

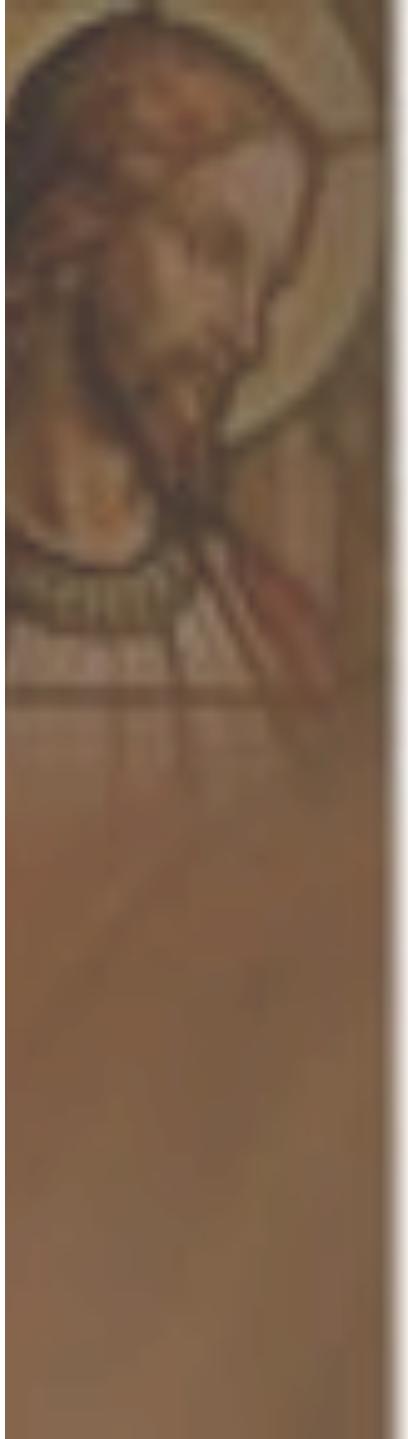
የኢትዮጵያ

# በደረሰ ከርስቶስ

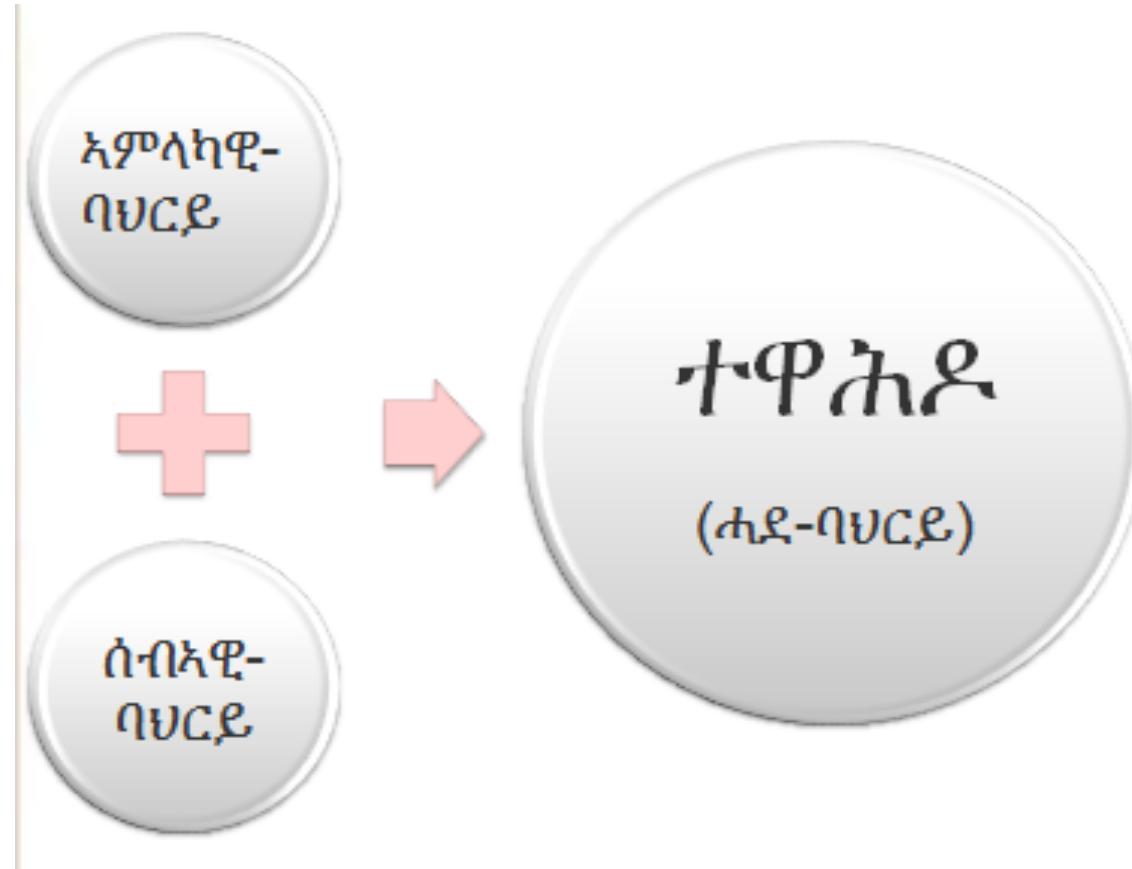


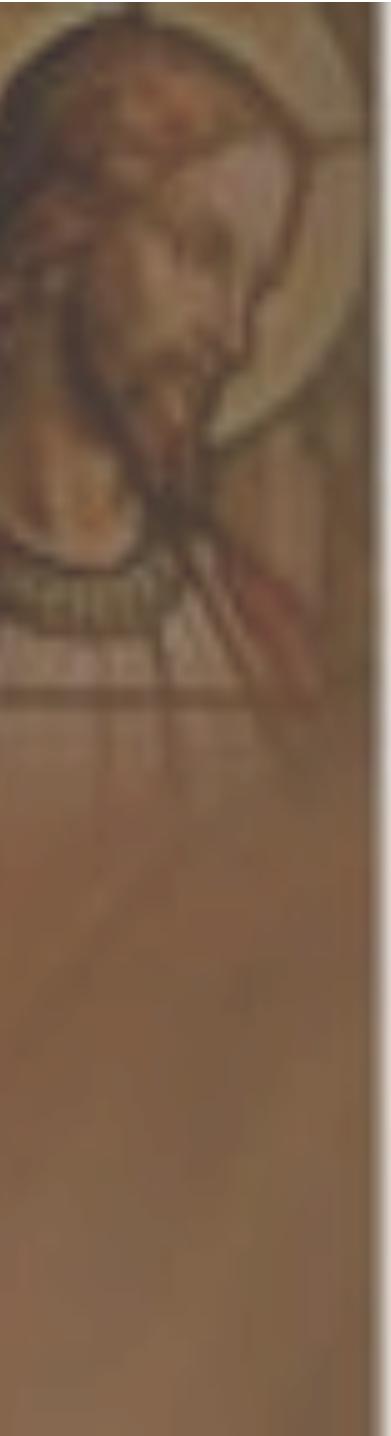
# ትክክል

- 1) አርቶዶስ እምነትና አብ አብ ማርቆ-ከርስቲያን
- 2) ዘመኑ ክፍል አብ ልቦ. ክርስቶስ
- 3) መጽሐፍ-ቅዱሳዊ መረጃዎች ማርቆ-ከርስቶስ
  - 3.1) ጉዳር ተቀባዩት መጽሐፍ ቅዱስ
  - 3.2) ተዋህዶን ልደት-ገዢታን
  - 3.3) ተዋህዶን ነገሮች
  - 3.4) ተዋህዶን ‘ወዲ-ሰብ’ አበል ቅልን
- 4) ቅዱሙት አብች ቤተክርስቲያን



## 1.1) አድራሻው እምነትና አብ አብ ባህሪ-ክርስቶስ

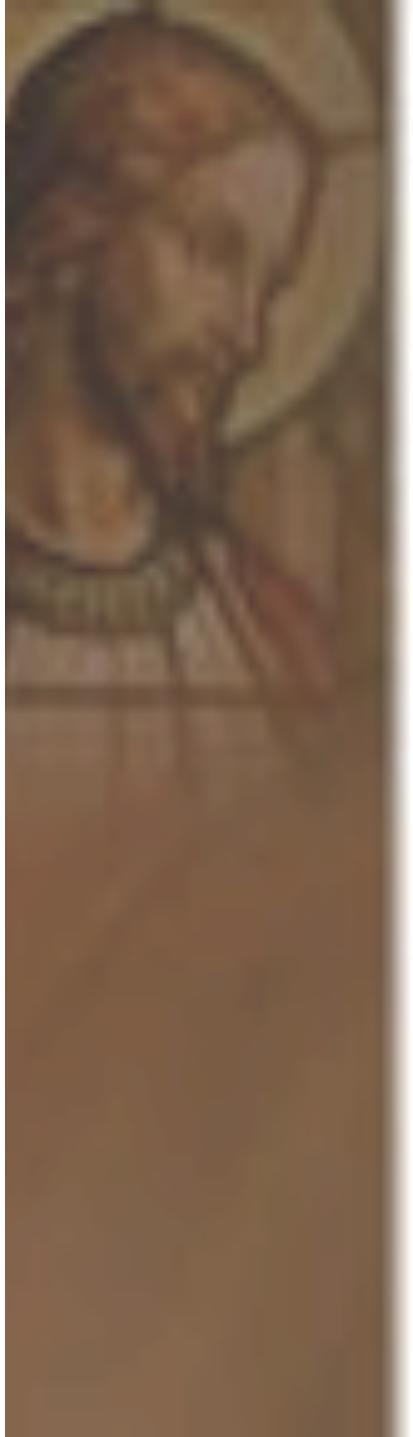




## 1.1) አርቶዶስ እምነትና አብ አብ ማህተ-ከርስቲያን

- የመተዳደሪያ (ተሳታ):- ከም ማይኑን ግበኑ፡ በኋላንን የሰጠኑ
- የመልቀጥ (ውለዎ):- ቁጥር ፍቃድ ገለጫ ማይ-ወይኑ፡ ማይ-ግብጽ-ድም
- የመፍልልዎ (ቦግዶ):-
- የመቆይያር (ማጠት):-
- አድራሻ፡----- ከም ማአዲርኑ መጽሐፍን

ተዋህድ



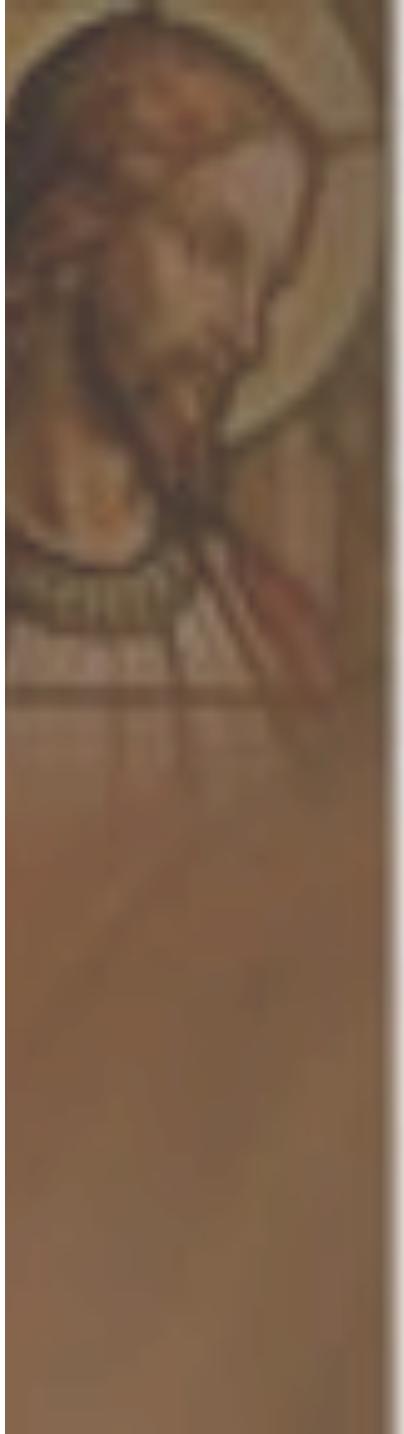
## ምስልታት ተዋህድ- ፊደ- ዘተወሃያደ ማርድ

### ➤ ምዕሂሳድ ፊደንን ፊወን : አረሰን ፊደን

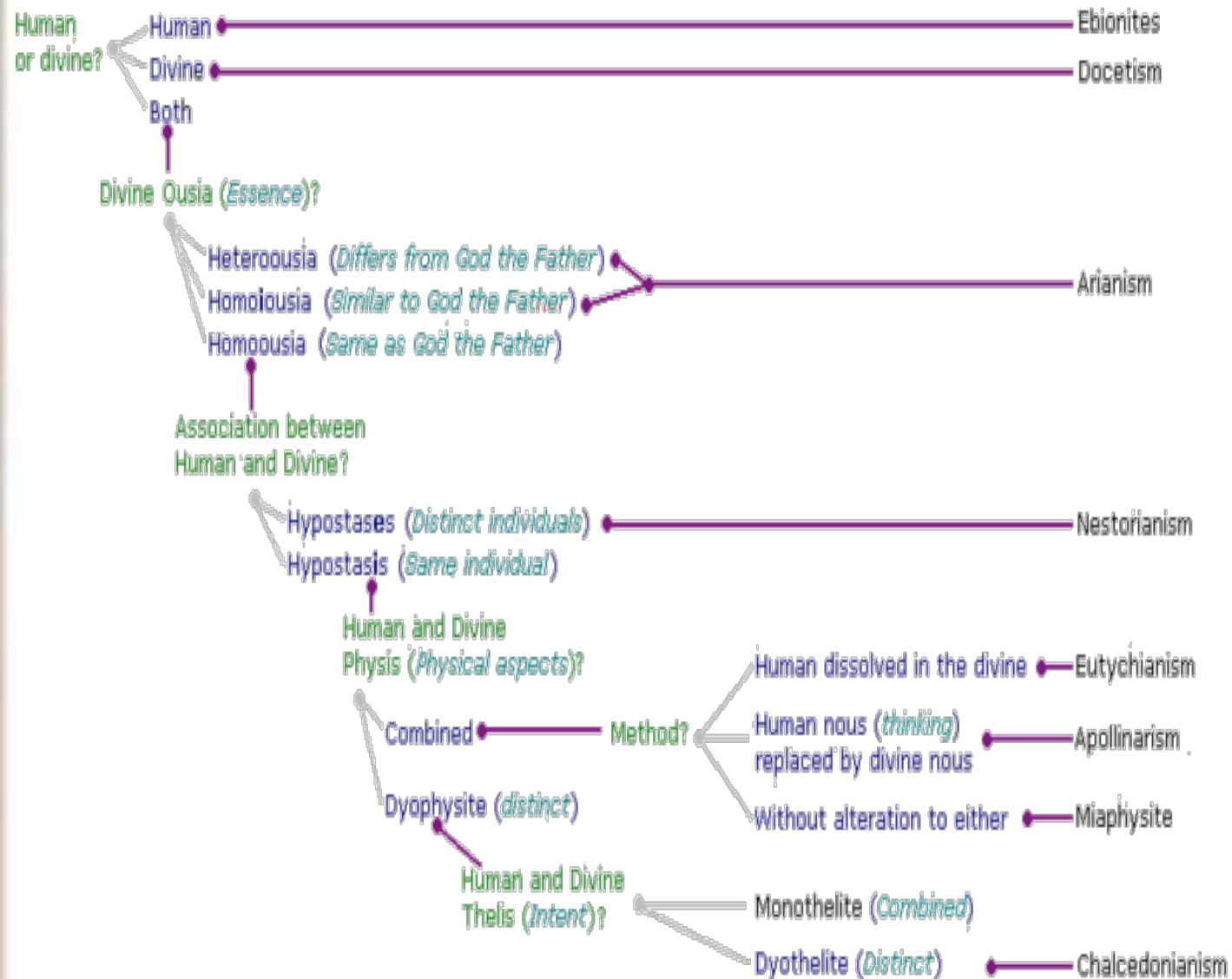
- ቁ.ቁርዳለ ዘተወሃያደ ማርድ ካይኝ
- ከልተ-ባህርድ - ፊደንን ፊወን እኩ አይገባል
- አረሰን ፊደን - እምበር
- እኩ ፊደን ምስ ፊወን ይውሂሳድ እምበር
- ፊደን ናብ ፊወ፡ ፊወ ይመጣ ናብ ፊደን አይፈልጎምን

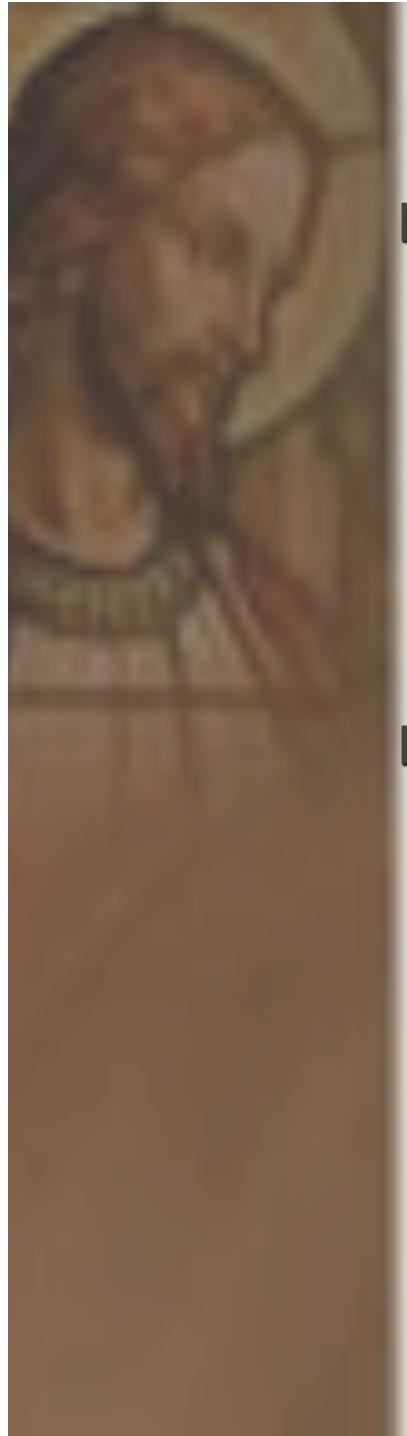
### ➤ ምዕሂሳድ ሆኖን ነፍሰን : ፊደ-ም ስብአዊ-ባህርድ

- በዘመ - ምት-አው-ዋል፡ምልዋጥ፡ምፍልለያ- ሥራን ነፍሰን ተዋሃያደን እለዋዴ
- ፊደ ፊደ-ም ስብአዊ-ባህርድ- ይኩ የቅማ እምበር ከልተ-ባህርድ - ሥራን  
ነፍሰን አይገኝን
- እንደ መግለፅ፡ በለዕ፡ስትኩ፡ደቂስ፡.....ንብል እምበር፡ ስንኩ፡ መግለፅ፡  
በለዕ... ነፍሰ ጥን ..... እልና አይገኙልልያን!



## 2) ከተፈለለ ካስደታት እብ ልቦ. ክርስቲ





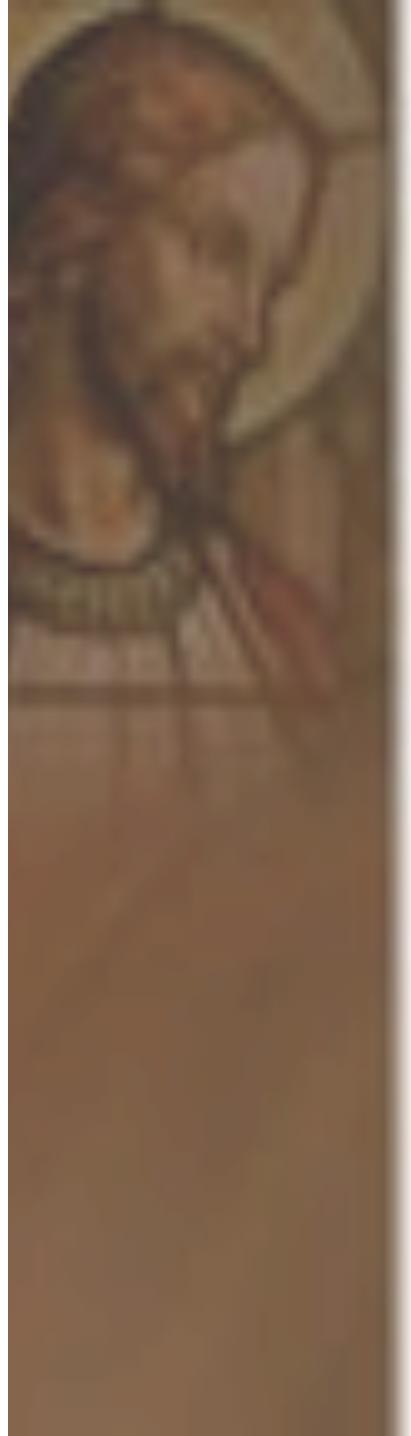
## 2.1) ከአዲታት አብ ባህርያ ክርስቶስ

### I. አበላናርያስ (Apollinarism) (D.390 A.D.)

- ፍይ ሌሎች እድል-ቆዕስ ነበር
- አብ 381 ዓ.ም. አብ 2ይ ዓለም-ለኩዋ ገበየሁ ቁጥጥንዋያ  
ዘተወገዢ መፍሩች
- ክርስቶስ ፍይ ሌብ ለጋ እምበር ነፃሰ(መንፈሰ) አይነበን
- ፍይ ክርስቶስ ፍጽሞ-ሰብ ምክንያት ዘዴቅ

### III. ንስተሪስ ሌቀ የዚስ ዘዴቅ (Nestorius) (381-351 A.D.)

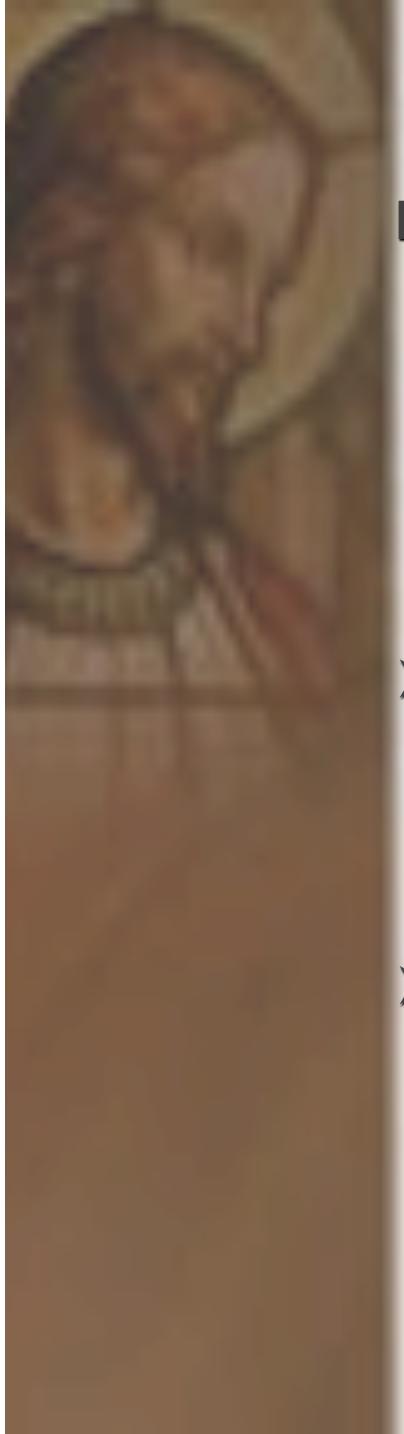
- 3ይ ዓለም-ለኩዋ ገበየሁ አብ እፈሰን በ431 ዓ.ም. ዘተወገዢ  
መፍሩች
- ነከርስቶስ ጥዣራ-እምበሪ (Theophorus) ለከዚ ክም ካደ-ካብ  
ቅዳማን
- አብ ክርስቶስ ክልተ አካል ክልተ ባህርያ አለ፡
- ቅ.ድ.ማርያም ሌብ እምበር እምበሪ አይወለደትን
- ሰለዘ. ወለዶ-ት-እያስ (Christokos) እምበር ወለዶ-ት-እምበሪ  
(Theotokos) ተባሬ ክትኩዋዕ አይግባኙን



## 2.1) ከአዲታት አብ ማርያም ክርስቲያን

### **II. አዎጻኑ (380-ር. 456)**

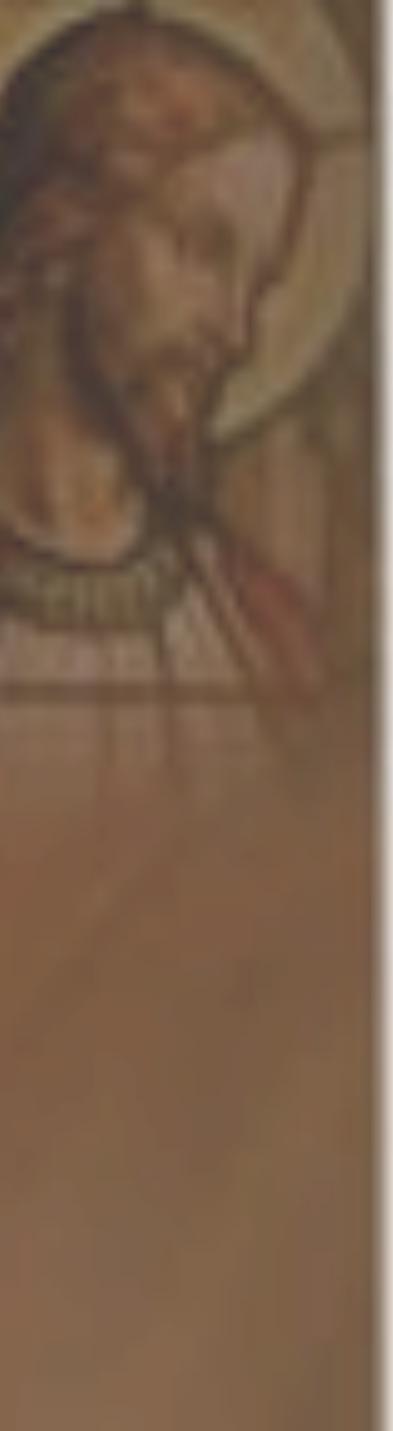
- አብ ቅድሞ ተዋንደኛ አበ-ምኑት ፍቃ ከባለ 500 መንከባሻት  
ዘነበረ ዓቢ. ባሕሪያዊ
- መንፈሳዊ አምቦር ፍቃ ነገሮ-መለከት ምህር እያነበረን
- መለከቱ ( አምለከነቱ ) ገዢኑ አርቶክዎ : አብ ክርስቲያን ነገል  
የሁርያ-አምለከኩዊ ማርያም ተረጋግጧል ነውኑ በዘመኑ ተከሰል::
- አዲ -ነገል ማርያም (Monophysite)



## 2.1) ከአዲስ አበባ ማህተም ክርስቲያን.....

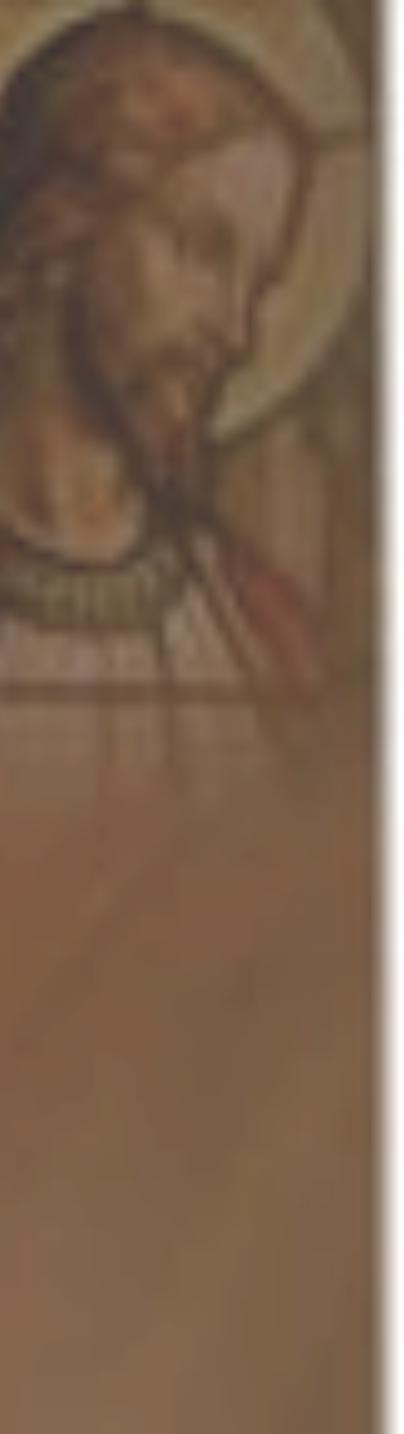
### II. ከልቀድኖች (chalcedonians)

- **(Dyophysites)- ከልተ-ማህተም ነው**
- ገዢና ከልቀድን እብ 451 ዓ.ም.
- ቅ.ዳሪስቶስ ምስ ገለ ደረሰኑት ነዚ. ተቃውሞ
- ከልቀድኖች
  - Roman catholic church
  - Eastern orthodox: greek, russian .....
  - Protestants: lutherans, calvinists.....
- ዘይ-ከልቀድኖች (non chalcedonians)
  - Oriental orthodox
  - Egypt: syria: india: armenia; ethiopia



## Chalcedonian Creed (451 A.D.)

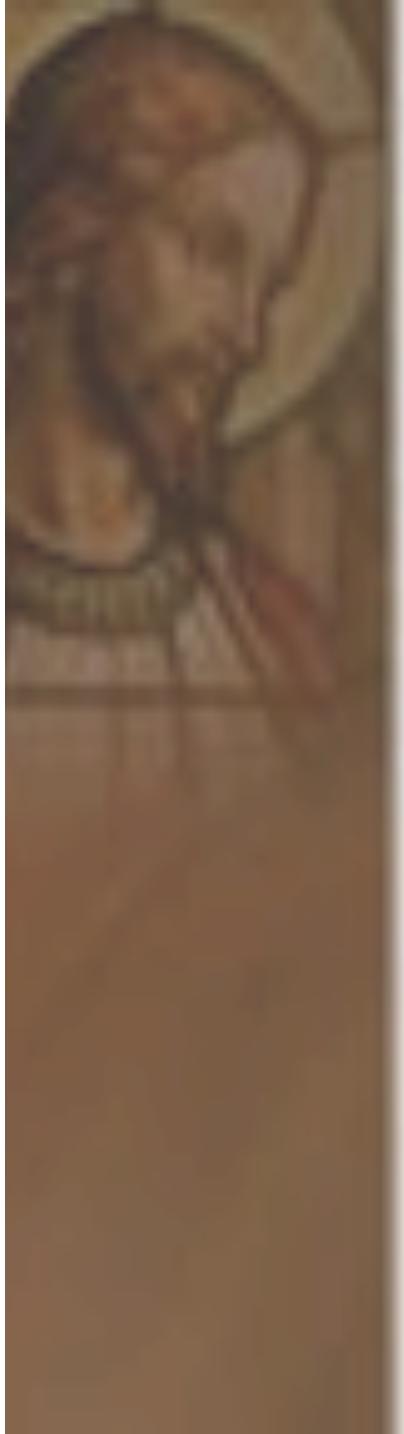
We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, **to be acknowledged in two natures**, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means 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, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed



## 3.1) መጽሐፍ-ቍዴስ መረጃዎች

❖ መጽሐፍ ቁጥሮ እና ከርሰተኛ ሲደ-ዘተወሃዣ ማህበ  
ከም ዘላው ይሞላሩ:

- **ማቴ.3:17** “እንዱ ደማ፡ “በእኔ ከሰመርና ቅጂዎች ወደዚ እኩ እኩ፡”  
ዘጋጀል ደምና ክብ ስማይ መዳ፡”
- **የሐ 1:15** “የሆነ በአዕባኑ መስከራ፡ እኩ ደአረዎ ከመዳኑ፡ ገዢ  
’ቍድመዎ ከነበረ እኩ እዋ፡ ገዢ ’ቍድመዎ ነበረ፡ እኩ በአዕባኑ ከበለኑ  
ንስ፡ እኩ፡ እሉ መደረረ፡”
- **የሐ 1:1** “በአዕባ እኩ ከበ መቍድመርታ ከነበረ ገዢና ከሰማዕናያ  
በዕይንትና ከረክናያ በእኩዎና ከረምስስናያ ቅል ሂወት ገንዘብዎ  
እለና፡”



## 3.2) ተዋህድን ልደት-ገብያትን

- ❖ እኔ ከበ ቅ.ዲ.ማርያም ከተወልደ መንግ’ፍ ቤት አምልካ ጥራይ  
ወይስ ስብ ጥራይ ቤት ስብን አምልካን ቤት ወይ ዓማ ስን አለበት  
አምልካ ቤት
- ምቁ 1:35 “እኔ መልካም ከኂ መለሰ፡ መንፈሰ ቁጥር ከውርድና  
አይለ ልዕሊውን ካድልለኝ እኩ፡ ስለዚ ገኂ እኔ ከውርድ ቁጥር፡ ወዳ  
አምልካም ከጠበሳ እኩ፡”
- ማቴ 1:23 “እንዱ፡ ደንግል ከተመንስ ወዳውን ከተወልደ እኩ፡ ስመ-  
ኂ እማኑኬል ከጠልዋ እየም፡ ተርጉሙ፡ አምልካም ምሳና እኩ፡”
- አዲ 9:6 “አዲን ተወለቅልና፡ ወዳ ተወሂሳና እኩ እኩ፡ እኔ ባሕሪ  
ኂ እብ መንከባብ እኩ፡ ስመውን ግሩም፡ መከር፡ በርቱቦ አምልካ፡ አብ  
ዘለኑለም፡ መስቀን ስለም ከሰመ እኩ፡”
- ምቁ 1:43 “እዳ ገብያት ፍጻይ ከተመዳደኝ፡ እኩ ክበደ ከመነለይ፡”

### 3.3) ተዋህዶን ነገሮች

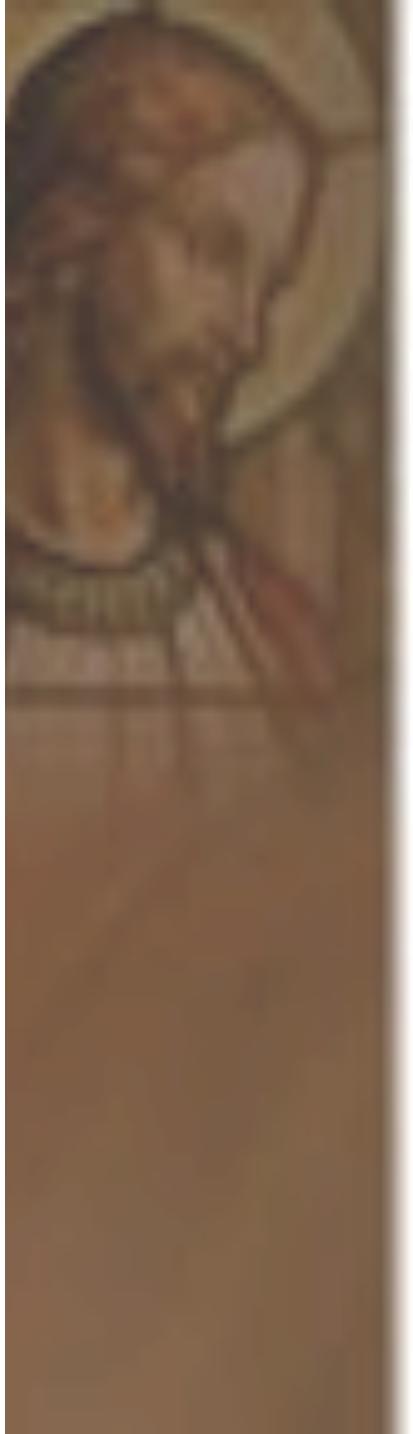
❖ ዘዴዎና በአምልካ ጥራይ የኩ ወለስ በሰብ-ጥራይ (ዕሩቅ-በኢትል) ቤት ስብን አምልካን ቤት ወይ ይጠና ስር ነለበት አምልካ ቤት

- **1ቆር 2:8** “እንተ ካፈልጥዎ፡ ንገዚቱ ክብረ አይኖብቻልዎን  
ነይሮም፡”
- **ግብ 3:14-15** “እው፡ ንብረትኩም ነቱ ቁደራን ዓድማን ክሳይኩም፡  
ነቱ ነፍስ አዋጥለ ስብኬ ክምትረዳኩም ለመንኩም፡ ነቱ ፈሻል  
ህይወጥ ቅተሉኩምም፡”
- **ዕብ 2:10** “እቱ ካል ምክንትኩ ካል ወን በእኔ አተፈጥሩ፡  
ንብረቱ ወልደ ፍብ ክብረ ምክንቱ ክሳይም ነቱ ፍይ ደሳነቶም  
መራቀ በስቃይ ፍድም ክንበር ተገበኙ፡”
- **ፈሻ 1:17-18** “እነ ነቱ ቁጥማይኑ ዓዲሱያን ነቱ ሆኖዎን እየ፡  
ጥወት ወን ነበርኩ፡ እንሆ ካና ንዘልኬለም ሆኖዎ እየ፡”

### 3.4) ተዋህዳን ‘ወደ-ሰ-በ’ አብል ቅልን

❖ ‘ወደ-ሰ-በ’ አብል ቅል’ኩብር የአምስት ጥሩ ወይም ዘሰብ የሰ-በ  
ጥሩ ስ-በን አምስትኩብር ወይም ነቱ ስ-በ አለበት አምስትኩብር

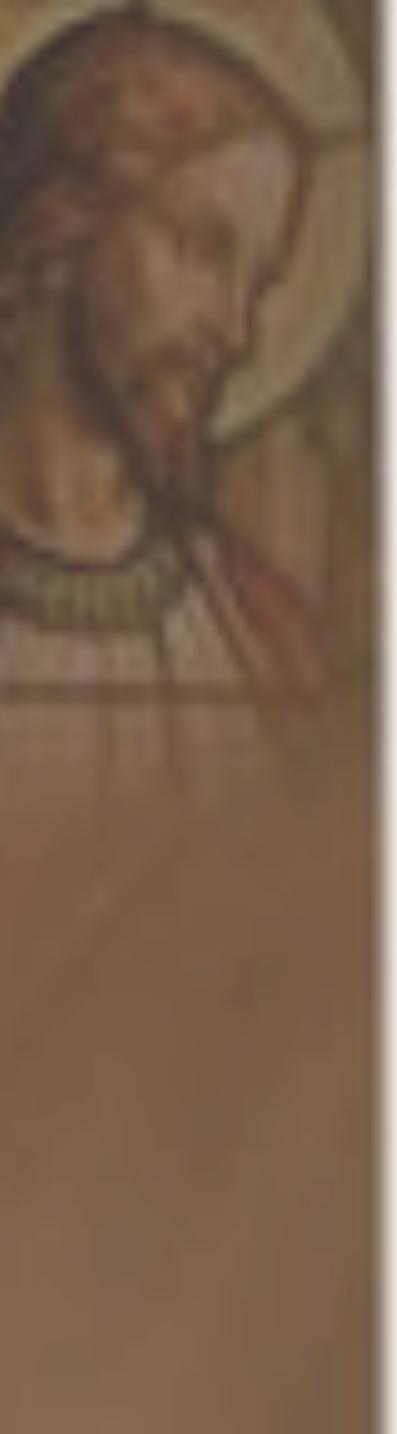
1. የአ 3:13 “በእና ነቱ ክ-ብ ሰማይ አውራድ እ-ብ ሰማይውን ካለ ወደ-ሰ-በ፡ ፍ-ብ ሰማይ አደያብ ፍ-ድ እኔ የፈበን፡”
2. ማቴ 16:27 “ወደ ስ-ብ በኩብር አብኑ ምስ መለከኩቱ ንመዳኑ እና እም፡ ስዥ ነነፍል ወከና ከከም ጽ-ብኑ ንሆበ እና፡”
3. የአ 6:62 “ወደ ስ-ብ ፍ-ብ ቅድሞ አነበረ ን-ደይ-ብ ካለ እንተ ተርኙና ደኩ፡ ከመይ እና፡”
4. ለቁ 5:24 “ንወደ ስ-ብ እ-ብ ምድራ ፍ-ብ አብላት ከ-ፈይ-ግ ሰልጣን ከም ካለም ምኞች ን-ተ-ፈ-ል-ወ-ገ-ና...”
5. ማቴ 12:8 “እም-ብ-ኩብርኩ ወደ ስ-ብ ገ-ይ-ቃ ሰንበት እና፡”

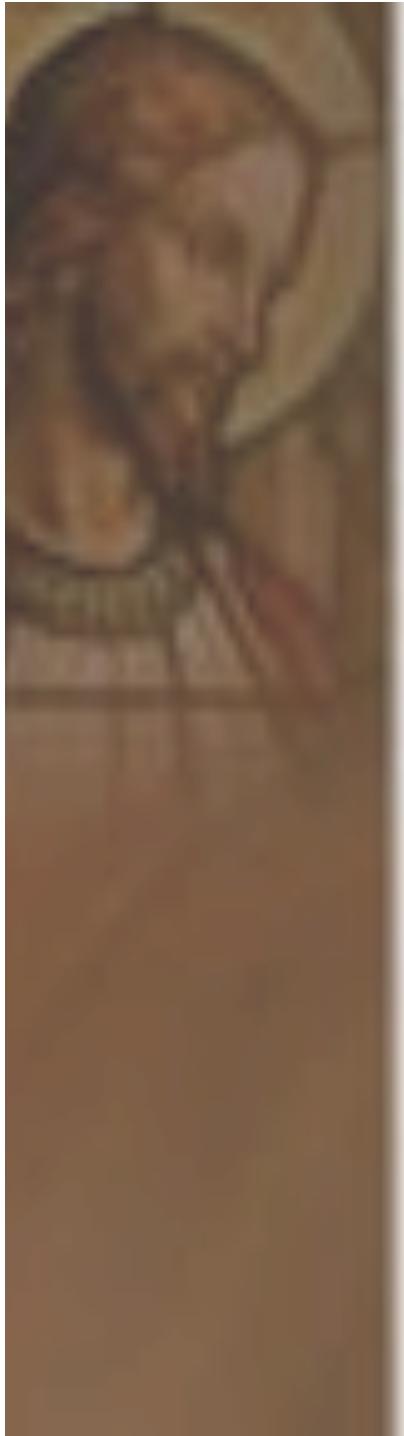


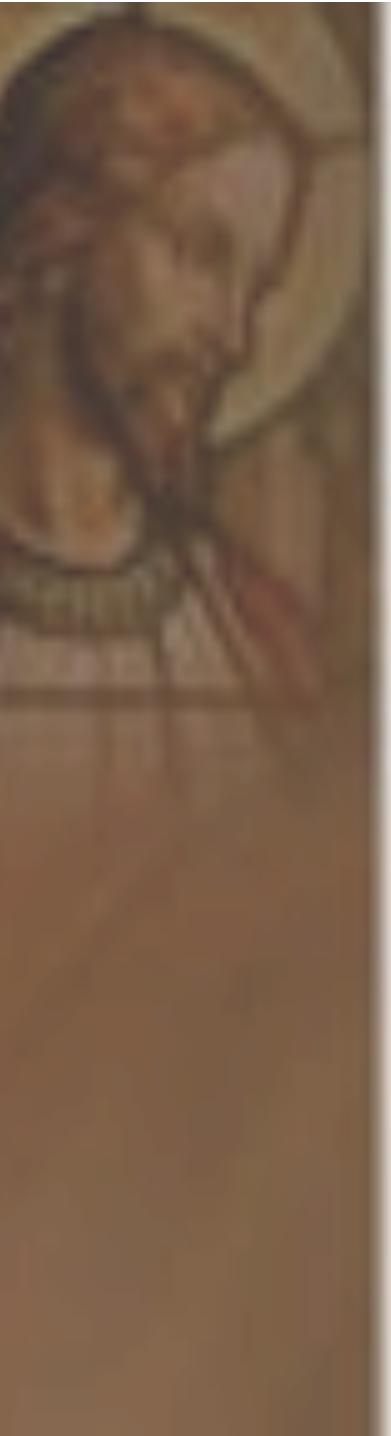
## 4) ቅድመት አነታት ቤተክርስቲያን

### ST. CYRIL OF ALEXANDRIA 12 anathemas

1. If any one confess not that Emmanuel is in truth God and that the holy Virgin is therefore Mother of God, for she bare after the flesh the Word of God made Flesh, be he anathema.
2. If any one confess not that the Word of God the Father hath been Personally united to Flesh and that He is One Christ with His own Flesh, the Same (that is) God alike and Man, be he anathema.
3. If any one sever the Persons of the One Christ after the Union, connecting them with only a connection of dignity or authority or sway, and not rather with a meeting unto Unity of Nature, be he anathema.

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4. If any one allot to two Persons or Hypostases, the words in the Gospel and Apostolic writings, said either of Christ by the saints or by Him of Himself, and ascribe some to a man conceived of by himself apart from the Word That is of God, others as God-befitting to the Word alone That is of God the Father, be he anathema.
  5. If any one dare to say, that Christ is a God-clad man, and not rather that He is God in truth as being the One Son and That by Nature, in that the Word hath been made Flesh, and hath shared like us in blood and flesh [Heb. 2:14], be he anathema.
  6. If any one say that the Word That is of God the Father is God or Lord of Christ and do not rather confess that the Same is God alike and Man, in that the Word hath been made flesh, according to the Scriptures, be he anathema.

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7. If anyone say that Jesus hath been in-wrought-in as man by God the Word and that the Glory of the Only-Begotten hath been put about Him, as being another than He, be he anathema.
  8. If any one dare to say that the man that was assumed ought to be co-worshipped with God the Word and co-glorified and co-named God as one in another (for the co-, constantly appended, compels us thus to deem) and does not rather honour Emmanuel with One worship and attribute to Him One Doxology, inasmuch as the Word has been made Flesh, be he anathema.
  9. If any one say that the One Lord Jesus Christ hath been glorified by the Spirit, using His Power as though it were Another's, and from Him receiving the power of working against unclean spirits and of accomplishing Divine signs upon men; and does not rather say that His own is the Spirit, through Whom He hath wrought the Divine signs, be he anathema.



10. The Divine Scripture says that Christ hath been made the High Priest and Apostle of our confession [Heb. 3:1] and He hath offered Himself for us for an odour of a sweet smell to God the Father. If any one therefore say that not the Very Word of God was made our High Priest and Apostle when He was made Flesh and man as we, but that man of a woman apart from himself as other than He, was [so made]: or if any one say that in His own behalf also He offered the Sacrifice and not rather for us alone (for He needed not offering Who knoweth not sin), be he anathema.
11. If any one confess not that the Flesh of the Lord is Life-giving and that it is the own Flesh of the Word Himself That is from God the Father, but say that it belongs to another than He, connected with Him by dignity or as possessed of Divine Indwelling only and not rather that it is Life-giving (as we said) because it hath been made the own Flesh of the Word Who is mighty to quicken all things, be he anathema.
12. If any one confess not that the Word of God suffered in the Flesh and hath been crucified in the Flesh and tasted death in the Flesh and hath been made First-born of the Dead, inasmuch as He is both Life and Life-giving as God, be he anathema.