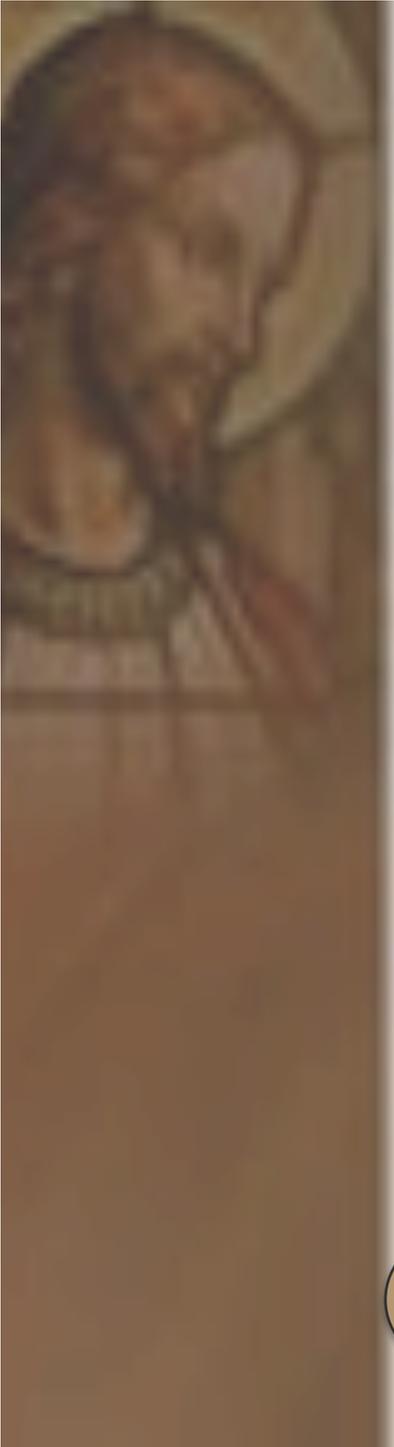


፪ 77፭-ክርስቶስ

ባህርይ ክርስቶስ





ትሕዝቶ

- 1) ኦርቶዶክሳዊ እምነትና ኣብ ኣብ ባህርይ-ክርስቶስ
- 2) ዝተፈላለዩ ክሕደታት ኣብ ልዕሊ ክርስቶስ
- 3) መጽሐፍ-ቅዱሳዊ መረዳእታ ባህርይ-ክርስቶስ
 - 3.1) ንጹር ጥቅስታት መጽሐፍ ቅዱስ
 - 3.2) ተዋህዶን ልደት-ጐይታን
 - 3.3) ተዋህዶን ነገረ-ድሕነትን
 - 3.4) ተዋህዶን 'ወዲ-ሰብ' ዝብል ቃልን
- 4) ቀዳሞት ኣቦታት ቤተክርስቲያን

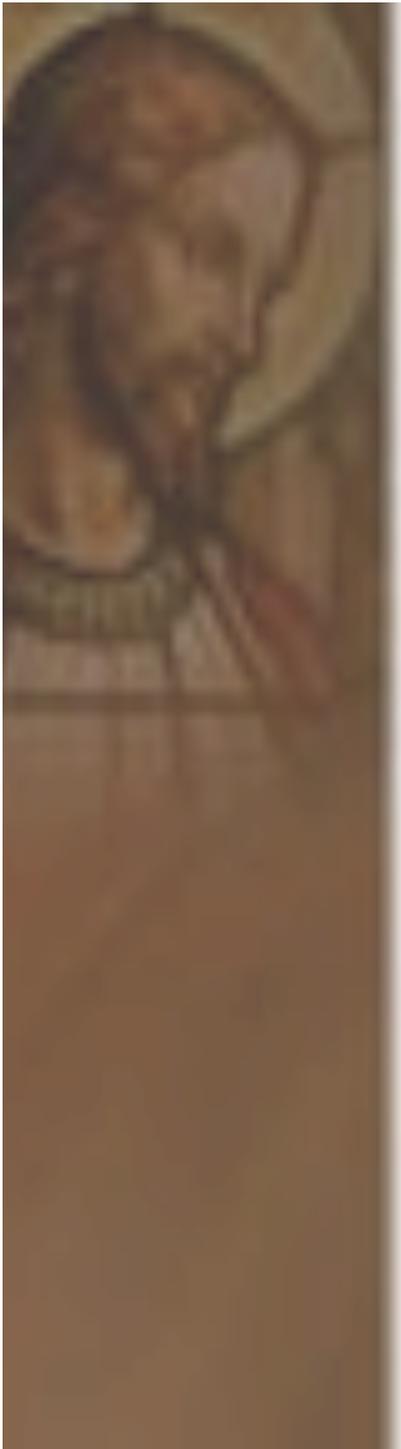
1.1) ኦርቶዶክስ እምነትና ኦብ ኦብ ባህሪ-ክርስቶስ

አምላካዊ-
ባህሪ



ሰብአዊ-
ባህሪ

ተዋሕዶ
(ሓደ-ባህሪ)



1.1) ኦርቶዶክስ እምነትና አብ አብ ባህርይ-ክርስቶስ

- ምትሕውዋስ (ቱሳሔ)፦ ከም ማይን ጸባን፣ ዑፋንን ጸጸርን
- ምልዋጥ (ውላጤ)፦ ቃና ናይ ገሊላ ማይ-ወይኒ፣ ማይ-ግብጹ-ደም
- ምፍልላይ (ቡዓይ)፦
- ምቅይያር (ሚጠት)፦
- ሕድረት፦----- ከም ማሕደርን መጽሐፍን

ተዋህዶ

ምሳሌታት ተዋህዶ- ሐደ- ዝተወሃደ ባህርይ

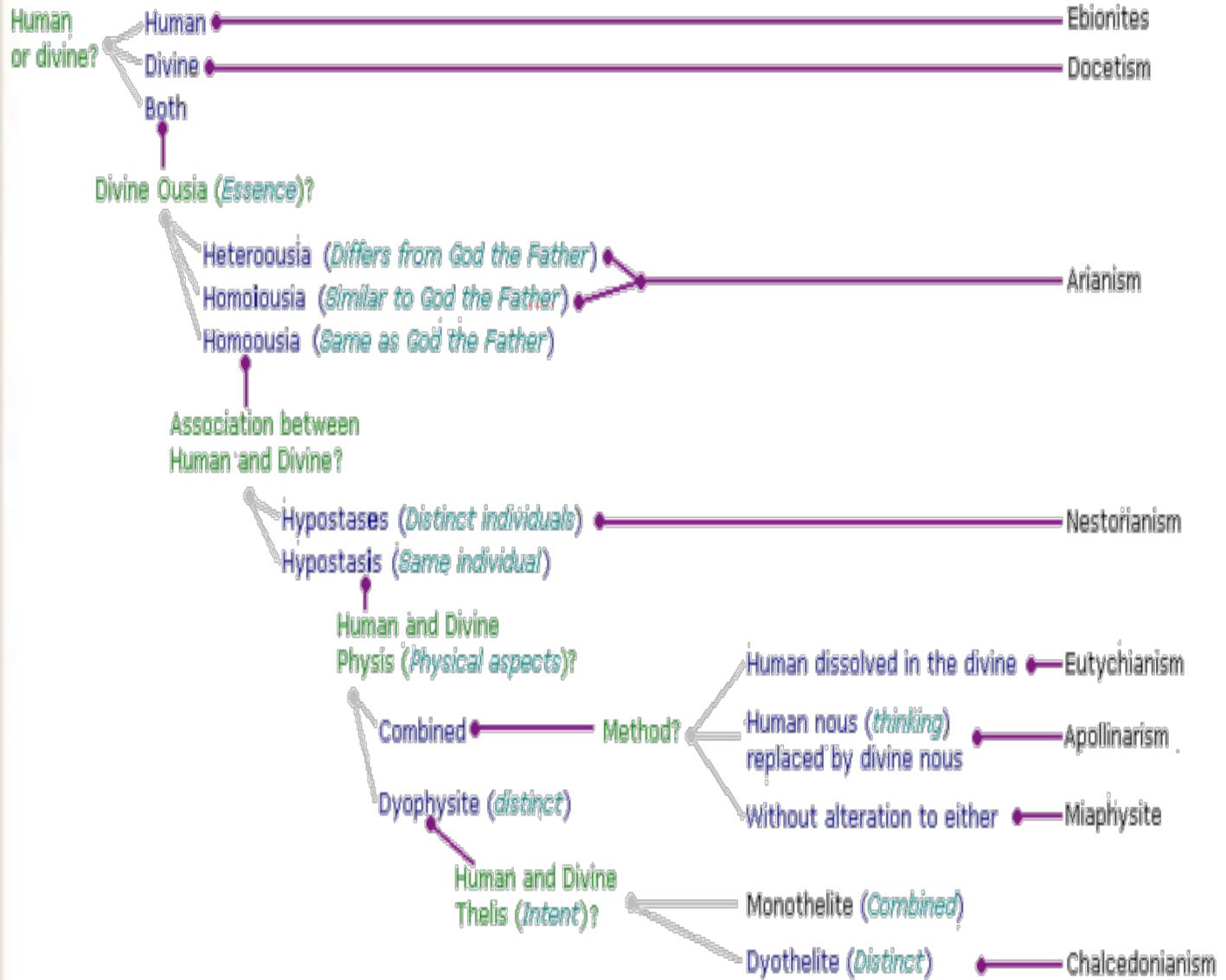
➤ ምውህሃድ ሐጺንን ሐዊን ፦ ዝረሰነ ሐጺን

- ቅ.ቄርሎስ ዝተጠቀመሉ ምሳሌ ኮይኑ
- ክልተ-ባህርይ - ሐጺንን ሐዊን ኣሎ ኣይንብል
- ዝረሰነ ሐጺን - እምበር
- እቲ ሐጺን ምስ ሐዊ ድኣ ይውህሃድ እምበር
- ሐጺን ናብ ሐዊ፣ ሐዊ ድማ ናብ ሐጺን ኣይልወጥን

➤ ምውህሃድ ሥጋን ነፍሱን ፦ ፍጹም ሰብኣዊ-ባህርይ

- ብዘይ - ምትሕውዋስ፣ምልዋጥ፣ምፍልላይ- ሥጋን ነፍሱን ተዋሃደን ኣለዋ፤
- ሐደ ፍጹም ሰብኣዊ-ባህርይ- ድኣ የቐማ እምበር ክልተ-ባህርይ - ሥጋን ነፍሱን ኣይኮነን
- እገሌ ጠሚዩ፣ በሊዑ፣ሰትዩ፣ደቂሱ.....ንብል እምበር፣ ስጋኡ ጠሚዩ፣ በሊዑ... ነፍሱ ግን ኢልና ኣይንፈላልዮን!

2) ዝተፈለለዩ ክሕደታት ኣብ ልዕሊ ክርስቶስ



2.1) ክሕደታት ኣብ ባህርያ ክርስቶስ

I. ኣቡሊናርዮስ (Apollinarism) (D.390 A.D.)

- ናይ ሎዲቅያ ኤጲስ-ቆጶስ ነበር
- ኣብ 381 ዓ.ም. ኣብ 2ይ ዓለም-ለኻዊ ጉባኤ ቊስጥንጥንያ ዝተወገዘ መናፍቕ
- ክርስቶስ ናይ ሰብ ስጋ እምበር ነፍሲ(መንፈስ) ኣይነበርን
- ናይ ክርስቶስ ፍጹም-ሰብ ምዃን ዝኸሐደ

III. ንስጥሮስ ሊቀ ጳጳስ ዘቊስጥንጥንያ (Nestorius) (381-351 A.D.)

- 3ይ ዓለም-ለኻዊ ጉባኤ ኣብ ኤፌሶን ብ431ዓ.ም. ዝተወገዘ መናፍቕ
- ንክርስቶስ ጸዋሬ-ኣምላክ (Theophoros) ልክዕ ከም ሓደ-ካብ ቅዱሳን
- ኣብ ክርስቶስ ክልተ ኣካል ክልተ ባህርያ ኣሎ።
- ቅ.ድ.ማርያም ሰብ እምበር ኣምላክ ኣይወለደትን
- ስለዚ ወላዲተ-ኢየሱስ (Christokos) እምበር ወላዲተ-ኣምላክ (Theotokos) ተባሂላ ክትጽዋዕ ኣይግባእን፤

2.1) ክሕደታት ኣብ ባህርይ ክርስቶስ

II. ኣውጣኪ (380-ፍ. 456)

- ኣብ ቊስጥንጥንያ ኣብ-ምኔት ናይ ከባቢ 500 መነኰሳት ዝነበረ ዓቢ ባሕታዊ
- መንፈሳዊ እምበር ናይ ነገረ-መለኮት ምሁር ኣይነበረን
- መለኮቱ (ኣምላክነቱ) ንስጋኡ ኣርቂቕዎ ፡ ኣብ ክርስቶስ ንጽል ባህርይ-ኣምላካዊ ባህርይ ጥራይ ነይሩ ብዝብል ተከሰ።
- ሓደ -ንጽል ባህርይ (Monophysite)

2.1) ከሕይወት አብ ባህርይ ክርስቶስ.....

II. ኬልድዮናውያን (chalcedonians)

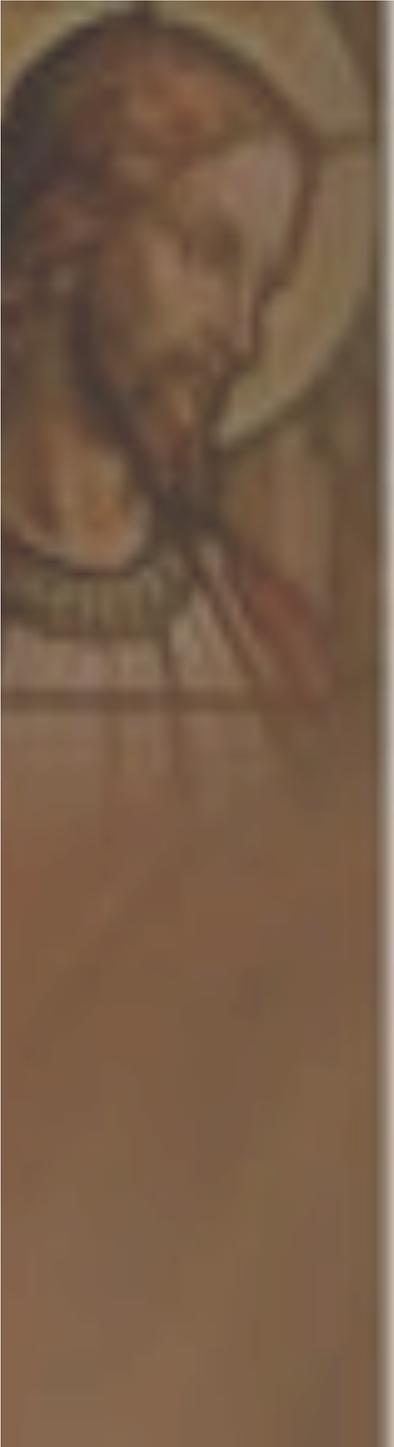
- (Dyophysites)- ከልተ-ባህርይ ዝብል
- ጉባኤ ኬልድዮን ኣብ 451 ዓ.ም.
- ቅ.ዲዮስቆሮስ ምስ ገለ ጳጳሳት ነዚ ተቐውምዎ

➤ ኬልድዮናውያን

- Roman catholic church
- Eastern orthodox: greek, russian
- Protestants: lutherans, calvinists.....

➤ ዘይ-ኬልድዮናውያን (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-ቅዱሳዊ መረዳኝታ

❖ መጽሐፍ ቅዱስ ኣብ ክርስቶስ ሓዲ-ዝተወሃሃደ ባህርይ ከም ዘሎ ይምህረና፡

- **ማቴ.3:17** “እንሆ ድማ፡ “ብእኡ ዝሰመርኩ ፍትዊ ወደይ እዚ እዩ፡” ዚብል ድምጺ ኻብ ሰማይ መጸ።”
- **ዮሐ 1:15** “ዮሃንስ ብዛዕባኡ መስከረ፡ እቲ ድሕረይ ዚመጽእ፡ ንሱ ቕድመይ ዝነበረ እዩ እሞ፡ ንሱ ቕድመይ ነበረ፡ እቲ ብዛዕባኡ ዝበልኩ ንሱ እዩ፡ ኢሉ ጨደረ።”
- **1ዮሐ 1:1** “ብዛዕባ እቲ ካብ መጀመርታ ዝነበረ ንሕና ዝሰማዕናዮ በዕይንትና ዝረኣናዮ በእዳውና ዘረምሰስናዮ ቃል ሂወት ንነግረኩም ኣለና።”

3.2) ተዋህዶን ልደት-ጎዕታን

❖ እቲ ካብ ቅ.ደ.ማርያም ዝተወልደ መን'ዩ [ቡ] ኣምላክ ጥራይ ወይስ ሰብ ጥራይ [ቡ] ሰብን ኣምላክን [ቡ] ወይ ድማ ስጋ ዝለበሰ ኣምላክ [ቡ]

- ሉቃ 1:35 “እቲ መልአኻ ከኣ መለሰ፡ መንፈስ ቅዱስ ኪወርደኪ ሓይሊ ልዑልውን ኬጽልለኪ እዩ። ስለዚ ኻኣ እቲ ዚውለድ ቅዱስ፡ ወዲ ኣምላኻ ኪብህል እዩ።”
- ማቴ 1:23 “እንሆ፡ ድንግል ክትጠንስ ወዲውን ክትወልድ እያ፡ ስሙ ከኣ ኣማኑኤል ኪብልዎ እዮም፡ ትርጉሙ፡ ኣምላኻ ምሳና እዩ።”
- ኢሳ 9:6 “ሕጻን ተወሊዱልና፡ ወዲ ተውሂብና እዩ እሞ፡ እቲ ግዝኣት ከኣ ኣብ መንኰቡ እዩ፡ ስሙውን ግሩም፡ መካር፡ ብርቱዕ ኣምላኻ፡ ኣቦ ዘለኣለም፡ መስፍን ሰላም ኪስመ እዩ።”
- ሉቃ 1:43 “ኣደ ጎዕታይ ናባይ ክትመጹኻ፡ እዚ ኻበይ ከጎለይ።”

3.3) ተዋህዶን ነገረ-ድሕነትን

❖ ዝደሐና ብኣምላክ ጥራይ ዲና ዋላስ ብሰብ-ጥራይ (ዕሩቅ-ብእሲ)  ሰብን ኣምላክን  ወይ ድማ ስጋ ዝለበሰ ኣምላክ 

- **1ቆሮ 2:8** “እንተ ዚፈልጥዎስ፡ ንጐይታ ኸብሪ ኣይምሰቐልዎን ነይሮም።”
- **ግሐ 3:14-15** “እወ፡ ንስኻትኩም ነቲ ቅዱስን ዳድኻን ክሓድኩምሲ፡ ነቲ ነፍሲ ዝቐተለ ሰብኣይ ኪምሕረልኩም ለመንኩም። ነቲ ራእሲ ህይወት ቀተልኩምዎ።”
- **ዕብ 2:10** “እቲ ኩሉ ምእንትኡ ኩሉ ውን ብእኡ ዝተፈጥረ፡ ንብዙሓት ወሉድ ናብ ክብሪ ምእንቲ ክእትዎም ነቲ ናይ ድሕነቶም መራሒ ብስቃይ ፍጹም ክገብር ተገብኡ።”
- **ራእይ 1:17-18** “ኣነ እቲ ቀዳማይነ ዳሕራይን እቲ ህያውን እየ፡ ሞይተ ውን ነበርኩ፡ እንሆ ከኣ ንዘልኣለም ህያው እየ።”

3.4) ተዋህዶን 'ወዲ-ሰብ' ዝብል ቃልን

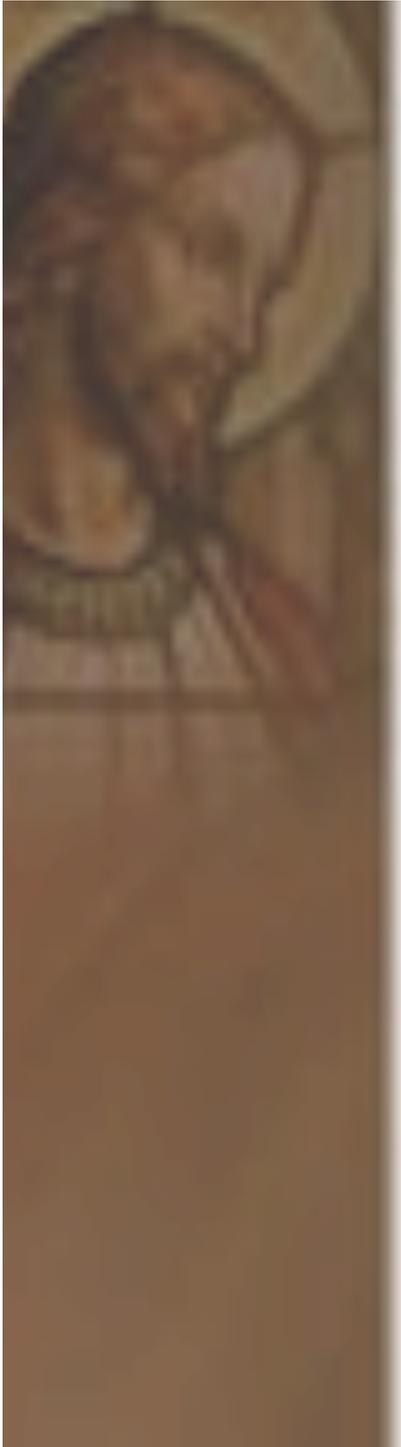
❖ 'ወዲ-ሰብ' ዝብል ቃል'ከ  ንኣምላክ ጥራይ ወይስ ንሰብ ጥራይ  ሰብን ኣምላክን  ወይ ድማ ነቲ ስጋ ዝለበሰ ኣምላክ 

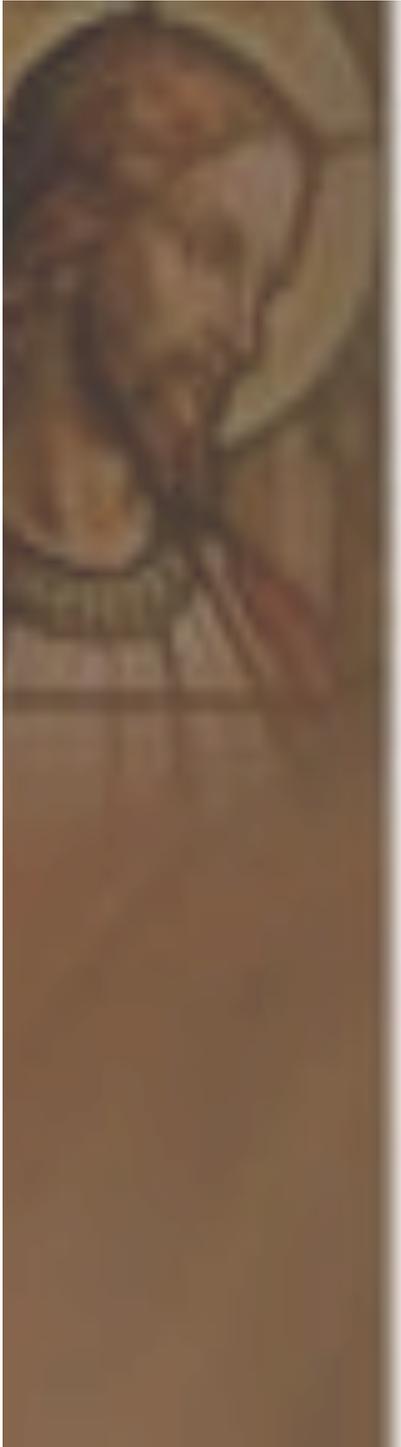
1. ዮሐ 3:13 “ብጀካ እቲ ኻብ ሰማይ ዝወረደ ኣብ ሰማይውን ዘሎ ወዲ ሰብ፡ ናብ ሰማይ ዝደየበ ሓደ እኳ የልቦን።”
2. ማቴ 16:27 “ወዲ ሰብ ብኻብሪ ኣቦኡ ምስ መላእኽቱ ኻኢመጽእ እዩ እሞ፡ ሽቡ ንነፍሲ ወከፍ ከከም ግብሩ ኻኢህቦ እዩ።”
3. ዮሐ 6:62 “ወዲ ሰብ ናብቲ ቐደም ዝነበሮ ኻኢድይብ ከሎ እንተ ትርእዩ ደኣ፡ ከመይ እዩ።”
4. ሉቃ 5:24 “ንወዲ ሰብ ኣብ ምድሪ ሓጢኣት ኪሓድግ ስልጣን ከም ዘለዎ ምእንቲ ኻትፈልጡ ግና...”
5. ማቴ 12:8 “እምብኣርስኻ ወዲ ሰብ ጐይታ ሰንበት እዩ።”

4) ቀዳሞት ኢቦታት ቤተክርስቲያን

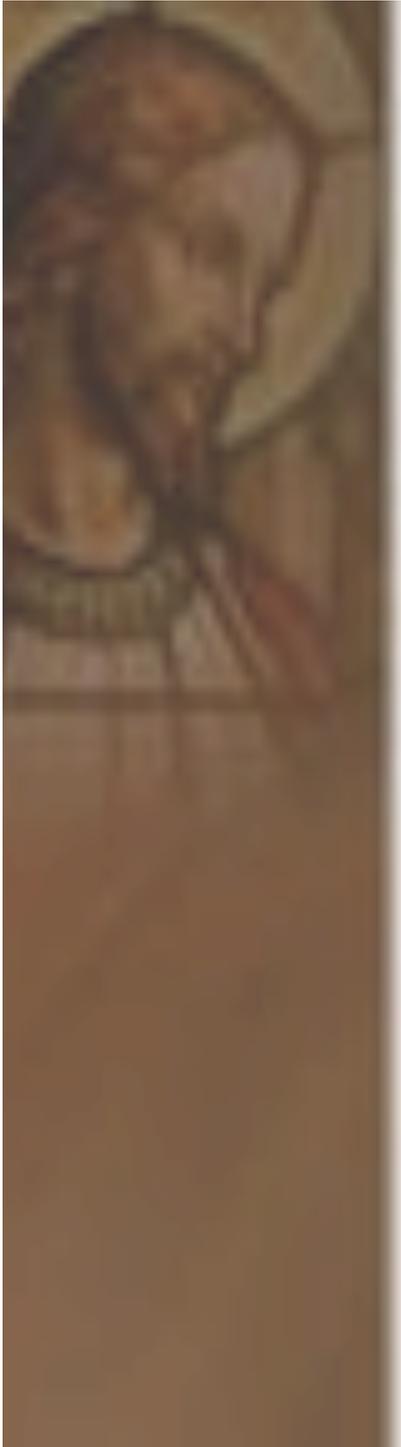
ST. CYRIL OF ALEXANDRIA 12 anathemas

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.

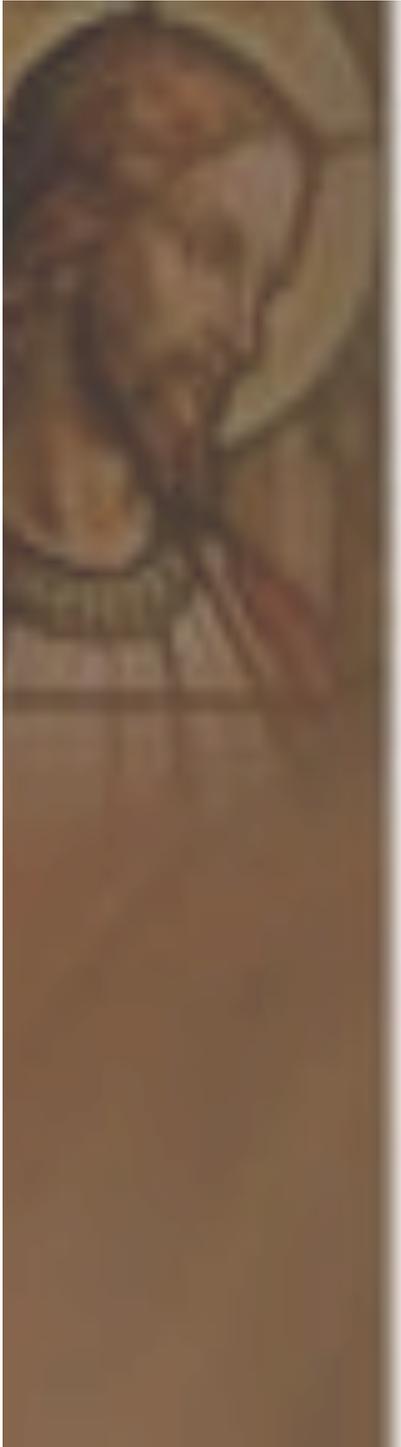




4. If any one allot to two Persons or Hypostases, the words in the Gospel and Apostolic writings, said either of Christ by the saints or by Him of Himself, and ascribe some to a man conceived of by himself apart from the Word That is of God, others as God-befitting to the Word alone That is of God the 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.



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.