ did not consist in an abrogation of the union of the Logos with the human nature, nor in the divine nature's being forsaken of God, nor in the withdrawal of the Father's divine love or good pleasure from the person of the Mediator. The Logos remained united with the human nature even when the body was in the grave; the divine nature could not possibly be forsaken of God; and the person of the Mediator was and ever continued to be the object of divine favor. It revealed itself in the human consciousness of the Mediator as a feeling of God-forsakenness. This implies that the human nature for a moment missed the conscious comfort which it might derive from its union with the divine Logos, and the sense of divine love, and was painfully conscious of the fulness of the divine wrath which was bearing down upon it. Yet there was no despair, for even in the darkest hour, while He exclaims that He is forsaken, He directs His prayer to God.

申 Deut. 21:23

他的屍首不可留在木頭上過夜，必要當日將他葬埋，免得玷污了耶和華－你神所賜你為業之地。因為被挂的人是在神面前受咒詛的。

you must not leave his body on the tree overnight. Be sure to bury him that same day, because anyone who is hung on a tree is under God's curse. You must not desecrate the land the LORD your God is giving you as an inheritance.

加 Gal. 3:13

基督既為我們受（原文是成）了咒詛，就贖出我們脫離律法的咒詛；因為經上記著：凡掛在木頭上都是被咒詛的。

Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

b. 基督的死在法律上的意義。 *The judicial character of His death.*

It was quite essential that Christ should die neither a natural nor an accidental death; and that He should not die by the hand of an assassin, but under a judicial sentence. He had to be counted with the transgressors, had to be condemned as a criminal. Moreover, it was providentially arranged by God that He should be tried and sentenced by a Roman judge. The

Romans had a genius for law and justice, and represented the highest judicial power in the world. It might be expected that a trial before a Roman judge would serve to bring out clearly the innocence of Jesus, which it did, so that it became perfectly clear that He was not condemned for any crime which He had committed. It was a testimony to the fact that, as the Lord says, "He was cut off out of the land of the living for the transgression of my people, to whom the stroke was due." And when the Roman judge nevertheless condemned the innocent, he, it is true, also condemned himself and human justice as he applied it, but at the same time imposed sentence on Jesus as the representative of the highest judicial power in the world, functioning by the grace of God and dispensing justice in God's name. The sentence of Pilate was also the sentence of God, though on entirely different grounds. It was significant too that Christ was not beheaded or stoned to death. Crucifixion was not a Jewish but a Roman form of punishment. It was accounted so infamous and ignominious that it might not be applied to Roman citizens, but only to the scum of mankind, to the meanest criminals and slaves. By dying that death, Jesus met the extreme demands of the law. At the same time He died an accursed death, and thus gave evidence of the fact that He became a curse for us, [Deut. 21:23](#); [Gal. 3:13](#).

6. 基督被埋葬。The Burial of the Saviour.

It might seem that the death of Christ was the last stage of His humiliation, especially in view of one of the last words spoken on the cross, "It is finished." But that word in all probability refers to His active suffering, that is, the suffering in which He Himself took an active part. This was indeed finished when He died. It is clear that His burial also formed a part of His humiliation. Notice especially the following:

創 Gen. 3:19

你必汗流滿面才得糊口，直到你歸了土，因為你是從土而出的。你本是塵土，仍要歸於塵土。

By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

(a) Man's returning to the dust from which he is taken, is represented in Scripture as part of the punishment of sin, [Gen. 3:19](#).

詩 Ps. 16:10

因為你必不將我的靈魂撇在陰間，也不叫你的聖者見朽壞。

because you will not abandon me to the grave, nor will you let your Holy One see decay.

徒 Acts 2:27

因你必不將我的靈魂撇在陰間，也不叫你的聖者見朽壞。

because you will not abandon me to the grave, nor will you let your Holy One see decay.

徒 Acts 2:32

這耶穌，神已經叫他復活了，我們都為這事作見證。

God has raised this Jesus to life, and we are all witnesses of the fact.

徒 Acts 13:34-35

論到神叫他從死裡復活，不再歸於朽壞，就這樣說：我必將所應許大衛那聖潔、可靠的恩典賜給你們。

又有一篇上說：你必不叫你的聖者見朽壞。

34 The fact that God raised him from the dead, never to decay, is stated in these words: " 'I will give you the holy and sure blessings promised to David.' "

35 So it is stated elsewhere: " 'You will not let your Holy One see decay.' "

(b) Several statements of Scripture imply that the Saviour's abode in the grave was a humiliation. [Ps. 16:10](#); [Acts 2:27,31](#); [13:34,35](#). It was a descent into hades, in itself dismal and dreary, a place of corruption, though in it He was kept from corruption.

(c) Burial is a going down, and therefore a humiliation. The burial of dead bodies was ordered by God to symbolize the humiliation of the sinner.

羅 Rom. 6:1-6

這樣，怎麼說呢？我們可以仍在罪中、叫恩典顯多麼？

斷乎不可！我們在罪上死了的人豈可仍在罪中活著呢？

豈不知我們這受洗歸入基督耶穌的人是受洗歸入他的死麼？

所以，我們藉著洗禮歸入死，和他一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉著父的榮耀從死裡復活一樣。我們若在他死的形狀上與他聯合，也要在他復活的形狀上與他聯合；

因為知道我們的舊人和他同釘十字架，使罪身滅絕，叫我們不再作罪的奴僕；

1 What shall we say, then? Shall we go on sinning so that grace may increase?

2 By no means! We died to sin; how can we live in it any longer?

3 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death?

4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.

5 If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.

6 For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin—

(d) There is a certain agreement between the stages in the objective work of redemption and the order in the subjective application of the work of Christ. The Bible speaks of the sinner's being buried with Christ. Now this belongs to the putting off of the old man, and not to the putting on of the new, cf. [Rom. 6:1-6](#). Consequently also the burial of Jesus forms a part of His humiliation. His burial, moreover, did not merely serve to prove that Jesus was really dead, but also to remove the terrors of the grave for the redeemed and to sanctify the grave for them.

5. 基督降到陰間。The Saviour's Descent into Hades.

a. 《使徒信經》。 *This doctrine in the Apostolic Confession.*

After the Apostolic Confession has mentioned the sufferings, death, and burial of the Lord, it continues with the words, "He descended into hell (hades)." This statement was not in the Creed as early nor as universally as the others. It was first used in the Aquileian form of the Creed (c. 390 A.D.), "*descendit in inferna*." Among the Greeks some translated "inferna" by "hades," and others by "lower parts." Some forms of the Creed in which these words were found did not mention the burial of Christ, while the Roman and Oriental forms generally mentioned the burial but not the descent into hades. Rufinus remarks that they contained the idea of the descent in the word "buried." Later on, however, the Roman form of the Creed added the statement in question after its mention of the burial. Calvin correctly argues that for those who added them after the word "buried," they must have denoted something additional. It should be borne in mind that these words are not found in Scripture, and are not based on such direct statements of the Bible as the rest of the articles of the Creed.

弗 Eph. 4:9

（既說升上，豈不是先降在地下麼？）

(What does "he ascended" mean except that he also descended to the lower, earthly regions ?

約 John 3:13

除了從天降下、仍舊在天的人子，沒有人升過天。

No one has ever gone into heaven except the one who came from heaven--the Son of Man

詩 Ps. 139:15

我在暗中受造，在地的深處被聯絡；那時，我的形體並不向你隱藏。

My frame was not hidden from you when I was made in the secret place. When I was woven together in the depths of the earth,

b. 這說法的《聖經》根據。 *Scriptural basis for the expression.*

There are especially four passages of Scripture that come into consideration here.

(1) [Eph. 4:9](#), "Now this, He ascended, what is it but that He also descended into the lower parts of the earth?" They who seek support in this passage take the expression "lower parts of the earth" as the equivalent of "hades." But this is a doubtful interpretation. The apostle argues that the ascent of Christ presupposes a descent. Now the opposite of the ascension is the incarnation, cf. [John 3:13](#). Hence the majority of commentators take the expression as referring simply to the earth. The expression may be derived from [Ps. 139:15](#) and refer more particularly to the incarnation.

彼前 I Pet. 3:18-19

因基督也曾一次為罪受苦（有古卷作：受死），就是義的代替不義的，為要引我們到神面前。按著肉體說，他被治死；按著靈性說，他復活了。

他藉這靈曾去傳道給那些在監獄裡的靈聽，

18 For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit,

19 through whom also he went and preached to the spirits in prison

(2) [I Peter 3:18,19](#), which speaks of Christ as "being put to death in the flesh, but made alive in the spirit, in which He also went and preached unto the spirits in prison." This passage is supposed to refer to the descent into hades and to state the purpose of it. The Spirit referred

to is then understood to be the soul of Christ, and the preaching mentioned must have taken place between His death and resurrection. But the one is just as impossible as the other. The Spirit mentioned is not the soul of Christ but the quickening Spirit, and it was by that same life-giving Spirit that Christ preached. The common Protestant interpretation of this passage is that in the Spirit Christ preached through Noah to the disobedient that lived before the flood, who were spirits in prison when Peter wrote, and could therefore be designated as such. Bavinck considers this untenable and interprets the passage as referring to the ascension, which he regards as a rich, triumphant, and powerful preaching to the spirits in prison.

彼前 I Pet. 4:4-6

他們在這些事上，見你們不與他們同奔那放蕩無度的路，就以為怪，毀謗你們。

他們必在那將要審判活人死人的主面前交賬。

為此，就是死人也曾有福音傳給他們，要叫他們的肉體按著人受審判，他們的靈性卻靠神活著。

4 They think it strange that you do not plunge with them into the same flood of dissipation, and they heap abuse on you.

5 But they will have to give account to him who is ready to judge the living and the dead.

6 For this is the reason the gospel was preached even to those who are now dead, so that they might be judged according to men in regard to the body, but live according to God in regard to the spirit.

詩 Ps. 16:8-10

我將耶和華常擺在我面前，因他在我右邊，我便不致搖動。因此，我的心歡喜，我的靈（原文是榮耀）快樂；我的肉身也要安然居住。

因為你必不將我的靈魂撇在陰間，也不叫你的聖者見朽壞。

8 I have set the LORD always before me. Because he is at my right hand, I will not be shaken.

9 Therefore my heart is glad and my tongue rejoices; my body also will rest secure,

10 because you will not abandon me to the grave, nor will you let your Holy One see decay.

徒 Acts 2:25-27

大衛指著他說：我看見主常在我眼前；他在我右邊，叫我不至於搖動。

所以，我心裡歡喜，我的靈（原文是舌）快樂；並且我的肉身要安居在指望中。

因你必不將我的靈魂撇在陰間，也不叫你的聖者見朽壞。

25 David said about him: "I saw the Lord always before me. Because he is at my right hand, I will not be shaken.

26 Therefore my heart is glad and my tongue rejoices; my body also will live in hope,

27 because you will not abandon me to the grave, nor will you let your Holy One see decay.

徒 Acts 2:30-31

大衛既是先知，又曉得神曾向他起誓，要從他的後裔中立一位坐在他的寶座上，

就預先看明這事，講論基督復活說：他的靈魂不撇在陰間；他的肉身也不見朽壞。

30 But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne.

31 Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay.

(3) [1 Pet. 4:4-6](#), particularly [verse 6](#), which reads as follows: "For unto this end was the gospel preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to God in the spirit." In this connection the apostle warns the readers that they should not live the rest of their life in the flesh to the lusts of men, but to the will of God, even if they should give offense to their former companions and be slandered by them, since they shall have to give an account of their doing to God, who is ready to judge the living and the dead. The "dead" to whom the gospel was preached were evidently not yet dead when it was preached unto them, since the purpose of this preaching was in part "that they might be judged according to men in the flesh." This could only take place during their life on earth. In all probability the writer refers to the same spirits in prison of which he spoke in the preceding chapter.

(4) [Ps. 16:8-10](#) (comp. [Acts 2:25-27,30,31](#)). It is especially the 10th verse that comes into consideration here, "For thou wilt not leave my soul in Sheol; neither wilt thou suffer thy holy one to see corruption." From this passage Pearson concludes that the soul of Christ was in hell (hades) before the resurrection, for we are told that it was not left there. But we should note the following:

(a) The word *nephesh* (soul) is often used in Hebrew for the personal pronoun, and *sheol*, for the state of death.

(b) If we so understand these words here, we have a clear synonymous parallelism. The idea expressed would be that Jesus was not left to the power of death.

徒 Acts 2:30-31

大衛既是先知，又曉得神曾向他起誓，要從他的後裔中立一位坐在他的寶座上，就預先看明這事，講論基督復活說：他的靈魂不撇在陰間；他的肉身也不見朽壞。

30 But he was a prophet and knew that God had promised him on oath that he would place one of his descendants on his throne. 31 Seeing what was ahead, he spoke of the resurrection of the Christ, that he was not abandoned to the grave, nor did his body see decay.

徒 Acts 13:34-35

論到神叫他從死裡復活，不再歸於朽壞，就這樣說：我必將所應許大衛那聖潔、可靠的恩典賜給你們。又有一篇上說：你必不叫你的聖者見朽壞。

34 The fact that God raised him from the dead, never to decay, is stated in these words: "I will give you the holy and sure blessings promised to David."

35 So it is stated elsewhere: "You will not let your Holy One see decay."

(c) This is in perfect harmony with the interpretation of Peter in [Acts 2:30,31](#), and of Paul in [Acts 13:34,35](#). In both instances the psalm is quoted to prove the resurrection of Jesus.

c. 對《使徒信經》的不同解釋。 *Different interpretations of the creedal expression.*

(1) The Catholic Church takes it to mean that, after His death, Christ went into the *Limbus Patrum*, where the Old Testament saints were awaiting the revelation and application of His redemption, preached the gospel to them, and brought them out to heaven.

(2) The Lutherans regard the descent into hades as the first stage of the exaltation of Christ. Christ went into the underworld to reveal and consummate His victory over Satan and the powers of darkness, and to pronounce their sentence of condemnation. Some Lutherans place this triumphal march between the death of Christ and His resurrection; others, after the resurrection.

(3) The Church of England holds that, while Christ's body was in the grave, the soul went into hades, more particularly into paradise, the abode of the souls of the righteous, and gave them a fuller exposition of the truth.

(4) Calvin interprets the phrase metaphorically, as referring to the penal sufferings of Christ on the cross, where He really suffered the pangs of hell. Similarly, the Heidelberg Catechism. According to the usual Reformed position the words refer not only to the sufferings on the cross, but also to the agonies of Gethsemane.

(5) Scripture certainly does not teach a literal descent of Christ into hell. Moreover, there are serious objections to this view. He cannot have descended into hell according to the body, for this was in the grave. If He really did descend into hell, it can only have been as to His soul, and this would mean that only half of His human nature shared in this stage of His humiliation (or exaltation). Moreover, as long as Christ had not yet risen from the dead, the time had not come for a triumphal march such as the Lutherans assume. And, finally, at the time of His death Christ commended His spirit to His Father. This seems to indicate that He would be passive rather than active from the time of His death until He arose from the grave. On the whole it seems best to combine two thoughts:

(a) that Christ suffered the pangs of hell before His death, in Gethsemane and on the cross; and

(b) that He entered the deepest humiliation of the state of death.

QUESTIONS FOR FURTHER STUDY

1. How were state and condition related to each other in the case of Adam, when he fell?
2. In the case of the Word becoming flesh?
3. How are they related in the redemption of sinners?
4. Do one's state and condition always correspond?
5. How should the state of humiliation be defined?
6. What does Kuyper mean, when he distinguishes between the *status generis* and the *status modi*?
7. What stages does he distinguish in the state of humiliation?
8. Is there any biblical proof for the virgin birth, except in the Gospels of Matthew and Luke?
9. What are the doctrinal bearings of this doctrine?

10. Have the theories of the mythical origin of the idea of the virgin birth been found adequate?
11. What do we understand by Christ's subjection to the law?
12. In what legal relation did He stand as Mediator during His humiliation?
13. Was the human nature of Christ inherently subject to the law of death?
14. Did eternal death in the case of Christ include all the elements that are included in the eternal death of sinners?
15. How can the burial of the Saviour be conceived of as a proof that He really died?

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