



The Creeds

基督教会的信经

The Creeds of the Christian Church

基督教会的信经

Almost from the beginning of the Christian church believers have stated their faith in the Triune God through brief statements known as creeds. The word comes from the Latin word *credo*, which means “I believe.” The three best known and most widely used creeds are the Apostles’, the Nicene, and the Athanasian.

从基督教会的初期，信徒们已经开始通过信仰宣言来声明他们在三位一体上帝中的信心，这便称为信经。该词来源于拉丁词 *credo*，意思是“我相信”。其中三个最有名也最为广泛使用的信经为使徒信经，尼西亚信经，以及亚他那修信经。

THE APOSTLES’ CREED

使徒信经

We do not know the author (or authors) of this creed, nor do we know the exact date when it was first used. The text as we have it comes from eighth century Gaul (southern France), although it is much like the so-called Old Roman Creed which was used in the Western Church already in the third century. Roots of this creed can be traced back to creed-like statements in the New Testament, for example, 1 Timothy 3:16 — *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.* The tradition that each of the apostles wrote a line of the creed is not verifiable. But while the apostles did not produce it, this creed’s roots and teachings are certainly apostolic.

我们不知道该信经的作者（或作者们）是谁，我们也不知道它准确地是从何时开始使用的。我们现在所用的文本来自于八世纪的高卢（法国南部），尽管它跟所谓的三世纪西方教会已经开始使用的古罗马信经很相似。该信经的根源可以追溯到新约与信经相仿的声明，例如，提摩太前书 3:16 — 就是神在肉身显现，被圣灵称义，被天使看见，被传于外邦，被世人信服，被接在荣耀里。每位使徒分别写了该信经里的一句话的传统是无法核实的。不过，虽然该信经不是使徒所写的，但是其根基和教义确实是来自使徒的。

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

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

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

我信上帝，全能的父，创造天地的主。我信耶稣基督，上帝的独生子，我们的主，因圣灵感孕，由童贞女马利亚所生；在本丢彼拉多手下受难，被钉于十字架，受死埋葬；降在阴间，第三天从死人中复活；后升天，坐在全能父上帝的右边；将来必从那里降临，审判活人，死人。

我信圣灵。我信圣而公之教会。我信圣徒相通。我信罪得赦免。我信身体复活。我信永生。阿们。

THE NICENE CREED**尼西亚信经**

We know more about the history of this creed. The first general church council met in Nicaea (Turkey) in 325 AD to deal with the teaching of Arius, who denied the deity and eternity of Jesus. The council stated its position by adapting a creed currently in use. This statement was further modified and finalized by later councils at Constantinople (381) and Chalcedon (451). In the ninth century the phrase, “and the Son,” was added to the words, “who proceeds from the Father,” in the statement on the Holy Spirit. This addition produced discord between the Eastern and Western Churches and was a factor in the separation of the two a few centuries later.

对该信经的历史我们知道的多一些。第一次主要的宗教会议于公元后 325 年在尼西亚（土耳其）召开，主要处理阿里乌斯否认耶稣的神性和永生的错误教导。该会议通过采用目前所使用的这个信经来声明其立场。该声明是后来在君士坦丁堡会议（381）和迦克墩会议（451）经过修改并最终定稿。在九世纪，在对圣灵的生命中，将“子”一词加入“从父而出”一句。这一词的增加是导致东正教会和天主教会在两个世纪后分裂的一个因素。

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made. For us men and for our salvation, he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary, and became fully human. For our sake he was crucified under Pontius Pilate. He suffered death and was buried. On the third day he rose again in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy Christian and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.

我们信独一上帝，全能的父，创造天地和有形无形之万物的。我们信独一主，耶稣基督，上帝的独生子，在万世之前为父所生，出于上帝而为上帝，出于光而为光，出于真神而为真神，受生的，不是被造的，与父一性；万物都藉着他受造；

为要拯救我们世人，从天降临，因圣灵从童贞女马利亚成了肉身而为人；在本丢彼拉多手下为我们被钉在十字架上，受难，埋葬；照圣经的话第三天复活；升天，坐在父的右边；将来必在荣耀中再临，审判活人、死人；他的国度永无穷尽。

我们信圣灵，赐生命的主；从父、子、而出；同父、子、同样受敬拜、受荣耀；他曾藉着众先知说话。我们信独一圣而公之教会，众使徒所传者。我们承认为赦罪所立的独一洗礼。我们盼望死人复活和来世的永生。阿们。

THE ATHANASIAN CREED**亚他那修信经**

It is quite certain that Athanasius, an early church leader from Egypt, did not write the Athanasian Creed. This work is not a creed in the usual sense, but rather a liturgical statement of faith, chanted regularly in the worship services. The creed is a strong defense of the doctrines of the Trinity and the divinity-humanity of Jesus. The Athanasian Creed seems to have originated in the West around the fifth century. The creed is usually read annually on Trinity Sunday.

亚他那修信经并不是由亚他那修以及其他早期来自埃及的教父所编撰的。这也不是一个普通意义的信经，而是声明信心的礼拜文，在礼拜仪式中定期咏唱。该信经是对三位一体神以及耶稣神性-人性的强有力的辩护。亚他那修信经起源于西方，约为五世纪。该信经通常在每年的圣三一主日上使用。

Whoever wishes to be saved must, above all else, hold to the true Christian faith.

Whoever does not keep this faith pure in all points will certainly perish forever.

Now this is the true Christian faith:

We worship one God in three persons and three persons in one God,

without mixing the persons or dividing the divine being.

For each person – the Father, the Son, and the Holy Spirit – is distinct,

but the deity of Father, Son, and Holy Spirit is one,

equal in glory and coeternal in majesty.

What the Father is, so is the Son, and so is the Holy Spirit.

The Father is uncreated, the Son uncreated, the Holy Spirit uncreated;

the Father is infinite, the Son infinite, the Holy Spirit infinite;

the Father is eternal, the Son eternal, the Holy Spirit eternal;

yet they are not three who are eternal, but there is one who is eternal,

just as they are not three who are uncreated, nor three who are infinite,

but there is one who is uncreated and one who is infinite.

In the same way the Father is almighty, the Son is almighty, the Holy Spirit is almighty;

yet they are not three who are almighty, but there is one who is almighty.

So the Father is God, the Son is God, the Holy Spirit is God;

yet they are not three Gods, but one God.

So the Father is Lord, the Son is Lord, the Holy Spirit, is Lord;

yet they are not three Lords, but one Lord.

For just as Christian truth compels us to confess each person individually to be God and Lord,

so the true Christian faith forbids us to speak of three Gods or three Lords.

The Father is neither made nor created nor begotten of anyone.

The Son is neither made nor created, but is begotten of the Father alone.

The Holy Spirit is neither made nor created nor begotten, but proceeds from the Father and the Son.

So there is one Father, not three Fathers; one Son, not three Sons;

one Holy Spirit, not three Holy Spirits.

And within this Trinity none comes before or after; none is greater or inferior,

but all three persons are coequal and coeternal,

so that in every way, as stated before, all three persons are to be worshiped as one God

and one God worshiped as three persons.

Whoever wishes to be saved must have this conviction of the Trinity.

It is furthermore necessary for eternal salvation truly to believe that our Lord Jesus Christ also took on human flesh.

Now this is the true Christian faith:

We believe and confess that our Lord Jesus Christ, God's Son, is both God and man.
He is God, eternally begotten from the nature of the Father, and he is man, born in time from the nature of his mother, fully God, fully man, with rational soul and human flesh,
equal to the Father as to his deity, less than the Father as to his humanity;
and though he is both God and man, Christ is not two persons but one,
one, not by changing the deity into flesh, but by taking the humanity into God;
one, indeed, not by mixture of the natures, but by unity in one person;
for just as the rational soul and flesh are one human being, so God and man are one Christ.
He suffered for our salvation, descended into hell, rose the third day from the dead.
He ascended into heaven, is seated at the right hand of God the Father almighty,
and from there will come to judge the living and the dead.
At his coming all people will rise with their own bodies
to answer for their personal deeds.
Those who have done good will enter eternal life,
but those who have done evil will go into eternal fire.

This is the true Christian faith.

Whoever does not faithfully and firmly believe this cannot be saved.

凡希望得救的人，首要必须坚持基督徒之真信仰。谁若不完全而纯正地持守这信仰，无疑必永远沉沦。

基督徒之真信仰乃是：我们敬拜一上帝在三位格之内，即三位格合一之上帝，不混淆其位格，不分裂其神圣本质。
父是个别一位格，子是个别一位格，圣灵也是个别一位格，
但父、子、圣灵是一上帝，三者荣耀相同，尊严平等。

父如何，子也是如此，圣灵也是如此：父非受造，子也非受造，
圣灵也非受造；父无限量，子也无限量，圣灵也无限量；父永远存在，子永远存在，圣灵也永远存在；

然而他们不是三位永在者，乃是一位永在者，正如他们不是三位非受造而无限量者，乃是一位非受造而无限量者。

同理，父是全能的，子是全能的，圣灵也是全能的，然而他们不是三位全能者，乃是一位全能者。

所以，父是上帝，子是上帝，圣灵也是上帝，然而他们不是三位上帝，乃是一位上帝。

所以，父是主，子是主，圣灵也是主，然而不是三位主，乃是一位主。

正如基督教的真理促使我们确认每个别位格本身是主是上帝，基督教亦禁止我们说有三位上帝或三位主。

父不是被谁作成，创造，或产生。子不是被作成或创造，而是由父所生。

圣灵不是被作成，创造或产生，却是由父与子而出。如是只有一位父，并非三位父；只有一位子，并非三位子；只有一位圣灵，并非三位圣灵。

在这三位格之间，彼此无先后，无大小，而是，三位格都是互相平等并且永在，

故此，一如上述，应在一上帝之内敬拜三位格，应在三位格之内敬拜一上帝。

谁若要得救，便应如此去了解圣三一。

再者，人若要永远得救，必须忠心相信我们的主耶稣基督成了真人，因这是正确的信仰：

我们相信和承认我们主耶稣基督上帝的儿子，同时是上帝也是人：他是上帝，在亘古之先由父之本质而生，他也是人，在世上由他母亲本质而诞生，

他是完全的上帝，也是完全的人而赋有理性的灵魂与人类的身体，按神性是与父同等，按人性则比父低。

他虽是上帝和人，却并非两位基督，乃是一位基督：所谓一位，乃是说，他并非将其神性变成肉身，而是将其人性接入上帝里面，

他确然是一位，不是藉着混杂本质，乃是藉着结合于一位格之内。正如一个人是理性的灵魂与肉身之结合，照样一位基督是上帝和人之结合，

他为拯救我们而受苦，下到地狱，又从死人中复活，他升天，坐在全能父的右边，将来必从那里降临，审判活人死人。

当他降临时，全人类必身体复活，为他们所行所为之事交账。

行善事的人，必进入永生；行恶事的人，必进入永火。

这乃是基督徒的真信仰。一个人除非如此忠心的坚信，即不能得救。