

The People's Bible Teachings

大众圣经教导

TRINITY

三位一体

One God, Three Persons

一位上帝，三个位格

Richard D. Balge

译者：马克

NORTHWESTERN PUBLISHING HOUSE

Milwaukee, Wisconsin

Second printing, 1998

试读本

All Scripture quotations, unless otherwise indicated, are taken from the HOLY BIBLE, NEW INTERNATIONAL VERSION®. NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. All rights reserved.

The “NIV” and “New International Version” trademarks are registered in the United States Patent and Trademark Office by International Bible Society. Use of either trademark requires the permission of International Bible Society.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form or by any means—electronic, mechanical, photocopying, recording, or otherwise—except for brief quotations in reviews, without prior permission from the publisher.

Library of Congress Card 96-71904  
Library of Congress Control Number: 00-093125  
Northwestern Publishing House  
1250 N. 113th St., Milwaukee, WI 53226-3284  
© 2001 by Northwestern Publishing House  
<http://www.nph.net>  
Published 2001  
Printed in the United States of America  
ISBN 0-8100-1275-8

试读本

## Table of Contents 目录

Editor' s Preface编者前言 .....	4
Introduction序言.....	6
1.Can God Be Known, and How?上帝可以被认识吗? 我们如何才能认识上帝? .....	10
2.I Believe in God我信仰上帝.....	23
3.The Father and the Son Are God圣父和圣子都是上帝 .....	35
4.The Holy Spirit Is God圣灵是上帝 .....	54
5.Trinity: Terms Used by the Church三位一体: 教会所用的术语.....	66
6.The Trinity: Three Persons三位一体: 三个位格 .....	75
7.The Trinity: One God三位一体: 一位上帝 .....	92
8.Some Ancient Errors and Their Modern Counterparts一些古代的错误及其现代的翻版.....	104
9.Arianism阿利乌斯主义(亚流主义) .....	121
10.Modern Anti-Trinitarian Errors当代有关三位一体的谬误 .....	135
11.We Believe: Creeds and Confessions我们所信: 信经与信条 .....	146
Endnotes尾注.....	177
For Further Reading扩展阅读 .....	179
Scripture Index经文索引 .....	180
Subject Index主题索引 .....	185

## Editor's Preface 编者前言

The People's Bible Teachings is a series of books on all of the main doctrinal teachings of the Bible.

大众圣经教导是关于圣经所有主要教义教导的一系列丛书。

Following the pattern set by The People's Bible series, these books are written especially for laypeople. Theological terms, when used, are explained in everyday language so that people can understand them. The authors show how Christian doctrine is drawn directly from clear passages of Scripture and then how those doctrines apply to people's faith and life. Most importantly, these books show how every teaching of Scripture points to Christ, our only Savior.

与大众圣经读本的模式相同，本套丛书特地为平信徒而写，书中所涉及的神学术语，都被解释成人们易于理解的日常用语。作者展示了基督教教义是如何从圣经清晰的经文中直接得到的，并且这些教义怎样应用于人们的信仰和生活中。最重要的是，本套丛书展现了圣经的每一个教导，都指向耶稣基督——我们唯一的救主。

The authors of The People's Bible Teachings are parish pastors and professors who have had years of experience teaching the Bible. They are men of scholarship and practical insight.

大众圣经教导的每一位作者，都是教会牧师和神学教授，他们有多年的教导圣经的经验，并在知识和实践上都拥有深刻的见解。

We take this opportunity to express our gratitude to Professor Leroy Dobberstein of Wisconsin Lutheran Seminary, Mequon, Wisconsin, and Professor Thomas Nass of Martin Luther College, New Ulm, Minnesota, for serving as consultants for this series. Their insights and assistance have been invaluable.

我们在此表达我们对威斯康辛路德宗神学院的勒罗伊·多贝尔施泰因教授和马丁路德大学的托马斯·纳斯教授的感激之情，他们为本套丛书提供了很多宝贵的建议，他们的见解和帮助都是无价的。

We pray that the Lord will use these volumes to help his people grow in their faith, knowledge, and understanding of his saving teachings, which he has revealed to us in the Bible.

我们祈求上帝使用本套丛书，帮助他的子民在信心、知识上成长，更好的理解他拯救的教导，这教导本是他 在圣经中展示给我们的。

To God alone be the glory.

一切荣耀归于上帝。

Curtis A. Jahn

柯蒂斯•A•姜

Series Editor

丛书主编

试读本

## Introduction 序言

At Fountain Abbey in the north of England, medieval monks heard a sermon from their abbot on every Sunday of the year except one. On Trinity Sunday there was no sermon, “owing to the difficulty of the subject.”

在英格兰北部的喷泉修道院，中世纪的修士们在一年中的每个主日都会聆听修道院院长的布道，然而有一次例外。在三一主日那天，院长没有讲道，“因为这个主题过于艰深。”

The doctrine of the Trinity is difficult. It is an attempt to say about God what the Bible says about God, not more and not less. We cannot prove that God is three in one, but we can show that the Scriptures teach that he is. It is possible to show that a particular way of trying to express the truth about God is mistaken. It is certainly not possible to prove that the words Trinity, being, person, and nature are necessarily the only, or the best, ones to express the scriptural truths about God. So far, however, no one has found more useful language.

三位一体的教义确实难以理解。它是一种尝试，即按照圣经所言说的去陈述上帝，不增也不减。我们无法证明上帝是三位一体的，但我们可以指出圣经确实是这样教导的。我们试图用一种特定的方式来表达对上帝的认识，但这有可能是会出错的。“三位一体（Trinity）、本体（being）、位格（person）和本性（nature）”这些词未必是对于圣经中有关上帝真理的唯一的，或最正确的表述。然而到目前为止，我们还没有找到比这些词更有用的语言。

We cannot accurately define God because the Bible does not define him. We cannot fully comprehend him. God has revealed himself, but he has not told us the truth about himself to the extent that he knows it. A god who fits into my intelligence would be smaller than I am and therefore not God. We can only imperfectly express the truth concerning who God is.

我们无法准确定义上帝，因为圣经并没有定义他。我们无法完全理解他。上帝确实启示了他自己，但他并没有按照他对自己所知道的程度，把真理全部告诉我

们。一个以人的智力就能完全理解的上帝，就会比人还要弱小，因此就不是真正的上帝。我们所能表达的关于上帝是谁的真理，只能是不完美的。

We can, however, (though always imperfectly) describe God on the basis of what he tells us about himself in the Bible. Most important, we can read about what God has done to save every sinner. In his written Word, he tells us what we need to know for our salvation. From the Scriptures we can begin to comprehend what he has done, is doing, and will do for us.

尽管如此，我们还是可以（虽然总是不完美的）根据上帝在圣经中对自己的启示来描述他。最重要的是，我们可以读到上帝为拯救每一个罪人所做的一切。在他写下来的话语中，他告诉了我们为得救所需要知道的一切。通过圣经，我们可以开始理解他曾经，正在，并将要为我们所做的事。

It is just in telling the story of the world's redemption that the Bible tells us that God is one and that he is Father, Son, and Holy Spirit. We cannot understand this in terms of arithmetic. We must simply set all mathematics aside and listen to what God says about himself in Scripture. We must use our reason to try to understand what Scripture says, not to decide whether what Scripture says is reasonable or true.

正是在讲述救赎世界的故事中，圣经告诉我们上帝是独一的，他是圣父、圣子和圣灵。我们无法用算术的方式来理解这一点。我们必须把所有的数学放在一边，听听上帝在圣经中对自己的启示。我们应当用我们的理性去努力理解圣经所说的内容，而不是用理性去判断圣经所说的是否合乎常理。

The doctrine of the Trinity is inseparably linked to the truth that Jesus Christ is our divine Savior. It is therefore a practical doctrine, not a marginal teaching on the “fringe” of what is important to our faith. Friedrich Schleiermacher (1768–1834) has been called “the father of modern theology” and “the founder of modern Protestant theology.” In his book of systematic theology *The Christian Faith*, this German rationalist treated the doctrine of the Trinity in an appendix! Since he did not believe that Christ is the eternal God who became fully human for our sake, and because he regarded the Holy Spirit as simply the church's “common spirit,”<sup>1</sup> he did not know what to do with the doctrine of the Trinity. Since Schleiermacher, “modern theology” has generally dismissed the doctrine as false, outdated, or irrelevant. It is not surprising that “modern theology” has

also dismissed the Bible's teaching about Christ's incarnation and his atonement for sin. As we shall see, those doctrines are inseparably connected with the doctrine of the Trinity.

三位一体的教义与耶稣基督是我们的神圣救主这一真理密不可分地联系在一起。因此，这一教义是实际的，而不是信仰“边缘的”附属教导。弗里德里希·施莱尔马赫（1768-1834）被称为“现代神学之父”和“现代新教神学的创始人”。在他的系统神学著作《基督教信仰》中，这位德国理性主义者竟然把三一教义放在附录里！因为他不相信基督是永恒的神，为了我们的缘故成为完全的人，他认为圣灵只是教会的“共同精神”，所以他根本不知道如何对待三位一体的教义。自施莱尔马赫以来，“现代神学”普遍认为该教义是错误的、过时的或无关紧要的。毫不奇怪，“现代神学”也否定了圣经关于基督道成肉身和为罪代赎的教导。正如我们将要看到的，这些教义是与三位一体的教义密不可分地联系在一起的。

In this book we will answer the questions, “Can God be known?” and “How can God be known?” Then we will look at what the Bible teaches about God the Father, God the Son, and God the Holy Spirit. We will trace the story of how teachers of the early church attempted to put these truths into words. We will see that even Bible-believing Christians of considerable intelligence had great difficulty finding the right concepts and language. We will see that some more recent theologians, teaching and writing on this doctrine, have merely revived and restated ancient errors. With regret and sorrow, we will point out the ways in which various religions deny and oppose the Bible's teachings and how some Christian sects have erred in expressing the doctrine of the Trinity. Finally, we will see how the great trinitarian creeds came into existence, and we will examine them briefly.

在这本书中，我们将回答这些问题：“上帝可以被认识吗？”和“我们如何才能认识上帝？”然后我们将探讨圣经关于圣父、圣子和圣灵的教导。我们将追溯早期教会牧师如何试图用言语表达这些真理的故事。我们将看到，即使是那些坚信圣经、并且极具智慧的基督徒，也在寻找合适的概念和语言方面遇到了极大的困难。我们还将看到，一些近代的神学家，在讲授和著述这一教义时，只不过是重现和复述了古代的错误。我们将遗憾而沉痛地指出，某些宗教是如何否认并反对圣经教导

的，以及一些基督教派在表达三位一体教义时所犯的错误。最后，我们将看到伟大的三位一体的信经是如何产生的，并对它们作简要的探讨。

As a result of our study, we hope to be drawn closer to the true God, so that we might “fear, love, and trust in [him] above all things” (Luther’s Small Catechism).

通过我们的学习，我们希望能够更亲近那位真神，这样我们就可以“敬畏、爱慕、信靠[他]在万有之上。”（路德小要理问答）

# 1.Can God Be Known, and How?上帝可以被认识吗？我们如何才能认识上帝？

Only God really knows God. No one has eyewitness information to offer regarding him. He “lives in unapproachable light,” and “no one has seen or can see” him (1 Timothy 6:16). The wisest philosopher has no advantage over the ordinary person in this matter. “For who among men knows the thoughts of a man except the man’s spirit within him? In the same way no one knows the thoughts of God except the Spirit of God” (1 Corinthians 2:11). Just as you and I cannot know each other’s inmost thoughts (we often do not understand our own thoughts!), so we cannot, with our limited human intelligence, know God’s thoughts or comprehend who he really is.

只有神真正理解他自己。没有人能提供关于他的亲眼见证。他“住在人不能靠近的光里”，“是人未曾看见、也是不能看见的。”（提摩太前书 6:16）在这件事上，即使是最聪明的哲学家也不会比普通人有优势。“除了在人里头的灵，谁知道人的事？像这样，除了神的灵，也没有人知道神的事。”（哥林多前书 2:11）就像你和我不能知道彼此内心深处的想法（我们甚至常常不了解自己的想法！），同样，以我们有限的人类的智力，我们不能知道上帝的想法或理解他到底是谁。

## Revealed in nature 神在自然界中的启示

The Bible was not written to prove that there is a God. In its very first words, it assumes his existence and his activity: “In the beginning God created the heavens and the earth” (Genesis 1:1). There is no discussion of whether there is a God or what God is like. The author simply makes God the subject of the first sentence and begins to speak about what God has done. The Bible can do that because God has revealed himself in the natural world and in the inner nature of human beings.

圣经并不是为了证明神的存在而写的。在它的第一句话中，它在开篇的第一句话中就直接肯定了神的存在和作为：“起初，神创造了天地。”（创世纪 1:1）圣经并没有讨论神是否存在，也没有一开始就解释神是什么样的。作者只是直接把神

作为第一句话的主语，并开始讲述他所行的事。圣经之所以能这样写，是因为神已经在自然界和人类内在的本性中启示了他自己。

Although he has not revealed his essential being or all his thoughts, God has made himself known in nature and continues to do so. True, he cannot be confined in a test tube or scrutinized under a microscope. He has, however, revealed a great deal about what he is like, what he has done, and what he is doing. He has revealed himself as the Creator and the judge in what we call natural law, in the human conscience, and in history. He has not, however, revealed himself in nature as the Savior.

虽然神没有启示他的本质存在和他所有的意念，但他已经在自然界中显明了他自己，并且仍在继续这样做。诚然，他不能被关进试管里，也不能用显微镜来仔细观察他。然而，他已经充分启示了关于他的属性，他所做过的事以及他正在做的事。他在我们所说的自然律、人类的良知和历史中，将自己启示为创造主和审判者。但在自然界中，他并没有将自己启示为救主。

## Creation 创造

Paul writes in Romans 1:19,20: “What may be known about God is plain to them [the Gentiles, or heathen], because God has made it plain to them. For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.” Since the first day of creation, the vastness of the universe, the marvels of the human body and mind, and the infinite variety of nature have cried out “God made us!” David declares in Psalm 19:1, “The heavens declare the glory of God; the skies proclaim the work of his hands.”

保罗在罗马书 1 章 19 至 20 节中写道：“神的事，人所能知道的，原显明在人心里，因为神已经给他们显明。自从造天地以来，神的永能和神性是明明可知的，虽是眼不能见，但藉着所造之物就可以晓得，叫人无可推诿。”自创造之初以来，浩瀚的宇宙、人类身体与思想的奇妙构造，以及大自然无穷的多样性，都在呼喊：“是神创造了我们！”大卫在《诗篇》19 篇 1 节中宣告说：“诸天述说神的荣耀；穹苍传扬他的手段。”

The world that we can see, which fills us with awe, testifies that only an eternally powerful and wise divine being could be responsible for this amazing world. “It didn’t happen by itself” has always been man’s instinctive reaction, although we know that this natural knowledge can be suppressed by the incessant drumming of atheistic evolutionary theory as fact.

我们所能看到的这个令人敬畏的世界，证明了唯有一位永恒全能而智慧的神，才能创造出这样奇妙的世界。“这不是凭空发生的”一直是人类的本能反应，尽管我们知道，这种自然的认知常常会被无休止的将无神论进化论视为事实的论调所压制。

What God reveals about himself in creation does not depend on the insights of genius or even on the lifelong study of science. Without help from philosophers or scientists, ordinary people recognize that there must be a power behind the way this world came into being and underlying the ways in which it is preserved. Many who understand higher mathematics and science marvel at the evidence of a designer in nature. The most primitive tribes sense the presence of a divine power. God “has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy” (Acts 14:17). Knowing that there is a god, but not knowing who he is, they worship man-made gods or the spirits of creatures, hoping to gain their favor or appease their wrath. It is really more natural to believe in God’s existence than to disbelieve.

神在创造中所启示的关于他自己的信息，并不取决于天才的洞察力，甚至也不依赖于终身的科学研究。即使没有哲学家或科学家的帮助，普通人也能意识到：在这世界的起源与持续运行的背后，必然有一位全能者在掌管。许多通晓高等数学与科学的人，也因自然界中所显出的设计痕迹而感到惊奇。甚至最原始的部落也本能地意识到神圣之力的存在。神“为自己未尝不显出证据来，就如常施恩惠，从天降雨，赏赐丰年，叫你们饮食饱足，满心喜乐。”（使徒行传 14:17）人虽然知道有一位神存在， just 却不认识他是谁，于是转而敬拜人手制造的偶像，或是自然界中某些动物、灵体，要得他们的喜悦，平息他们的忿怒。事实上，相较于否认神的存在，相信有神才更符合人的本性与直觉。

## Natural law 自然律

Before Adam and Eve sinned, they had obeyed God's law perfectly. Because their fall into sin affected every human being that would ever be born, our knowledge of right and wrong is blurred and imperfect. Still, though human beings are by nature utterly corrupted by sin, even the heathen "know God's righteous decree that those who do such things deserve death" (Romans 1:32). "Such things" are listed in the catalog of sins against God and our fellow human beings that Paul provides in Romans 1:18-31. That catalog includes gross idolatry, homosexuality, murder, and less spectacular sins that are not always recognized or acknowledged as sins—such as envy, gossip, arrogant boasting, and disobedience to parents.

在亚当和夏娃犯罪之前，他们曾完全遵行神的律法。但因他们的堕落，一切后来出生的人类都受到了影响，我们对是非善恶的认知也因此变得模糊而不完全。尽管人本性因罪而全然败坏，连外邦人也“知道神公义的判定，行这样事的人是当死的。”（罗马书 1:32）“这样事”是保罗在罗马书 1 章 18 至 31 节中列出的诸多罪行，既包括严重的拜偶像、同性恋、谋杀，也包括一些不那么显眼、不总被承认的罪——如嫉妒、谗言、自夸自大和悖逆父母。

How do sinners know about "God's righteous decree" (Romans 1:32)? In a parenthetical comment at Romans 2:14,15, Paul speaks of God's law written in the hearts of those who do not know the Ten Commandments: "Indeed, when Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them." The apostle is not saying that the heathen (Gentiles) keep the law to God's satisfaction. They are, however, doing some of the things required by the law. We might say they have some understanding that it is wrong to dishonor parents, murder, take a neighbor's spouse, steal, or harm another person's reputation. The natural corruption of sin and many generations of sinners have blurred this law written in people's hearts. It is there, however, and it bears witness that we must answer to our Maker for how we live. People can have some of this knowledge brainwashed out of them by unbelieving

teachers or by atheistic literature. Unless they are really perverse, however, they realize that they are accountable to God, the giver of the gift of life.

罪人如何知道“神公义的判定”（罗马书 1:32）？在罗马书 2:14,15 插入的注释中，保罗讲到那些不知道十诫的外邦人心中也有神的律法：“没有律法的外邦人，若顺着本性行律法上的事，他们虽然没有律法，自己就是自己的律法。这是显出律法的功用刻在他们心里；他们的良心同作见证，并且他们的思念互比较量，或以为是，或以为非。”使徒的意思不是说外邦人（即异教徒）能够遵行律法使神满意，但他们确实做出了一些律法所要求的行为。我们可以说，他们有某种程度的认识，知道不孝敬父母、杀人、夺人妻子、偷窃或毁人名誉是错误的。罪对本性的败坏，以及历世历代的罪人，使这写在心中的律法变得模糊不清。然而，这律法依然存在，并见证我们必须向造物主交代，为我们的行为负责。人们有时会被不信的教师或无神论的读物“洗脑”，失去这方面的一些知识；但除非他们已经极度悖逆，一般人仍然知道他们要在赐予生命的神的面前，为自己的一生负责。

## Conscience 良心

The Gentiles, said Paul, who do not have the written law but do have the law written in their hearts, also have consciences, “their consciences also bearing witness, and their thoughts now accusing, now even defending them” (Romans 2:15). Conscience is the “inner voice,” given by God to every human being, that reminds sinners of what is moral and what is immoral. Conscience testifies to the rightness or wrongness of what we have done. Conscience rightly accuses the wrongdoer, and it defends the person who does what is right. Unless it is smothered or cauterized or completely warped, conscience is there to tell even the non-Christian that right is right and wrong is wrong.

外邦人虽然没有成文的律法，保罗却说律法的功用刻在他们心里，也有良心，“是非之心同作见证，并且他们的思念互比较量，或以为是，或以为非。”（罗马书 2:15）良心是神赐给每一个人的“内心的声音”，提醒罪人什么是道德的，什么是不道德的。良心见证我们所做的事是对还是错。良心会正确地指责做恶的人，也会为行义的人辩护。只要良心没有被扼杀、灼伤或完全扭曲，它就仍然存在，即使是非基督徒也能从良心得知：对的就是对的，错的就是错的。

## History 历史

God has also revealed his preserving and governing presence in the history of the world—even in the lives of individuals. From the day he spoke the word of blessing to Adam and Eve, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground” (Genesis 1:28), to this day, God has directed and controlled the destinies of nations. He has determined how long any civilization will endure. He has set the boundaries for every nation and empire. “From one man he made every nation of men, that they should inhabit the whole earth; and he determined the times set for them and the exact places where they should live” (Acts 17:26). Empires rise and fall according to his will. He orders the course of civilizations and cultures, the geography and history of nations. We cannot usually interpret his acts (especially while they are in progress) or explain why he orders events as he does, but history has demonstrated again and again that he is in charge.

神也在世界历史上——甚至在人类个体的生命中——启示了他保守与掌管的同在。从他对亚当和夏娃说出那句祝福的话：“要生养众多，遍满地面，治理这地；也要管理海里的鱼、空中的鸟，和地上各样行动的活物。”（创世记 1:28）直到今日，神一直在引导并掌管万邦的命运。他决定每一个文明的存续时间，为每一个国家和帝国设定疆界。“他从一本造出万族的人，住在全地上，并且预先定准他们的年限和所住的疆界。”（使徒行传 17:26）帝国的兴衰出于他的旨意，文明和文化的走向、国家的地理与历史都在他的安排之中。我们通常无法解读他的作为（尤其是在事件发生的当下），也难以解释他为何如此安排万事；但历史一次又一次地证明，他始终掌权。

## Purpose of God's revelation in nature 神借自然启示的目的

For what purpose does God reveal himself in nature and in the testimony of conscience to natural law? As we see in Paul's address before the assembly of the Areopagus (Mars' Hill) in Athens, it is to move people to seek the true God: “God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us” (Acts 17:27). The fact of our existence and the resources for

living that God provides should prompt us to seek the giver of all good gifts. God demonstrated his power and intelligence in creation and in the history of nations so that people would realize an intelligent and powerful being is in charge of the universe. In God's intention this should make them seek him, reach for him, and try to find him. The people who dedicated an altar "TO AN UNKNOWN GOD" in Athens (Acts 17:23) had sought and they were reaching, but they had not yet found.

神在自然界中启示自己，并凭良心对自然律作见证，有什么目的呢？正如我们在保罗于雅典亚略巴古（马尔斯山）论坛的演讲中看到的，这是为了促使人们寻求那位真神：“神这样做，是要叫人寻求他，或者可以揣摩而得，其实他离我们各人都不远。”（使徒行传 17:27）我们存在的事实，以及神所赐用于生活的一切资源，都应激发我们去寻找那赐下各样美善恩赐的主。神在创造和列国历史中彰显了他的能力和智慧，目的是使人意识到有一位智慧且大能者在掌管宇宙。按照神的旨意，这应当促使人们寻求他，渴慕他，努力寻见他。那些在雅典立了一座“献给未识之神”的祭坛的人（使徒行传 17:23），的确在寻求，也在努力靠近，但他们尚未真正寻见。

God's revelation in nature leaves sinners "without excuse" (Romans 1:20). More important, it provides points of contact for the revelation of God in his Son, Jesus Christ, for the gospel that God has revealed in the Bible.

神在自然界中的启示，使罪人“无可推诿”（罗马书 1:20）。更重要的是，这启示为神在他儿子耶稣基督里的启示，为那在圣经中所启示的福音，提供了联系点。

## **The folly of atheism 无神论的愚妄**

If God has revealed his power in creating the universe, his goodness in preserving it, and his wisdom in governing it, how can anyone deny that he exists? How can an unbelieving astronomer say, "The heavens do not declare the glory of God, and the skies do not show the work of his hands"? Only by stubbornly denying the evidence do they suppress the truth by their wickedness (Romans 1:18). Not intelligence but wickedness causes people to deny and disobey God. People cannot use the excuse that they don't know about God's existence. Atheists are not atheists by nature but because they reject

the testimony of nature. They do not deny God because they are more intelligent than other people are, but because of their own corruption. “The fool says in his heart, ‘There is no God.’ They are corrupt, their deeds are vile; there is no one who does good” (Psalm 14:1).

既然神已藉着创造宇宙彰显了他的权能，藉着保守万物显明了他的良善，并藉着治理世界彰显了他的智慧，那么，人怎能否认他的存在？一个不信的天文学家怎能说：“诸天并不述说神的荣耀，穹苍也不显明他手的作为”呢？他们之所以压制真理，并不是因为缺乏证据，而是因着内心的悖逆与不义（罗马书 1:18）。否认和悖逆神的，不是因为智慧，而是因为罪恶。人不能以“我不知道神存在”为借口。无神论者之所以成为无神论者，并非出于本性，而是因为他们拒绝自然的见证。他们否认神，不是因为比别人更聪明，而是因为他们自己内里的败坏。“愚顽人心里说：‘没有神。’他们都是败坏，所行的都可憎恶；没有一个行善的。”（诗篇 14:1）

Atheistic theories of evolution have led many people to deny nature’s testimony of God. One Christian writer makes this observation:

无神论的进化论导致许多人否认大自然对神的见证。一位基督教作家有这样的观察：

*In his Descent of Man, Darwin made clear that he did not believe that conscience or moral sense came from God. . . . Darwin denied that man has an instinctive belief in God. . . . It should not surprise us that Darwin’s followers would take his teachings to their inevitable conclusions. If evolution were true, there would be no need for an almighty, all-knowing God, no need for a supernatural Creator. And if there were no God, there would be no supernatural Being to whom we must answer. There would be no absolute right or wrong, since moral standards also would be a result of evolution, changeable and flexible. Sin would be an idea from which man must be liberated. The Savior himself would be unnecessary. Man would have no purpose on earth other than to live for himself and his own glory. In spite of the dreary*

*picture just painted, most people today accept the theory of evolution as an accurate account of man's origin.<sup>2</sup>*

在《人类的起源》一书中，达尔文明确表示，他不相信良心或道德感来自神……达尔文否认人类对神的本能信仰……因此，达尔文的追随者把他的教导推向不可避免的结论，也就不足为奇了。如果进化论是真的，那么就不再需要一位全能的、全知的神，也不需要一位超自然的造物主。如果没有神，人就无需向任何超自然的存在交代。也就没有绝对的是非对错，因为道德标准也将被视为进化的产物，可以改变、可以弹性处理。罪将变成一个人类需要摆脱的观念，救主本身也将变得多余。人活在世上的目的，也就只剩下为自己、为自己的荣耀而活了。尽管这是一幅黯淡的图景，但如今大多数人依然接受进化论是人类起源的真实解释。

## **The trap of self-righteousness 自义的陷阱**

Adherents of many world religions, even those who profess to believe in one god, seek to gain God's acceptance and favor by what they do and how they live. We are thinking here of the work-righteousness of Judaism and Islam in particular. Both insist that God is one, but both also depend on their own deeds to gain God's favor. The number of Muslims (adherents of Islam, who worship Allah and do not want to be called Muhammadans) is rapidly increasing in North America. Buddhists venerate the Lord Buddha but do not believe in a personal god. Buddhism, especially Zen Buddhism, is growing in influence in the Western world.

世界上许多宗教的信徒，即使是那些宣称信奉独一真神的，也试图通过自己的行为 and 生活方式来获得神的接纳与青睐。这里特别指的是犹太教和伊斯兰教的行为义（即靠行为得义）。两者都坚持神是独一的，但同时也依靠自己的行为来赢得神的恩宠。在北美，穆斯林（伊斯兰教信徒，他们崇拜安拉，不希望被称为穆罕默德信徒）的人数正在迅速增加。佛教徒崇拜释迦摩尼佛，但不相信有人格的神。佛教，尤其是禅宗，在西方世界的影响力日益增强。

Adherents of the New Age Movement quote the Bible when it suits their purposes, but they reject the God of the Bible and emphasize their own supposed inborn divinity.

新纪元运动的信徒在符合他们目的的时候引用圣经，但他们拒绝圣经中的神，强调他们自己所谓的与生俱来的神性。

## **More than natural knowledge is needed 需要的不仅是自然认知**

The natural knowledge of God does not enable anyone to do what pleases God. The law written in human hearts makes it possible for families, communities, and civilizations to function in an orderly and relatively peaceful manner. The natural knowledge of God, however, does not make people love God or enable them to keep his law. On the one hand, sinners can suppress the natural law and conscience in order to do what they simply want to do. Their sinful nature can assert itself against God and his will. On the other hand, sinners can conform in an outward way to the Golden Rule, but without love for God or trust in him.

人对神的自然认知，并不能使他行出神所喜悦的事。那写在人心中的律法固然能使家庭、社会与文明得以有序、相对和平地运作，但这自然的认知并不能叫人爱神，也不能使人遵行他的律法。一方面，罪人可以压抑心中的律法和良知，只随从己意而行，其罪性会抗拒神和他的旨意。罪人也可能在外在行为上遵循“己所不欲，勿施于人”的金科玉律，表面上看似遵行律法，实则并无信靠或爱神之心。

Most important, the natural knowledge of God does not show people their Savior. That leaves people, in their natural state, under God's wrath: "The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness" (Romans 1:18). It makes them subject to "God's righteous decree that those who do such things deserve death" (Romans 1:32). Lacking the fear and love of God in their hearts, "they not only continue to do these very things but also approve of those who practice them" (Romans 1:32).

最重要的是，对神的自然知识并不能使人认识救主。这使人在自然状态下处于神的忿怒之下：“神的忿怒从天上显明在一切不虔不义的人身上，就是那些行不义阻挡真理的人。”（罗马书 1:18）它使他们服从“神公义的判定，行这样事的人是

当死的。”（罗马书 1:32）他们心中没有对神的敬畏与爱，因此“他们不但自己去行这些事，还喜欢别人去行。”（罗马书 1:32）

## **God revealed in his Son, Jesus Christ 神借着他的儿子耶稣基督启示了自己**

The evangelist John writes, “No one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known” (John 1:18). Jesus, the Word of God who became flesh (John 1:14), has made God known. The Greek word used in John 1:18 for “has made him known” could also be translated as “interpreted,” “explained,” or “described.” What we need to know about God, we know in and from his Son, Jesus Christ.

福音传道者约翰写道：“从来没有人看见神，只有在父怀里的独生子将他表明出来。”（约翰福音 1:18）道成了肉身（约翰福音 1:14），就是耶稣，已经将神显明出来。约翰福音 1:18 中“表明出来”所用的希腊语词，也可以译为“解释”、“阐明”或“述说”。我们所需要知道关于神的一切，都在他儿子耶稣基督里、并从他而得。

Jesus said, “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” (Matthew 11:27). What even Moses, who saw only God’s back (Exodus 33:18-23), could not do, the Son of God has done. Jesus has seen the Father, known the Father, and reveals the Father. As God’s Son, Jesus is witness to all the Father’s intentions toward the human race. As true man, he speaks in a language we can understand when he tells us what those intentions are.

耶稣说：“我父已经把一切都交托我了。除了父，没有人知道子；除了子和子所愿意指示的人，也没有人知道父。”（马太福音 11:27）连摩西也只得见神的背影（出埃及记 33:18-23），而神的儿子却完全显明了父。耶稣看见了父，认识父，并启示父。作为神的儿子，他是天父对人类旨意的完全见证者。作为真正的人，他用我们能够明白的语言，将父的心意告诉我们。

## **God revealed in Scripture 神在圣经中的启示**

The true God is known in Jesus Christ. All that we can know about Jesus Christ, we know from the Bible. The revelation of God in his Son and the revelation of God in the Scripture are not independent of each other or different from each other. Christ is the heart and core of Scripture, and Scripture bears witness to Christ. To those who challenged his claim to be the Son of God and his authority to teach as he did, Jesus said: “You diligently study the Scriptures because you think that by them you possess eternal life. These are the Scriptures that testify about me. If you believed Moses, you would believe me, for he wrote about me” (John 5:39,46). The prophecies, the promises, the ceremonies and sacrifices—indeed, all Old Testament history—testified about Christ. His conception and birth, his life of service, his death and resurrection were all foretold and foreshadowed in the Old Testament. The New Testament was written to bear witness to him and what he did: “These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31).

真神是在耶稣基督里被认识的。而我们对耶稣基督所有的认识，都是来自圣经。神在其儿子中的启示，与神在圣经中的启示，并非彼此独立，也并无差异。基督是圣经的核心，圣经也为基督作见证。面对那些质疑他神子的身份与教导的权柄的人，耶稣曾说：“你们查考圣经，因你们以为内中有永生；给我作见证的就是这经……你们若信摩西，也必信我，因为他书上有指着我的话。”（约翰福音 5:39,46）那些旧约中的预言、应许、仪式与祭祀——其实整个旧约历史——都是为基督作见证的。他的受孕与降生、他的服侍生活、他的死亡与复活，这一切都在旧约中有预言和预兆。而新约则是为要见证他和他所成就的一切而写成：“但记这些事，是要叫你们信耶稣是基督，是神的儿子，并且叫你们信了他，就可以因他的名得生命。”（约翰福音 20:31）

The Bible does not answer every serious question we might ask or satisfy every curiosity we might have. It does, however, make us wise for salvation and equip us to serve our Savior-God. As Paul wrote to Timothy: “From infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good

work” (2 Timothy 3:15-17). “The man of God,” incidentally, does not mean the pastor. It means the Christian. Scripture equips every Christian “for every good work.”

圣经并没有回答我们可能问的每一个严肃的问题，也没有满足我们可能有的每一个好奇心。然而，圣经却使我们因信基督耶稣而有得救的智慧，并装备我们为救主上帝而服事。正如保罗写信给提摩太说：“并且你是从小明白圣经，这圣经能使你因信基督耶稣有得救的智慧。圣经都是神所默示的，于教训、督责、使人归正、教导人学义都是有益的，叫属神的人得以完全，预备行各样的善事。”（提摩太后书 3:15-17）顺便提一下，“属神的人”并不单指牧师，而是指每一个基督徒。圣经装备每一位基督徒去行“一切的善事”。

The Holy Scriptures are the only reliable source from which we can learn who God is, what he does, and what he has in mind for us. It is fashionable in some circles to say, “I trust Christ, not the Bible. My faith is in the Savior, not in a book.” Fashionable, but deceptive. How can anyone trust Jesus without trusting the only authentic and reliable source of knowledge about him? On the other hand, what hope and comfort would the Scriptures give us if it were not for their message of Christ the Savior?

唯有圣经是我们得知神是谁、他的作为，以及他对我们旨意的可靠来源。在某些圈子里流行说：“我信靠的是基督，不是圣经。我的信仰是建立在救主身上，而不是一本书上。”时尚归时尚，但却是一种误导。人若不信靠关于耶稣的唯一真实可靠的信息来源，又怎能真正信靠耶稣呢？反过来说，倘若圣经中没有基督救主的信息，我们又怎能从圣经中得到真正的盼望与安慰？

## 2.1 Believe in God 我信仰上帝

### The name of God 上帝的名

In Romans 10:13,14, Paul writes: “‘Everyone who calls on the name of the Lord will be saved.’ How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?” We cannot trust a human being we only know exists but do not really know. By the same token, we could not trust a god we did not know, if we only knew of his existence. Thank God, he does make himself known by telling us his name. His name tells us what he is like, what he has done, and what he is doing. In terms of Paul’s words in Romans 10:13,14, someone has preached his name to us so that we could hear. That message has enabled us to trust him and thus to be saved.

在罗马书 10 章 13 至 14 节中，保罗写道：“‘凡求告主名的，就必得救。’然而，人未曾信他，怎能求他呢？未曾听见他，怎能信他呢？没有传道的，怎能听见呢？”我们无法信靠一个我们仅知其存在、却并不真正认识的人。同样地，我们也不能信靠一位我们并不认识的神——若我们仅仅知道他的存在，却不晓得他是谁。感谢上帝，他通过告诉我们他的名来使我们认识他。他的名向我们启示他是怎样的一位神，他所成就的事，以及他如今正在施行的工作。正如保罗在罗马书中所言，有人向我们传讲了他的名，使我们得以听见。正是这福音的信息，使我们能够信靠他，从而得救。

In the previous paragraph, we find Paul calling God “the Lord” (Romans 10:13). The Bible also refers to him as “the Father” and “the Almighty.” God is known by many other proper names in Scripture. God’s name stands for who he is and what he does and what he wants us to know about him. He does this through Jesus, the Word who became flesh. He also does it in his written Word, the Bible. In the upper room on the night before his crucifixion, Jesus prayed to his Father for his disciples. He said, “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent. I have revealed you [in Greek: revealed your name] to those whom you gave me out of the

world. They were yours; you gave them to me and they have obeyed your word. For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me” (John 17:3,6,8). God tells us his name so that through it we may be saved: “This is eternal life” (verse 3).

在前一段，我们看到保罗称上帝为“主”（罗马书 10:13）。圣经也称他为“父”和“全能者”。在圣经中，上帝有许多其他的专有名称。上帝的名字代表着他是谁，他做了什么，以及他想让我们知道的关于他的认识。他藉着耶稣，道成肉身，向我们显明自己。他也借着写下来的话语，即圣经，启示他自己。在受难前夜的楼房中，耶稣为门徒向天父祷告。他说：“认识你独一的真神，并且认识你所差来的耶稣基督，这就是永生。我已将你的名显明给你从世上赐给我的人。他们本是你的，你把他们赐给我，他们也遵守了你的道。因为你所赐给我的道我已经赐给他们，他们也领受了，确实知道我是从你出来的，并且信你差了我来。”（约翰福音 17:3,6,8）上帝告诉我们他的名字，为要借着这名使我们得救：“这就是永生”（约翰福音 17:3）。

God tells us his name and the meaning of his name in the book of Exodus. From the burning bush in the wilderness, “God said to Moses, ‘I AM WHO I AM.’ This is what you are to say to the Israelites: ‘I AM has sent me to you’” (Exodus 3:14). God is a personal being who speaks and acts. He is not a mere impersonal power in nature. He is not “the Force” of Star Wars. Without beginning and without end, GOD IS. There was a time when you and I—and this whole world—did not exist. Unless Jesus returns before we die, it will be said of us, “They were.” God, however, is, without beginning and without end, constant and unchangeable. God’s special Old Testament name Yahweh (Jehovah) is based on the Hebrew word for “I AM” of Exodus 3:14. In our English Bibles, this name, in translation, is frequently spelled with four capital letters, the first one large and the other three smaller: LORD. That name always reminds us that he is the God of free and faithful grace, who keeps his promises. He was not elected, and he cannot be impeached or deposed. He simply is.

在出埃及记中，上帝向我们启示了他的名字及其意义。在旷野燃烧的荆棘中，“上帝对摩西说：‘我是自有永有的。’你要对以色列人这样说：‘那自有的打发

我到你们这里来。’ ”（出埃及记 3:14）。上帝是一位有位格、会说话并施行作为的存在。他不是自然界中一种无人格的力量，也不是《星球大战》中的“原力”。上帝无始无终，始终存在。曾经你我——以及整个世界——都不存在。除非耶稣在我们死前再来，否则终有一天人们会说我们“曾经存在”。但上帝却是，他没有起始也没有终结，永恒不变。上帝在旧约中所用的特殊名字耶和華（Jehovah）就是基于出埃及记 3 章 14 节中“我是”（I AM）一词的希伯来文形式。在英文圣经中，这个名字常用四个大写字母表示，第一个大写字母较大，其余三个较小：LORD。这个名字时刻提醒我们，他是那位自由且信实施恩的上帝，是那位守约的神。他不是被选出来的，也不可能被罢免或推翻——他就是“是”。

After God delivered the Israelites from Egypt, after he gave them the law at Mount Sinai, after Moses pleaded with the Lord to have mercy on the calf-worshiping people, God appeared to Moses again, proclaiming his name: “Then the LORD came down in the cloud and stood there with him and proclaimed his name, the LORD. And he passed in front of Moses, proclaiming, ‘The LORD, the LORD, the compassionate and gracious God, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness, rebellion and sin. Yet he does not leave the guilty unpunished; he punishes the children and their children for the sin of the fathers to the third and fourth generation’” (Exodus 34:5-7).

上帝将以色列人从埃及救出来，在西奈山颁布律法给他们，在摩西为拜金牛犊的百姓向主恳求怜悯之后，上帝再次向摩西显现，宣告他的名：“耶和華在云中降临，与摩西一同站在那里，宣告耶和華的名。耶和華在他面前宣告说：‘耶和華，耶和華，是有怜悯有恩典的神，不轻易发怒，并有丰盛的慈爱和诚实；为千万人存留慈爱，赦免罪孽、过犯和罪恶；万不以有罪的为无罪，必追讨他的罪，自父及子，直到三四代。’ ”（出埃及记 34:5-7）

We might say that God preached a complete sermon in those words, with the threats of the law and the gracious assurance of the gospel. He declared that he is faithful in his compassion, grace, patience, and forgiveness. He is also faithful to himself, to his own character, in punishing those who despise him and disobey his commandments: “He does not leave the guilty unpunished.”

我们可以说，上帝在这段话中讲了一篇完整的讲道，既有律法的威胁，也有福音的恩典保证。他宣告他的怜悯、恩典、忍耐和赦免是信实的。同时他也对自己、对自己的性格信实——必审判那些轻视他、违背他诫命的人：“万不以有罪的为无罪。”

Later in Israel's history, he said: "I the LORD do not change. So you, O descendants of Jacob, are not destroyed" (Malachi 3:6). His very name sets him apart from every god that humans might fashion or imagine. He still reveals that name to us and, thus, reveals himself to us through the preaching of the law and gospel.

后来在以色列的历史中，他说：“因为我耶和华是不改变的，所以你们雅各的子孙没有灭亡。”（玛拉基书 3:6）他的名字本身就将他与人所塑造或想象的一切神明区分开来。他仍然通过律法和福音的宣讲将这个名字启示给我们，从而向我们启示他自己。

It is of great significance that the name the LORD in the original Hebrew of the Old Testament is always translated as kyrios (KEY-ree-us) in the Greek translation of the Old Testament. In the Greek New Testament, the word kyrios (Lord) is used in reference to Jesus more than 150 times. In Romans chapter 10, Paul equates confessing that Jesus is Lord with calling on Yahweh of the Old Testament. In verse 9 he writes, "If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved." In verse 13 Paul quotes the first words of Joel 2:32: "Everyone who calls on the name of the LORD will be saved." Thus he identifies Jesus in the New Testament with Yahweh of the Old Testament.

值得注意的是，旧约希伯来文中“耶和华”（the LORD）这个名字，在旧约的希腊文译本中始终被翻译为“Kyrios”（发音：KEY-ree-us）。在希腊文新约中，“Kyrios”（主）这个词用于指称耶稣超过 150 次。在罗马书第 10 章中，保罗将承认“耶稣为主”等同于呼求旧约中的“耶和华”。在第 9 节中他写道：“你若口里认耶稣为主，心里信神叫他从死里复活，就必得救。”在第 13 节中，保罗引用约珥书 2:32 的开头：“凡求告主名的，就必得救。”因此，他将新约中的耶稣与旧约中的耶和华等同起来。

## The attributes of God 上帝的属性

The Bible does not define God. God has not revealed his absolute being, his essence, to us. The Bible does, however, reveal God's attributes (his characteristics), and by these we know him. We learn who he is by learning what he is like. We cannot comprehend God's essence, and so he reveals himself by his attributes, in words we can understand. We usually make a distinction between the attributes and the essence of a thing. In the case of God, however, his attributes describe his very essence (being). For example, it is not only an attribute of God that he loves. "God is love" (1 John 4:8).

圣经并未定义神。神并未向我们启示他的绝对本质。然而，圣经确实启示了神的属性（他的特征），借此我们可以认识他。我们通过学习神是怎样的，来认识他是谁。我们无法理解神的本质，因此他通过他的属性，以我们能够理解的话语向我们显明自己。通常我们会将事物的属性与本质区分开来；但就神而言，他的属性正是他本质的描述。例如，爱不仅是神的一个属性——“神就是爱”（约翰一书4:8）。

Many of God's attributes, especially his justice, would only terrify and doom us if it were not for his attribute of grace. He is everywhere; sinners cannot hide from him. He knows all things; sinners cannot fool him. He is all-powerful; sinners cannot escape his wrath. He is holy; we are not. These are messages of law that warn and terrify us.

如果没有神的恩典属性，他许多的属性，尤其是公义，只会让我们惧怕甚至毁灭。他无所不在，罪人无法躲藏；他无所不知，罪人无法欺瞒；他全能无比，罪人无法逃脱他的忿怒；他圣洁无瑕，而我们却不圣洁。这些都是律法的信息，警告并使我们恐惧。

But the central message of the Bible is that God for Christ's sake has forgiven all sinners. For a believer who enjoys the forgiveness of sins in Christ, these same attributes now give gospel comfort. Because God is everywhere, we will never travel beyond his loving care. Because God knows all things, he knows our troubles and needs. Because God is all-powerful, he can defeat all our enemies.

然而，圣经的中心信息是：神因基督的缘故已经赦免了一切罪人。对在基督里享有罪得赦免的信徒来说，这些相同的属性反倒成为福音的安慰。因神无所不在，

我们无论身在何处都在他的慈爱看顾之下；因神无所不知，他知道我们的痛苦和需要；因神全能，他能战胜我们一切的仇敌。

At this point let us take a brief look at some of the attributes of God. We will see later that these characteristics describe not only the Father but the Son and the Holy Spirit as well. If the Son and the Holy Spirit have the same attributes as the Father, they also have the same divine essence (being) as the Father. Knowing about these attributes affects our faith and lives. What we know and believe about God makes a difference in time as well as for eternity.

在这里，我们简要地看一些神的属性。我们将在后文看到，这些属性不仅描述圣父，也同样适用于圣子与圣灵。若圣子与圣灵具有与圣父相同的属性，他们也就拥有与圣父相同的神性本质。认识这些属性会影响我们的信心与生活。我们对神的认知与信仰，不仅关乎今生，也关乎永恒。

The God of free and faithful grace is eternal, without beginning and without end, completely independent of time. In his farewell blessing to Israel, Moses assured the people, “The eternal God is your refuge, and underneath are the everlasting arms” (Deuteronomy 33:27). As God preserves and protects you and me and all his creatures, as he listens to the prayers of all his children, God is never pressed for time. The clock and the calendar never limit him in what he can do. For him, it is always now, and he doesn’t need to put off anything until later. “See, the former things have taken place, and new things I declare; before they spring into being I announce them to you” (Isaiah 42:9). The eternal God will never die and leave us to our own devices in the universe, never retire and leave us looking for a replacement, never get tired and leave us on our own.

这位施恩并信实的神是永恒的——无始无终，完全独立于时间。在告别时为以色列祝福时，摩西安慰百姓说：“永生的神是你的居所；他永久的膀臂在你以下。”（申命记 33:27）在他保守与看顾你我和他一切被造物，在他垂听众儿女祷告的过程中，神从不被时间催促。时钟与日历从未限制他所能成就的。在他眼中永远是“现在”，他不需将事情推延。“看哪，从前的事已经成就，现在我将新事说明；这事未发以先，我就说给你们听。”（以赛亚书 42:9）这位永恒的神不会死

去，不会撇下我们在宇宙中孤立无援；他不会退休，不需替代者；他不会疲惫，不会放手不管我们。

God is omnipresent, everywhere at once. When we are tempted, we sometimes need the reminder that there is no place where God is not: “Can anyone hide in secret places so that I cannot see him?” declares the LORD. ‘Do not I fill heaven and earth?’ declares the LORD” (Jeremiah 23:24).

神是无所不在的，处处同在。当我们受试探时，需要被提醒：没有任何地方是神不存在的。“耶和华说：‘人岂能在隐密处藏身，使我看不见他呢？’耶和华说：‘我岂不充满天地吗？’”（耶利米书 23:24）

In the day of trouble, it is good to know that God is almighty, all-powerful: “When Abram was ninety-nine years old, the LORD appeared to him and said, ‘I am God Almighty; walk before me and be blameless’” (Genesis 17:1). Abram was hard pressed, and he needed reassurance. Almost 25 years had passed since God first promised that Abram would have a son, and from that son’s descendants, the Savior of the world would come. Abram was now 99 years old and Sarai, his wife, was just 10 years younger. There was, humanly speaking, no possibility that they would ever have a child. With the announcement “I am God Almighty,” the Lord was reminding Abram that the laws of nature do not bind the ruler of nature. God is powerful to preserve and protect, to make everything in his creation serve his gracious purposes. God would demonstrate that in Abram’s life with the birth of his son Isaac.

在患难之日，我们知道神是全能的，是莫大的安慰：“亚伯兰年九十九岁的时候，耶和华向他显现，对他说：‘我是全能的神，你当在我面前作完全人。’”

（创世记 17:1）亚伯兰正面临极大的压力，他需要安慰。他从神首次应许他将得一个儿子，且那儿子的后裔将带来世界的救主，至今已将近 25 年。如今他 99 岁，他的妻子撒莱只比他小 10 岁。从人的角度看，他们不可能再有孩子。神在此宣告“我是全能的神”，是要提醒亚伯兰：自然律不能限制这位自然的主宰。神大有能力，能保守、护卫，并使他所创造的一切事物为他施恩的旨意服务。神将在亚伯兰身上应验这点——以撒的出生就是明证。

If we ever imagine that our secret sins are unknown to God, we are shocked back to reality by the reminder that God knows all things. He is omniscient, as Solomon acknowledged in his prayer at the dedication of the temple: “Deal with each man according to all he does, since you know his heart (for you alone know the hearts of all men)” (1 Kings 8:39). But these words are also a comfort as much as they are a warning, aren’t they? As believers, we are happy that our loving God knows all about our difficulties and heartaches.

如果我们曾以为自己的隐秘之罪无人知晓，那么神无所不知的事实将我们拉回现实。他是全知的，正如所罗门在圣殿的奉献祷告中所承认的：“愿你照着各人所行的待他（你心里知道他；因为惟有你知道世人的心）。”（列王纪上 8:39）但这些话不仅是警戒，同时也是安慰。作为信徒，我们喜乐地知道，我们慈爱的神深知我们的困难与忧伤。

God is holy. He said to Moses, “Speak to the entire assembly of Israel and say to them: ‘Be holy because I, the LORD your God, am holy’” (Leviticus 19:2). God is just, perfect in his works, as well as faithful: “He is the Rock, his works are perfect, and all his ways are just. A faithful God who does no wrong, upright and just is he” (Deuteronomy 32:4).

神是圣洁的。他对摩西说：“你要对以色列全会众说：‘你们要圣洁，因为我耶和华你们的神是圣洁的。’”（利未记 19:2）神是公义的，他的作为完美无瑕，也满有信实：“他是磐石，他的作为完全，他所行的无不公平；是诚实无伪的神，又公义又正直。”（申命记 32:4）

God is compassionate: “The LORD is good to all; he has compassion on all he has made” (Psalm 145:9).

神是有怜悯的：“耶和华善待万民，他的怜悯覆庇他一切所造的。”（诗篇 145:9）

God is love. He provides for the needs of all, whether they love him or not: “He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous” (Matthew 5:45). The highest expression of his love was to bring about the salvation of sinners. Paul wrote to the Romans, “God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (5:8). God does not love us

because we are lovable or because our actions are lovely—or because we love him. He loves us because he is love. John writes: “This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins” (1 John 4:9,10). There could be no greater demonstration that God is love. John adds in verse 11: “Dear friends, since God so loved us, we also ought to love one another.”

神是爱。他供养所有人，无论他们是否爱他：“因为他叫日头照好人，也照歹人；降雨给义人，也给不义的人。”（马太福音 5:45）他爱的最高表达是带来罪人的救赎。保罗写信给罗马人说：“惟有基督在我们还作罪人的时候为我们死，神的爱就在此向我们显明了。”（罗马书 5:8）神爱我们，不是因为我们可爱，也不是因为我们的行为可喜，更不是因为我们爱他。他爱我们，是因为他本就是爱。约翰写道：“神差他独生子到世间来，使我们借着 he 得生，神爱我们的心在此就显明了。不是我们爱神，乃是神爱我们，差他的儿子为我们的罪作了赎罪祭，这就是爱了。”（约翰一书 4:9-10）没有什么比这更伟大的神爱之证明了。约翰在第 11 节补充说：“亲爱的弟兄啊，神既是这样爱我们，我们也当彼此相爱。”

## **I believe means “I trust” 我信意味着 “我信靠”**

Faith is more than believing that God exists. James writes: “You believe that there is one God. Good! Even the demons believe that—and shudder” (James 2:19). It is possible to know and say all the correct things about God and yet not believe in God in the biblical sense. I believe in God means more than “I know his name and his attributes.” I believe in God means “I trust God and rely on his Word.” To believe is to trust, to rely, to stake all on what (whom!) I trust. Believing in God’s one and only Son does not mean loving my neighbor as myself. I have not lived up to that. Believing is not experiencing the “Inner Light,” feeling something like an electrical shock, or making a decision for Christ. Nor is it merely assenting to a dogma. It is relying on Jesus Christ, who was obedient in life and death as the substitute for every human being, whom God raised from the dead as the beginning of a great crop of people who will be raised to everlasting life.

信心不仅仅是相信神的存在。雅各写道：“你信神只有一位，你信的不错；鬼魔也信，却是战惊”（雅各书 2:19）。一个人可能知道并说出关于上帝的一切正确话语，却仍然不在圣经意义上信靠神。“我信上帝”不仅意味着“我知道他的名字和属性”，而是“我信靠神，并依赖他的话语”。信意味着信赖、依靠、将一切托付给我所信靠的那一位。信靠神独生子，不是“爱人如己”的行为本身——因为我们都做不到。信心不是经历“内在的光”、感受电击般的情绪、或是做出“决志归主”的行动。信心也不仅是对教义的认同，而是信靠耶稣基督，他以顺从的生命和死亡作了全人类的替代，神又使他从死里复活，作为那将要复活得永生的众人之首果。

Strictly speaking, it is not faith that saves us; it's the Savior. It is not faith that justifies; it's God. Faith only trusts that he has done it. In that sense we are justified through faith. Without the cross, without the empty tomb, without the Savior obediently living and dying for us, faith would have no foundation. When a lifeguard throws a life ring to a drowning person, that person does not concentrate on the strength of his grip. He focuses on the life ring. So faith does not examine itself, measure itself, rely on itself. It focuses on Christ, who is strong to save. Do not ask "Do I have faith?" Rather, ask "Do I have a Savior?" The answer to the first question is yes when we know that the answer to the second question is yes.

严格地说，拯救我们的不是信心本身，而是救主。称我们为义的不是信心，而是神。信心所做的，仅仅是信靠神已经成就的一切。从这个意义上说，我们是因信称义的。若没有十字架、空坟墓、以及那位为我们而顺服生活和死亡的救主，信心将毫无根基。当一位救生员向溺水的人抛出救生圈时，溺水者并不是专注于自己抓握的力量，而是专注于救生圈。同样，信心不检视自己、不衡量自己、不依赖自己，而是仰望那位有能力拯救的基督。我们不应问：“我有信心吗？”而应问：“我有救主吗？”若第二个问题的答案是“是”，那么第一个问题的答案也就是“是”。

In this regard, Martin Luther says, "Even if my faith is feeble, I still have the selfsame treasure and the selfsame Christ that others have. There is no difference."<sup>3</sup>

马丁·路德对此说：“即使我的信心软弱，我拥有的依旧是与别人相同的宝藏，相同的基督。毫无分别。”<sup>3</sup>

Abraham is remembered as the “father of all who believe” (Romans 4:11). When he was about one hundred years old, when his wife Sarah was well beyond child-bearing age, God renewed his promise of a son and many descendants for Abram: “No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations” (Genesis 17:5). Humanly speaking, it seemed such a promise could never be fulfilled. Why hadn’t God made good on his promise years before? “Yet he [Abram] did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised” (Romans 4:20,21). Faith is relying on the promises of God, in which he has revealed himself as the Savior. Faith is taking the trustworthy God at his trustworthy word. Faith is not merely “I believe that . . .” It is, especially, “I trust in . . .”

亚伯拉罕被称为“凡信之人的父”（罗马书 4:11）。当他年近百岁、妻子撒拉早已过了生育之年时，神再次应许他将得一个儿子，并有无数的后裔：“从今以后，你的名不再叫亚伯兰，要叫亚伯拉罕，因为我已立你作多国的父”（创世记 17:5）。从人的角度看，这个应许似乎根本不可能实现。神为何不早早应验他的诺言？“他仰望神的应许，总没有因不信心里起疑惑，反倒因信心里得坚固，将荣耀归给神，且满心相信神所应许的必能做成”（罗马书 4:20-21）。信心就是信靠神的应许——他借着这些应许将自己启示为救主。信心就是信靠那可信的神，和他可信的话语。信心不仅是“我相信……”，更是“我信靠……”。

Faith is the beggar’s hand that receives the gift of eternal life. It is not something we produce or generate. It is God’s gift. “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast” (Ephesians 2:8,9). By God’s grace and through faith, we have been saved. Like grace, faith is the gift of God. Faith is not a self-produced decision to accept God’s salvation. Just as we did not decide to accept physical life from our parents but simply received it as a gift, so the spiritual life of faith is a gift, not the result of a decision made by our own power.

信心就像乞丐伸出的手，接过永生的礼物。信心不是我们自己制造出来的，它是神的恩赐：“你们得救是本乎恩，也因着信；这并不是出于自己，乃是神所赐的；也不是出于行为，免得有人自夸”（以弗所书 2:8-9）。我们得救是本乎神的恩恩典，也借着信心。正如我们并未决定接受父母所赐的肉体生命，而只是被动地领受一样，属灵的生命也是一种礼物，而不是我们凭自己的力量做出决定的结果。

God gives faith by means of his Word: “Faith comes from hearing the message, and the message is heard through the word of Christ” (Romans 10:17). Ultimately, it is not our act of hearing but the words of Christ that work faith. Faith is generated by the Holy Spirit: “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” (1 Corinthians 12:3).

神借着他的话语赐下信心：“可见信道是从听道来的，听道是从基督的话来的”（罗马书 10:17）。最终，叫人信的不是我们“听”的行为，而是“基督的话”本身所产生的能力。信心是圣灵所赐：“若不是被神的灵感动的，也没有能说‘耶稣是主’的”（哥林多前书 12:3）。

God gave us faith and forgiveness in Holy Baptism. He nourishes and strengthens our faith with the assurance of forgiveness in Christ’s Supper. He continues to do these things daily through his Word.

神在圣洗中赐给我们信心和赦罪。他借着基督的圣餐，以赦罪的确据滋养和坚固我们的信心。他仍然每日借着他的话语持续施行这一切。

## **3.The Father and the Son Are God 圣父和圣子都是上帝**

### **The Father is God 圣父是上帝**

#### **Creator of all that is 万有的创造者**

That the Father is God has rarely been questioned or disputed within the Christian church. He is acknowledged as the almighty Maker of all things, visible and invisible. This does not mean that the Son and the Holy Spirit were not involved in the creation of the universe. We will speak of their involvement in chapter 7. Scripture, however, associates the work of creation with the Father in particular. We speak of creation as the Father's special, or particular, work.

基督教会中几乎从未质疑或争议过“圣父是上帝”这一真理。他被承认为全能者，是一切有形和无形之物的创造主。这并不意味着圣子和圣灵没有参与创造宇宙的工作，我们将在第七章讨论他们的参与。但圣经特别将创造的工作归于圣父，因此我们称创造是“圣父所特有的工作”。

#### **Father of our Lord Jesus Christ 我们主耶稣基督的父**

“Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead” (1 Peter 1:3). When many and various religions speak of God as the Father but do not acknowledge his Son as equally divine with him, they dishonor both Father and Son. They are left with a god who is an idol, not God. Jesus said, “He who does not honor the Son does not honor the Father, who sent him” (John 5:23). As we shall see in chapter 5, according to his divine nature, Jesus Christ is God's Son from eternity and in their relationship to each other, the Father is eternally his Father. The Scripture passages that identify Jesus Christ as the Son of God are also affirming that the Father is a person distinct from the Son.

“愿颂赞归于我们主耶稣基督的父神！他曾照自己的大怜悯，借耶稣基督从死里复活，重生了我们，叫我们有活泼的盼望”（彼得前书 1:3）。当许多不同的宗教都说神是圣父，却不承认圣子与圣父同为神时，他们是在羞辱父，也羞辱子。这样一来，他们所称的“神”便是偶像，而非真神。耶稣说：“不尊敬子的，就是不尊敬差子来的父”（约翰福音 5:23）。如我们将在第五章看到的，耶稣基督按其神性而言，自永恒就是神的儿子，而父与子的关系也是从永恒中确立的。圣经中称耶稣为“神的儿子”的经文，同时也表明父是与子有别的位格。

There would seem to be one exception to the statement made in the first sentence of this chapter. There is a large and fast-growing sect known as the Oneness Pentecostals. The word Oneness signifies that these people believe there is only one person in the Godhead, not three. That person, they say, is Jesus. The Father and the Holy Spirit are only other names for Jesus. They point to John 10:30, where Jesus says, “I and the Father are one.” Doesn’t the word are already suggest two persons and not just one person? More important, Greek, like many other languages, uses different forms of a word to denote masculine, feminine, or neuter gender. The word for one in John 10:30 is neuter. Thus, Jesus is saying, “The Father and I are one being; we have an essential unity.” One is not masculine: “The Father and I are one and the same person.” The same verse, by the way, can be used to rebut those who, like Jehovah’s Witnesses, regard the Son as subordinate to the Father, a sort of secondary god. As the Athanasian Creed puts it: “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.”<sup>4</sup>

尽管如此，似乎仍有一个例外，那就是一个正在迅速增长的教派——独一神格五旬宗。他们所谓的“独一”，是指他们认为神格中只有一个位格，而不是三个。他们说那一位就是耶稣，父与圣灵不过是耶稣的不同称号。他们常引用约翰福音 10:30：“我与父原为一。”但“原为一”这句话本身就暗示有两位，而非同一位格。更重要的是，希腊语（像许多语言一样）在词形上区分阳性、阴性和中性。在约翰福音 10:30 中，“一”这个词是中性的，因此耶稣的意思是：“我与父在本体上是一。”而不是：“我与父是同一个人。”顺带一提，这节经文同样可以反驳像耶和華见证人那样视圣子低于圣父、只是某种次等神的观点。正如亚他那修信经所

宣告的：“父、子、圣灵三个位格，各有分别，但其神性却是一，同等荣耀，并同为永恒尊荣。”<sup>4</sup>

The Oneness Pentecostal sect (also called Unity Pentecostals) especially likes to use Isaiah 9:6 as a proof text: “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.”

独一神格五旬宗（也称为合一五旬节派）特别喜欢引用以赛亚书 9:6 来为他们的观点背书：“因有一婴孩为我们而生，有一子赐给我们，政权必担在他的肩头上；他名称为奇妙策士、全能的神、永在的父、和平的君。”

Since this is a prophecy concerning Jesus the Messiah, they see the phrase Everlasting Father and conclude that Jesus is the same person as the Father. What Isaiah’s prophecy is actually saying is that the Messiah would be a loving and benevolent guardian looking out for the best interests of his people—as a human father does. Jesus exercises all the loving care of the God who preserves and saves us, but he is not the first person of the Trinity.

因为这是一个关于弥赛亚耶稣的预言，他们看到永在的父这个短语，就得出结论，耶稣与父是同一个人。然而，以赛亚的意思其实是：弥赛亚将如同慈父一般，成为他子民的保护者和看顾者——正如人间父亲所作的那样。耶稣确实以神的爱来保守和拯救我们，但他并不是三位一体中“第一位”的那一位。

## **The Father of those who believe in Jesus 那些信靠耶稣之人的父**

The risen Christ sent this message to his brothers: “I am returning to my Father and your Father, to my God and your God” (John 20:17). How was it that Jesus’ brothers have God as their Father? How can we confidently address him as Father? Paul writes, “You are all sons of God through faith in Christ Jesus” (Galatians 3:26). “Sons,” of course, includes daughters, whom God honors by addressing them with the same word he uses for his one and only Son. In contradiction to Oneness Pentecostalism, this verse makes clear that there is a distinction between Father and Son, that Father and Son are not the same person.

复活的基督对他的弟兄们这样说：“我要升上去见我的父，也是你们的父；见我的神，也是你们的神。”（约翰福音 20:17）耶稣的弟兄们如何能称神为“父”？我们如何能有信心称神为“天父”？保罗写道：“所以你们因信基督耶稣，都是神的儿子了。”（加拉太书 3:26）这里的“儿子”当然也包括“女儿”；神尊荣她们，也用同样的称呼来对待她们，正如他称他的独生子一样。这节经文反驳了“独一神格五旬宗”的主张，明确指出父与子是有区别的，父与子不是同一位格。

Those who believe in a fatherhood of God and brotherhood of man apart from Jesus sometimes quote the prophet Malachi: “Have we not all one Father? Did not one God create us? Why do we profane the covenant of our fathers by breaking faith with one another?” (Malachi 2:10). People seem to overlook the prophet’s third question, “Why do we profane the covenant of our fathers?” Malachi was rebuking his fellow Jews for marrying heathen women. He was not arguing that those women and their families were all God’s children. He was saying the opposite.

有些人试图跳过耶稣，而仅靠一种“普世之父”的观念来建立“普世兄弟情”，他们有时会引用先知玛拉基的话：“我们岂不都是一位父吗？岂不是一位神所造的吗？我们各人何为以诡诈待弟兄，背弃了神与我们列祖所立的约呢？”（玛拉基书 2:10）但人们似乎常常忽略这节经文中的第三个问题：“为何背弃了神与我们列祖所立的约呢？”玛拉基在这里是在责备他的犹太同胞娶了外邦女子。他并不是说那些女子及其家庭也是神的儿女，恰恰相反，他的意思是：你们不该如此背弃与神立的圣约。

## **The Son is God 圣子是神**

It is impossible to discuss the doctrine of the Trinity without paying particular attention to the truth that in Jesus Christ the second person of the Trinity became fully human. Indeed, apart from this truth, we would not know about or be interested in the doctrine of the Trinity. This truth was the point of contention in the great controversies over the Trinity in the fourth century. Controversy over the person of Christ, especially his divine nature, moved and stimulated the church to formulate the Apostles’ Creed,

the Nicene Creed, and the Athanasian Creed. Certain words and phrases in these creeds not only express positive truths about Christ but also identify and reject errors.

在讨论三位一体的教义时，必须特别注意这样一个真理：在耶稣基督里，三位一体中的第二个位格成为了完全的人。事实上，若没有这一真理，我们既不会知道三位一体的教义，也不会对其感兴趣。第四世纪关于三位一体的重大争论，正是围绕这个真理展开的。关于基督的位格，特别是他神性的问题，促使教会制定了《使徒信经》《尼西亚信经》和《亚他那修信经》。这些信经中的某些词句不仅陈述了关于基督的正确信仰，也明确指出并驳斥了异端。

## **Truly human 耶稣基督是真正的人**

An early error concerning Jesus denied that he was truly human. Various individuals and groups held a “docetic” (doe-SEE-tick) view of him. That is, they taught that Jesus only “seemed” (in Latin: docet, DOE-ket = seems) to be a flesh and blood human being. Many of these Docetists considered the material and physical world to be essentially evil. They refused to believe that the pure and holy Son of God assumed a physical body. They regarded him as a sort of phantom. Others even denied that he really died, some suggesting that Simon of Cyrene died in his place.

早期关于耶稣的一个错误观点是否认他是真正的人。某些个人或群体持有“似人论”的观点，也就是说，他们主张耶稣不过“看起来像是”（拉丁语 *docet*，意为“看起来”）一个有血有肉的人而已。许多持似人论者认为物质和肉体世界本质上是邪恶的，因此拒绝相信神圣纯洁的神子会取了人的肉体。他们把他看作是一种幻影。甚至还有人否认耶稣真的死了，有些人主张是古利奈人西门代替他死的。

Those who deny the doctrine of the Trinity today do not question Jesus’ humanity. As has usually been the case throughout the two thousand years since he came to this earth, their problem is with his divinity. Of course, some of those who refuse to take the Bible at face value say we cannot really know anything about him. In that sense they too are really denying his humanity.

如今否认三位一体教义的人，倒不再质疑耶稣的人性了。在主耶稣道成肉身的两千年历史中，他们的问题通常在于否认他的神性。当然，也有人拒绝按圣经的本

义来解读，声称我们无法真正认识耶稣。从这个意义上说，他们实际上也是在否认他的真实人性。

Although it will not be necessary for our purposes to treat the true humanity of Christ at great length, let us briefly review the scriptural evidence. The Bible clearly presents a Jesus who is truly human in every respect but one: he was without sin. “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” (Hebrews 4:15). He was born of a woman in order to be subject to the law (Galatians 4:4). Hebrews 7:26 describes him as “holy,” not polluted by sin; “blameless,” free from every kind of evil; “pure,” not stained by any transgression. He is “set apart from sinners,” not aloof from our human struggles but not partaking in our sinful attitudes and actions. That he measured up to God’s law in every respect is evident from the fact that he is “exalted above the heavens.”

尽管我们不需要在此详细论述基督的完全人性，但我们还是简要回顾一下圣经的证据。圣经清楚地表明，耶稣在各方面都是完全的人，只有一处例外：他没有罪。“因我们的大祭司并非不能体恤我们的软弱，他也曾凡事受过试探，与我们一样；只是他没有犯罪。”（希伯来书 4:15）他“为要把律法之下的人赎出来”，就“由女人所生，且生在律法之下”（加拉太书 4:4）。希伯来书 7:26 描述他说，他是“圣洁的、无邪恶的、无玷污的、远离罪人的”，他不是不关心人的挣扎，而是在心志和行为上都不与罪人同流合污。他完全符合上帝的律法，这一点从他“高过诸天”可见一斑。

He came into the world as a helpless baby (Luke 2:12). He was a descendant of King David (Romans 1:3). He developed physically, mentally, and spiritually, growing and learning (Luke 2:40). He was hungry (Matthew 4:2). He slept (Matthew 8:24). He wept (John 11:35). He was overwhelmed with sorrow (Matthew 26:38). He was thirsty (John 19:28).

他以一个无助的婴孩身份降世（路加福音 2:12），他是大卫的后裔（罗马书 1:3），在身体、智慧和灵性上不断成长（路加福音 2:40），他会饥饿（马太福音

4:2)、会睡觉（马太福音 8:24）、会哭泣（约翰福音 11:35）、会忧伤至极（马太福音 26:38）、会口渴（约翰福音 19:28）。

Jesus Christ not only shared in our humanity. In order to complete his saving work he even accepted our mortality. As we confess in the Apostles' Creed, "he was crucified, died, and was buried" (see Mark 15:24,37,46). He had to be human to die in our place and save us from the devil's grip: "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—and free those who all their lives were held in slavery by their fear of death" (Hebrews 2:14,15).

耶稣基督不仅分享了我们的人性，为了完成救赎的工作，他甚至也担当了我们的死亡。正如我们在《使徒信经》中所承认的：“他被钉在十字架上，受死，埋葬。”（参见马可福音 15:24, 37, 46）他必须成为人，才能替我们死，救我们脱离魔鬼的辖制：“儿女既同有血肉之体，他也照样亲自成了血肉之体，为要借着死败坏那掌死权的，就是魔鬼，并要释放那些一生因怕死而为奴仆的人。”（希伯来书 2:14-15）

Martin Luther puts it this way:

马丁路德是这样说的：

*We Christians should know that if God is not in the scale to give it weight, we, on our side, sink to the ground. I mean it this way: if it cannot be said that God died for us, but only a man, we are lost; but if God's death and a dead God lie in the balance, his side goes down and ours goes up like a light and empty scale. . . . But he could not sit on the scale unless he had become a man like us, so that it could be called God's dying, God's martyrdom, God's blood, and God's death. For God in his own nature cannot die; but now that God and man are united in one person, it is called God's death when the man dies who is one substance or one person with God [emphasis added].<sup>5</sup>*

我们基督徒应该知道，如果神不参与其中使其有分量，我们这边就毫无分量，只能坠落到底。我是这个意思：如果不能说是神为我们而死，而只是一个人，那我

们就完了；但如果说神的死，一个死去的神躺在秤盘上，那他这一边就下沉，我们这边就上升……但他若不是成为人，便不能坐在秤盘上；只有当他成了与我们一样的人，才能说是神的死、神的受难、神的宝血、神的死亡。因为神按其本性是不能死的；但既然神与人联合在一个位格之内，那么当这个人死时，就可以称为神的死。<sup>5</sup>

In taking on our human nature and in obeying God's law to the full, the Son of God subjected himself to death. He did that for a special and glorious purpose. He has put the devil, "who holds the power of death" (Hebrews 2:14), out of commission. Jesus, who shared in our humanity, has neutralized the devil's ultimate weapon by dying. He did this by satisfying God's justice and paying the price of our deliverance. The devil still exists and people still die, but death has lost its power to terrify us who trust the Savior.

圣子取了我们的人性，完全顺服神的律法，甚至甘愿受死。他这样做，是为了一个独特而荣耀的目的。他败坏了“掌死权的”（希伯来书 2:14）魔鬼。耶稣与我们同有人性，并通过自己的死亡消除了魔鬼的终极武器。他满足了神的公义，付清了我们得救的赎价。魔鬼仍然存在，人也依旧会死，但对于信靠救主的人来说，死亡已不再可怕。

## **Truly God 耶稣基督是真神**

In order to take our place under the demands and penalties of God's law, to redeem us, the Son of God became man. To actually accomplish this, to set us free from sin and Satan, to accomplish our salvation, he needed to be God as well. The best efforts of the best man could never have saved the world.

为了替我们站在神律法的要求和刑罚之下，为了救赎我们，神的儿子成为了人。为了真正完成这项工作，为了将我们从罪恶和撒但的权势下释放出来，为了完成我们的救恩，他也必须是神。即使是最伟大的人付出最大的努力，也无法拯救这个世界。

When God's Son became fully human, he did not cease to be what he had been from eternity—divine. Paul exhorted the elders of the church at Ephesus: "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" (Acts 20:28). The

expression “his [God’s] own blood” reminds us that when God became man, he did not stop being God. As the God-man he was not two persons but one. What the man did, God did. When Jesus’ blood was shed, God’s blood was shed. God bought the church with his own blood. As Athanasius of Alexandria (d. A.D. 373) reminded the heretic Arius and his followers again and again, redemption is God’s work. In insisting on that, Athanasius was not being a mere hairsplitter or fussy theologian. He was safeguarding the truth of our salvation.

当神的儿子成为完全的人时，他并没有停止自己自永恒以来所是的一一神性。保罗劝勉以弗所教会的长老说：“你们要为自己谨慎，也要为全群谨慎，就是圣灵立你们作全群的监督，你们就当牧养神的教会，就是他用自己的血所买来的。”

（使徒行传 20:28）“他（神）用自己的血”这句话提醒我们：当神成为人时，他并未停止作神。作为神-人，他并非是两个位格，而是在一个位格中。当这位人做什么，亦是神做什么。当耶稣的血流出，神的血也流出。神用自己的血赎买了教会。正如亚历山大的亚他那修（卒于公元 373 年）一再提醒异端亚流及其追随者的那样，救赎是神的工作。在坚持这一点上，亚他那修并非吹毛求疵的神学辩士，而是在捍卫我们的救恩真理。。

## **Divine works and attributes 神圣的工与属性**

The New Testament says that the second person of the Trinity was actually involved in various divine works from the beginning, long before he appeared as the babe of Bethlehem. “Through him all things were made; without him nothing was made that has been made” (John 1:3). The uncreated Son of God, the eternal Word, played a role in the creation of the universe. Without his activity, there would have been no universe. Paul says the same thing in Colossians 1:16: “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.”

新约告诉我们，三位一体的第二位自起初就参与了神性的工作，远在他以伯利恒婴孩之形显现之前。“万物是借着他造的；凡被造的，没有一样不是借着他造的。”（约翰福音 1:3）这位非受造的神子，这位永恒的道，参与了宇宙的创造。若没有他的工作，就没有这个世界。保罗在歌罗西书 1:16 也说了同样的话：“因

为万有都是靠他造的，无论是天上的、地上的、能看见的、不能看见的；或是有位的、主治的、执政的、掌权的，一概都是借着他造的，也是为他造的。”

The Son of God, who was present and active when all things were made, also holds all things together by his powerful word: “The Son is the radiance of God’s glory and the exact representation of his being, sustaining all things by his powerful word” (Hebrews 1:3). “His powerful word” brought all things into existence and it still preserves them. His power “enables him to bring everything under his control” (Philippians 3:21).

这位在万有被造时就已经存在并工作着的神子，也以他权能的话语托住万有：“他是神荣耀所发的光辉，是神本体的真像，常用他权能的命令托住万有。”（希伯来书 1:3）“他权能的话语”使万有存在，也维系着万有。他的能力“能叫万有归服自己。”（腓立比书 3:21）。

During his ministry, Jesus demonstrated his divine power and his other attributes in many miracles. He who created the winds and the waves and established the laws of nature “rebuked the winds and the waves, and it was completely calm” (Matthew 8:26). The Lord exercised his divine power by sending a band of demons into a herd of pigs (Mark 5:11-13).

在他地上的事奉中，耶稣借着许多神迹显明了他的神性权能和属性。他创造了风和海，也设立了自然律；而他“斥责风和海，风和海就大大平静了。”（马太福音 8:26）主借着把一群污鬼赶入猪群，也施展了他的神能（马可福音 5:11-13）。

When he healed a paralytic (Luke 5:17-26), Jesus demonstrated his divine omniscience and his divine omnipotence as well as his divine grace:

当他医治一个瘫痪的人时（路加福音 5:17-26），耶稣显明了他神性的无所不知（全知）、无所不能（全能），也显明了他神圣的恩典：

Omniscience: He saw the faith of the paralyzed man’s friends and recognized that the paralyzed man’s deeper problem was the need for forgiveness: “When Jesus saw their faith, he said, ‘Friend, your sins are forgiven’” (Luke 5:20). He also knew what the Pharisees and the teachers of the law thought about someone who claimed authority to forgive sins: “The Pharisees and the teachers of the law began thinking to themselves, ‘Who is this fellow who speaks blasphemy? Who can forgive sins but God alone?’ Jesus

knew what they were thinking and asked, 'Why are you thinking these things in your hearts?'" (Luke 5:21,22).

全知：他看出了瘫子的朋友们的信心，也洞察到瘫子内在更深的需要是罪的赦免：“耶稣见他们的信心，就对瘫子说：‘你的罪赦了。’”（路加福音 5:20）他也知道法利赛人和文士心中在想什么：“文士和法利赛人就议论说：‘这说褻渎话的是谁？除了神以外，谁能赦罪呢？’”耶稣知道他们所议论的，就说：‘你们心里议论的是什么呢？’”（路加福音 5:21-22）。

Omnipotence: He used his almighty power to heal the man: “Which is easier: to say, “Your sins are forgiven,” or to say, “Get up and walk”? But that you may know that the Son of Man has authority on earth to forgive sins. . . .’ He said to the paralyzed man, ‘I tell you, get up, take your mat and go home.’ Immediately he stood up in front of them, took what he had been lying on and went home praising God” (Luke 5:23-25).

全能：他以全能之力治愈了瘫子：“‘或说你的罪赦了，或说你起来行走，哪一样容易呢？但要叫你们知道人子在地上有赦罪的权柄.....’”就对瘫子说：‘我吩咐你起来，拿你的褥子回家去吧！’那人当众人面前立刻起来，拿着他所躺卧的褥子回家去，归荣耀与神。”（路加福音 5:23-25）

Divine grace: Most important, Jesus graciously used his divine authority to forgive sins.

神的恩典：最重要的是，耶稣以神圣的权柄出于恩典地赦免了人的罪。

All of this demonstrated that he is God.

所有这一切，都显明了他是神。

Jesus demonstrated his divine power and grace in raising Jairus' daughter (Matthew 9:18-26; Mark 5:22-43; Luke 8:41-56), the young man of Nain (Luke 7:11-16), and his dear friend Lazarus (John 11:38-44) from the dead. Jesus himself “through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead” (Romans 1:4). On the Last Day, he, “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” (Philippians 3:21). He himself rose, and he will raise us. What sin and death have spoiled and corrupted, he will change into something splendid and immortal.

耶稣在使睚鲁的女儿（马太福音 9:18-26；马可福音 5:22-43；路加福音 8:41-56）、拿因城的寡妇之子（路加福音 7:11-16）以及他所爱的朋友拉撒路（约翰福音 11:38-44）从死里复活时，彰显了他的神能与恩典。耶稣自己“按着圣善的灵，因从死里复活，以大能显明是神的儿子”（罗马书 1:4）。在末日那一天，他“要按着那能叫万有归服自己的大能，将我们卑贱的身体改变形状，和他自己荣耀的身体相似”（腓立比书 3:21）。他自己已经复活，他也要使我们复活。罪和死亡所败坏的一切，他都要改变，使之成为荣耀而不朽的存在。

“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, through whom also he went and preached to the spirits in prison” (1 Peter 3:18,19). Not to suffer, not to preach the gospel, but to proclaim his victory over Satan, Christ descended into hell (“prison”). To all the inhabitants of hell, he cried out the news of his triumph. Satan was leading a great victory party because Jesus had been crucified, had died, and was buried. The devil thought the second Adam was defeated and that God’s great rescue of sinners had been frustrated. And then the triumphant Son of God appeared, and the party in hell was over.

“因基督也曾一次为罪受苦，就是义的代替不义的，为要引我们到神面前。按着肉体说，他被治死；按着灵性说，他复活了。他借这灵，曾去传道给那些在监狱里的灵听”（彼得前书 3:18-19）。基督下到阴间（“监狱”），不是去受苦，也不是去传福音，而是要向撒但宣告他得胜的消息。他向阴间的一切居民宣告他的凯旋。撒但原本正举行盛大的“胜利宴会”，因为耶稣被钉十字架、死了、埋葬了。魔鬼以为第二个亚当被击败，神拯救罪人的伟大计划被挫败。然而，得胜的神子显现了，阴间的宴会就此终止。

Paul expresses much the same thought in his letter to the Colossians (2:15). Using the image of a Roman general’s triumphal procession, he says the defeated armies of hell are publicly shamed by Christ’s victory: “And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.” The “powers and authorities” are the conquered demons. The cross seemed to clinch

their final victory over God, but it turned out that Christ was “triumphing over them by the cross.”

保罗在写给歌罗西人的信中（歌罗西书 2:15）表达了同样的思想。他用罗马将军凯旋式的画面，形容基督使地狱的军队在众目睽睽之下蒙羞：“既将一切执政的、掌权的掳来，明显给众人看，就仗着十字架夸胜。”这里的“执政的、掌权的”指的是被打败的恶魔。十字架原本看似是他们对神的最终胜利，却结果是成为基督“借着十字架”得胜的战场。

Jesus overcame Satan’s temptations in the wilderness, won many victories over demons in his ministry, and struck the final killing blow against the devil by his death on the cross. God confirmed that in Christ’s resurrection. God exalted the Savior by raising him from the dead, and in so doing, he also gave us new life and hope: “Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead” (1 Peter 1:3).

耶稣在旷野胜过撒但的试探，在事工中多次打败鬼魔，并且在十字架上给魔鬼致命一击。神藉着基督的复活印证了这一切。神藉着使救主从死里复活，荣耀了他，也赐给我们新生命和盼望：“愿颂赞归与我们主耶稣基督的父神，他曾照自己的大怜悯，借着耶稣基督从死里复活，重生了我们，叫我们有活泼的盼望”（彼得前书 1:3）。

God is the final judge of every human being. The Father has committed that divine office to the Son. Jesus said, “The Father judges no one, but has entrusted all judgment to the Son” (John 5:22). Paul writes, “God will judge men’s secrets through Jesus Christ, as my gospel declares” (Romans 2:16). Thus, God the Son, who is also true man, is the final judge of every human being.

神是全人类的最终审判者。父神已将这个神圣的职分交给子。耶稣说：“父不审判什么人，乃将审判的事全交与子”（约翰福音 5:22）。保罗也写道：“就在神借着耶稣基督审判人隐秘事的日子，正如我所传的福音所言”（罗马书 2:16）。因此，那位既是神子、又是真正的人子，将成为全人类最终的审判者。

After Jesus had rebuked the winds and waves and stilled the furious storm on the Sea of Galilee, “The men were amazed and asked, ‘What kind of man is this? Even the

winds and the waves obey him!” (Matthew 8:27). Perhaps they were not sure of the answer then, but they learned to trust and confess him as the Son of the Most High, as Lord and God.

当耶稣斥责加利利海上的风浪，使狂风暴雨平静时，“众人希奇说：‘这是怎样的人？连风和海也听从他了！’”（马太福音 8:27）。他们当时或许还不能完全明白答案，但后来他们学会了信靠他，并且承认他是至高神的儿子，是主、是神。

## **Divine names 神圣的称号**

Nine months before the Savior was born, the angel told Mary: “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” (Luke 1:35). The title “Son of God” does not belong to him merely because of his miraculous conception and birth. The title does not simply mean that Jesus was the Messiah either. Rather, it speaks of the Son’s eternal relationship to the Father.

在救主降生前九个月，天使对马利亚说：“圣灵要临到你身上，至高者的能力要荫庇你，因此所要生的圣者，必称为神的儿子”（路加福音 1:35）。这里的“神的儿子”这个称号并不仅仅因为耶稣有着神奇的成孕和诞生，也不仅仅意味着耶稣是弥赛亚，而是指向子与父从永恒以来的关系。

To the shepherds of Bethlehem, the Lord’s messenger declared, “Today in the town of David a Savior has been born to you; he is Christ the Lord” (Luke 2:11). As we noted earlier, the Greek translation of the Old Testament used the word *kyrios* (KEY-ree-us) in reference to the special Old Testament name of God, “the LORD.” The Greek New Testament regularly applies the same title to Jesus, referring to him as “the Lord.” Peter, for example, writes, “Praise be to the God and Father of our Lord Jesus Christ!” (1 Peter 1:3). Since Jesus’ conception, according to Jesus’ human nature, God is Jesus’ God. According to Jesus’ divine nature, Jesus is the Lord. In his first epistle, Peter urges us to believe and confess the same truth: “In your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (3:15). As a devout Jew, Peter

would never have written such things if he had not believed that Jesus is truly the Lord God.

在伯利恒的牧羊人面前，主的使者宣告：“因今天在大卫的城里，为你们生了救主，就是主基督”（路加福音 2:11）。如前所述，旧约的希腊文译本中，用“kyrios”（发音：KEY-ree-us）来指称神那独特的名字“耶和华（the LORD）”。新约圣经也同样将这个称号用在耶稣身上，称他为“主（the Lord）”。例如彼得写道：“愿颂赞归与我们主耶稣基督的父神！”（彼得前书 1:3）。自从耶稣道成肉身受孕以来，就他的人性而言，上帝是耶稣的上帝；就他的神性而言，耶稣是主。彼得在他的第一封书信中劝勉我们相信并承认同样的真理：“只要心里尊主基督为圣，有人问你们心中盼望的缘由，就要常作准备，以温柔、敬畏的心回答各人”（彼得前书 3:15）。作为一位虔诚的犹太人，若不是深信耶稣就是主、就是神，彼得绝不会写下这样的话。

Pious Jews would not think of deifying a mere human being, but Jesus' Jewish disciples called him "the Son of God," and "the Holy One of God," and he accepted those divine names. "Then those who were in the boat worshiped him, saying, 'Truly you are the Son of God'" (Matthew 14:33). "Simon Peter answered, 'You are the Christ, the Son of the living God'" (Matthew 16:16). "Nathanael declared, 'Rabbi, you are the Son of God; you are the King of Israel'" (John 1:49). "Simon Peter answered him, . . . 'We believe and know that you are the Holy One of God'" (John 6:68,69). After Jesus' resurrection, "Thomas said to him, 'My Lord and my God!'" (John 20:28). Jesus did not repudiate those confessions, as he should and surely would have done if Thomas's words were not true.

虔诚的犹太人绝不可能把一位单纯的人当作神来敬拜，可是耶稣的犹太门徒却称呼他为“神的儿子”、“神的圣者”，而且耶稣也接受这些神圣的称号。“在船上的人都拜他说：‘你真是神的儿子了！’”（马太福音 14:33）。“西门彼得回答说：‘你是基督，是永生神的儿子’”（马太福音 16:16）。“拿但业说：‘拉比，你是神的儿子，你是以色列的王！’”（约翰福音 1:49）。“西门彼得回答说：‘主啊，你有永生之道，我们已经信了，又知道你是神的圣者’”（约翰福音

6:68-69)。复活以后，“多马对他说：‘我的主！我的神！’”（约翰福音 20:28）。耶稣并没有否认这些称呼，若这些告白是错误的，他必然会加以拒绝。

The very demons can recognize and must acknowledge that Jesus is divine. The evil spirit that possessed the man who lived in tombs “shouted at the top of his voice, ‘What do you want with me, Jesus, Son of the Most High God? Swear to God that you won’t torture me!’” (Mark 5:7).

连鬼魔也能认出并不得不承认耶稣是神。那住在坟墓里的被鬼附的人“极大地喊叫说：‘至高神的儿子耶稣，我与你有什么相干？我指着神恳求你，不要叫我受苦！’”（马可福音 5:7）。

## **Divine honor 神圣的尊荣**

The New Testament also indicates that Jesus is to be worshiped and honored as God. All people should honor the Son, “just as they honor the Father” (John 5:23). Philippians 2:9-12 says, “Therefore God exalted him [Jesus] to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

新约圣经也表明，耶稣当受敬拜与尊荣，正如神一样。所有人都当“尊敬子，如同尊敬父一样”（约翰福音 5:23）。腓立比书 2:9-12 说：“所以神将他升为至高，又赐给他那超乎万名之上的名，叫一切在天上的、地上的和地底下的，因耶稣的名无不屈膝，无不口称耶稣基督为主，使荣耀归于父神。”

When the apostle John saw a glimpse of the glory of heaven, he saw the hosts of heaven praising Jesus along with the Father. John saw ten thousand times ten thousand angels singing, “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!” (Revelation 5:12). John heard a united chorus of praise to both the Father and Jesus: “To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever!” (Revelation 5:13).

当使徒约翰得见天堂的荣耀时，他看见天上的万军与圣父一同赞美耶稣。约翰看见千千万万的天使高声说：“曾被杀的羔羊是配得权能、丰富、智慧、能力、尊

贵、荣耀和颂赞的！”（启示录 5:12）。约翰又听见全体齐声赞美圣父和耶稣：“但愿颂赞、尊贵、荣耀、权势，都归给坐宝座的和羔羊，直到永永远远！”（启示录 5:13）。

Needless to say, if Jesus is worshiped in heaven along with the Father “for ever and ever,” he must be true God, equal with the Father.

显然，如果耶稣在天上与圣父一同被敬拜，直到永永远远，那么他必是真神，与父同等。

### **“All the fullness of the Deity” “神本性的一切丰盛”**

There are religious people willing to grant that there was something divine in Christ. Some say that he received divine characteristics as a special gift or reward from God. Paul says infinitely more than that in Colossians 2:9: “For in Christ all the fullness of the Deity lives in bodily form.” That says, “Everything that God is, Christ is.” The divine being, all the divine characteristics, all God’s authority and power reside in the man Jesus. While he walked the earth, he concealed his deity for the most part, although he did not give it up or lose it. He never ceased to be God. How this can be is beyond comprehension, but it is what God’s Word teaches. The Eternal became a baby; the Creator became a creature. The Lord of life laid down his life. God and man are a single person!

有些宗教人士愿意承认基督里面有某种神性。他们说，耶稣是因着神特别的恩赐或奖赏才得到了神性的特征。但保罗在歌罗西书 2:9 所说的远比这更多：“因为神本性一切的丰盛，都有形有体地居住在基督里面。”也就是说，“神所是的一切，基督也都是。”神的本性、所有神圣的属性、神一切的权柄和能力，都在这位耶稣里面。当他在世上行走时，大部分时候他隐藏了他的神性，但他并没有放弃或失去神性。他从未停止是神。这是超乎人理解的奥秘，但这是神的话语所教导的。永恒者成了婴孩；创造者成了受造者；生命的主为我们舍命。神与人联合在一个位格！

When, in Romans 1:3, Paul writes that Christ, “as to his human nature, was a descendant of David,” his words imply that Jesus has another nature, the divine. That is what the angel told Mary when he announced the Savior’s forthcoming birth: “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” (Luke 1:35). He is called the Son of God because he is the eternal Son of God.

当保罗在罗马书 1:3 写到基督“按肉体说，是从大卫后裔生的”时，这也暗示耶稣有另一种本性，就是神性。这也正是天使向马利亚报喜时所说的：“圣灵要临到你身上，至高者的能力要荫庇你，因此所要生的圣者，必称为神的儿子。”（路加福音 1:35）他被称为神的儿子，因为他本来就是永恒的神子。

“In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. 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” (John 1:1,2,14). John does not say merely, “God was in the Word.” “In the beginning,” before the world began, says John, “The Word was God.” He is not a demigod, a semideity. From eternity, he has the nature of God and is essentially God.

“太初有道，道与神同在，道就是神。这道太初与神同在。道成了肉身，住在我们中间，充充满满地有恩典有真理。我们也见过他的荣光，正是父独生子的荣光。”（约翰福音 1:1-2, 14）约翰并没有只说“神在道里面”，而是说，“道就是神”。在世界被造之前，太初的道就是神。他不是次一等的，也不是半神，而是自永恒以来本质就是神。

The Word, who in the beginning was God, became flesh. As we have seen, he became fully human. “Made his dwelling among us” (John 1:14) literally means “pitched his tent with us.” He made the earth his temporary dwelling while he accomplished our salvation. He did not cease being God during that time. No, in this one person, the divine nature and the human nature were and continue to be united. That is the sense in which we must understand Jesus’ words to Philip. “Philip said, ‘Lord, show us the Father and that will be enough for us.’ Jesus answered: ‘Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, “Show us the Father?”’” (John 14:8,9). Jesus and the Father are one not only in love for the world. Jesus and the Father are one in deity. They share in the one divine being. “For in Christ all the fullness of the Deity lives in bodily form”

(Colossians 2:9). In the words of the Athanasian Creed: “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.”<sup>6</sup>

太初为神的道成了肉身。正如我们已经看到的，他成了完全的人。“住在我们中间”（约翰福音 1:14）原文直译是“支搭帐篷在我们中间”。他来到世上，暂住在我们当中，为要完成我们的救恩。他在此期间并没有停止是神。不，在这一位格中，神性与人性已然并且继续联合在一起。因此，我们必须从这个意义上理解耶稣对腓力所说的话：“腓力对他说：‘求主将父显给我们看，我们就知足了。’耶稣对他说：‘腓力，我与你们同在这样长久，你还不认识我吗？人看见了我，就是看见了父。你怎么说“将父显给我们看”呢？’”（约翰福音 14:8-9）耶稣与父合一，不仅仅是在他们对世人的爱上合一，耶稣与父在神性上本质为一。他们共享同一神圣本质。“因为神本性一切的丰盛，都有形有体地居住在基督里面。”（歌罗西书 2:9）正如《亚他那修信经》所说：“我们信且承认我们的主耶稣基督，神的儿子，既是神又是人。他按神性是从父的本质在永恒中所生的，按人性是从其母的本质在时间中所生的。”<sup>6</sup>

## 4.The Holy Spirit Is God 圣灵是上帝

In the Nicene Creed, the church confesses the Holy Spirit, “who in unity with the Father and the Son is worshiped and glorified.”<sup>7</sup> He is called the Holy Spirit because he is God and because he is completely separated from any and all evil spirits. The Holy Spirit is sometimes called the “shy” person of the Trinity, because he does not call attention to himself. The fact is, it is his business to call attention to the Father and the Son and not to himself. Nevertheless, we do worship and glorify him, because we know from his book that he is actually a person, is identified with God, has the attributes of God, does God’s work, and proceeds from the Father and the Son.

在《尼西亚信经》中，教会承认圣灵“与父和子同受敬拜、同受荣耀”。他被称为圣灵，因为他是神，并且完全与一切邪灵分别。圣灵有时被称为“三位一体中谦逊的位格”，因为他不为自己吸引注意。事实上，他的工作是使人注目于父和子，而不是他自己。然而，我们仍敬拜并荣耀他，因为从圣灵所默示的圣经我们知道：他确实是一位位格，他与神同一，他具有神的属性，他做神的工作，并且他从父和子而出。

### Personality 位格

Spirit, or Ghost, is the English for the Old Testament (Hebrew) word ruach (ROO-akh) and the New Testament (Greek) word pneuma (puh-NOI-ma). Both words have the meaning “breath” or “wind.” Taking the word literally, the Holy Spirit is the “breath” of God. This, however, does not mean that the Holy Spirit is a mere thing and not a person. As the “breath” of God he is, as the Nicene Creed puts it, “the giver of life.”

“Spirit”或“Ghost”（灵），是旧约（希伯来语）单词“ruach”（发音：ROO-akh）和新约（希腊语）单词“pneuma”（发音：puh-NOI-ma）的英文翻译。这两个词的基本含义都是“气息”或“风”。从字面上讲，圣灵就是神的“气息”。然而，这并不意味着圣灵只是某种东西而不是一个位格。作为神的“气息”，他正如《尼西亚信经》所说，是“赐生命者”。

Scripture speaks of the Holy Spirit as a person. God's Old Testament people "rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them" (Isaiah 63:10).

圣经明确将圣灵描述为一个位格。旧约说：“他们竟悖逆，使主的圣灵担忧，他就转作他们的仇敌，亲自攻击他们”（以赛亚书 63:10）。

Rebellion and sin grieve the Holy Spirit, as the words of Paul in Ephesians 4:30 also indicate: "And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption." A seal is a mark of identification or ownership. Paul says here that the Holy Spirit will identify us on judgment day, "the day of redemption." The Spirit will testify then that we are God's own, bought with Christ's blood, and elected for eternal salvation. Therefore, we are God's possession and welcome in God's eternal kingdom. We surely do not want to vex or grieve this Spirit. Jesus said (Matthew 12:32), "Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." Again we see that the Spirit is not merely a power or emanation from God. As one who can be grieved and sinned against, he is more than God's "self-consciousness" or (as Schleiermacher said) "the spirit of the church."

悖逆和罪使圣灵担忧，正如保罗在以弗所书 4:30 所说：“不要叫神的圣灵担忧；你们原是受了他的印记，等候得赎的日子来到。”“印记”是身份或所有权的记号。保罗说，在审判的日子，也就是“得赎的日子”，圣灵将亲自证明我们是属神的，是用基督的血所买赎、蒙拣选得着永恒的救恩。因此，我们是神的产业，并且蒙接纳进入神的永恒国度。我们自然不愿使圣灵担忧。耶稣也说（马太福音 12:32）：“凡说话干犯人子的，还能得赦免；惟独说话干犯圣灵的，今世、来世总不得赦免。”再一次可见，圣灵不是从神发出的非位格化力量或某种流溢。作为一位能被忧伤、能被干犯的位格，他绝非仅是“神的自我意识”，也不是施莱尔马赫所说的“教会的精神”。

The Spirit was the agent of Jesus' conception (Matthew 1:18). He was present and active at Christ's baptism, appearing in the form of a dove and anointing Jesus for his ministry as the Messiah (Matthew 3:16). As Isaiah foretold: "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” (11:2).

圣灵是耶稣降生的施行者（马太福音 1:18）。他在基督受洗时显现为鸽子，膏抹耶稣，使他为弥赛亚职分而预备（马太福音 3:16）。正如以赛亚所预言的：“耶和华的灵必住在他身上，就是使他有智慧和聪明的灵、谋略和能力的灵、知识和敬畏耶和华的灵。”（以赛亚书 11:2）

The Holy Spirit is involved every time someone is baptized: “[God] saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit” (Titus 3:5). It would be incongruous to mention him with the Father and the Son in connection with Baptism (Matthew 28:19) and in the apostolic blessing (2 Corinthians 13:14) if he were not a distinct divine person.

圣灵在每一次的洗礼中都在工作：“他便救了我们，并不是因我们自己所行的义，乃是照他的怜悯，借着重生的洗和圣灵的更新。”（提多书 3:5）若圣灵不是一位独立的神圣位格，就不会在洗礼（马太福音 28:19）和使徒的祝福（哥林多后书 13:14）中与父和子同等被提及。

## **Identified as God 圣灵被认定为神**

Just as Athanasius reminded the church that redemption is divine work and that Christ the Redeemer must therefore be truly God, so Athanasius also taught that the Holy Spirit must be divine in order to unite us with Christ. Furthermore, only if the Holy Spirit is truly God are we justified in worshiping and glorifying him with the Father and the Son.

正如亚他那修提醒教会：救赎是神的工作，因此救赎主基督必须是真神；同样，亚他那修也教导：圣灵必须是真神，才能使我们与基督联合。只有当圣灵是真神时，我们才能合理地与父和子一同敬拜并荣耀他。

Recall how Peter accused Ananias of dishonesty for claiming that he and Sapphira had brought the entire proceeds from their sale of real estate to the apostles for distribution to the poor. “Peter said, ‘Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money

you received for the land? Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God'" (Acts 5:3,4). In lying to the Holy Spirit, Ananias had lied to God.

记得彼得指责亚拿尼亚欺哄圣灵，他和撒非喇谎称自己将卖地所得全数献上：“彼得说：‘亚拿尼亚，为什么撒但充满了你的心，叫你欺哄圣灵，把田地的价银私自留下一部分呢？田地还没有卖，不是你自己的吗？既卖了，价银不是由你作主吗？你怎么心里起这意念呢？你不是欺哄人，是欺哄神了。’”（使徒行传 5:3-4）亚拿尼亚欺哄圣灵，就是欺哄神。

Speaking to those Jews in Rome who refused to believe the gospel of Jesus Christ, Paul referred to Isaiah 6:9 and identified the Holy Spirit as God. Isaiah 6:9 reads: "He [the Lord] said, 'Go and tell this people: "Be ever hearing, but never understanding; be ever seeing, but never perceiving.'""

保罗在罗马向拒绝相信耶稣福音的犹太人引用以赛亚书 6:9，并将圣灵称为神。以赛亚 6:9 说：“他说：‘你去告诉这百姓说：你们听是要听见，却不明白；看是要看见，却不晓得。’”

When Paul, in Acts 28:25,26, uses the words of Isaiah, the apostle makes the Holy Spirit the speaker: "The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet: 'Go to this people and say, "You will be ever hearing but never understanding; you will be ever seeing but never perceiving.'""

保罗在使徒行传 28:25-26 引用以赛亚这段话时，却明确说这是圣灵的宣告：“圣灵借先知以赛亚向你们祖宗所说的话是不错的：‘你去告诉这百姓说：你们听是要听见，却不明白；看是要看见，却不晓得。’”

Expressing a single truth with parallel thoughts, Paul identifies God with God's Spirit in 1 Corinthians 3:16: "Don't you know that you yourselves are God's temple and that God's Spirit lives in you?" He is saying that the Holy Spirit is God. In 1 Corinthians 12:6,11, speaking of the distribution of spiritual gifts to Christians, the apostle equates the Spirit with God: "There are different kinds of working, but the same God works all of them in all men. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines."

保罗在哥林多前书 3:16 用平行的方式表达同一个真理，他把神和圣灵等同起来：“岂不知你们是神的殿，神的灵住在你们里头吗？”他在这里表明圣灵就是神。保罗在哥林多前书 12:6,11 谈到属灵恩赐的分配时，也将圣灵与神等同：“功用也有分别，神却是一位，在众人里面运行一切的事。这一切都是这位圣灵所运行、随己意分给各人的。”

## **Divine attributes 神圣的属性**

As true God, the Spirit shares in all the attributes (characteristics) of God. We cite a few reminders of this fact from the Scriptures.

作为真神，圣灵拥有神一切的属性（特征）。我们从圣经中引用几处经文来提醒这一事实。

The Spirit is eternal. Christ “through the eternal Spirit offered himself unblemished to God” (Hebrews 9:14). The Spirit possesses divine knowledge, searching “the deep things of God” (1 Corinthians 2:10). The Spirit is omnipresent: “Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there” (Psalm 139:7,8).

圣灵是永恒的。基督“借着永远的灵，将自己无瑕无疵地献给神”（希伯来书 9:14）。圣灵拥有神圣的知识，洞察“神深奥的事”（哥林多前书 2:10）。圣灵是无所不在的：“我往哪里去躲避你的灵？我往哪里逃躲避你的面？我若升到天上，你在那里；我若在阴间下榻，你也在那里。”（诗篇 139:7-8）

## **Divine works 神圣的工**

With the Father and the Son, the Holy Spirit participated in the work of creation, “hovering over the waters” (Genesis 1:2). His creative work continues, as Job’s friend Elihu acknowledged: “The Spirit of God has made me; the breath of the Almighty gives me life” (Job 33:4).

圣灵与父和子一同参与了创造的工作，“运行在水面上”（创世记 1:2）。圣灵的创造工作至今仍在继续，正如约伯的朋友以利户所承认的：“神的灵造我，全能者的气使我得生。”（约伯记 33:4）

All living creatures in each new generation are the products of the Spirit's continuing creative activity: "When you send your Spirit, they are created, and you renew the face of the earth" (Psalm 104:30).

每一代的新生受造物，都是圣灵不断进行的创造工作的结果：“你发出你的灵，它们便受造；你使地面更换为新。”（诗篇 104:30）

The Holy Spirit was involved in Jesus' work of redemption. We have already mentioned his role in the Savior's conception, and his presence at Christ's baptism. It was the Spirit who led Jesus into the desert to win the threefold victory over the tempter (Matthew 4:1). God promised through Isaiah that the Spirit of the Lord would rest on his Anointed One: "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" (Isaiah 61:1).

圣灵也参与了耶稣的救赎工作。我们已经提到他在救主受孕时的角色，以及他在基督受洗时的同在。是圣灵引导耶稣进入旷野，赢得对试探者的三重胜利（马太福音 4:1）。神借着以赛亚应许，主的灵要降在他的受膏者身上：“主耶和华的灵在我身上，因为耶和华用膏膏我，叫我传好信息给贫穷的人，差遣我医好伤心的人，报告被掳的得释放，被囚的出监牢。”（以赛亚书 61:1）

In the synagogue at Nazareth, Jesus read these words and applied them to himself and his proclamation of the gospel: "Today this scripture is fulfilled in your hearing" (Luke 4:21). The Spirit had equipped Jesus for his ministry of salvation.

在拿撒勒的会堂里，耶稣读了这些话，并将其应用于自己和他所传的福音：“今天这经应验在你们耳中了。”（路加福音 4:21）圣灵装备耶稣，使他能完成救恩的事工。

The Holy Spirit empowered, guided, and inspired Jesus' apostles, as the Savior promised he would. The disciples would be called on to speak under great pressure when they were summoned before the Jewish authorities and when they testified before governors and kings. Jesus encouraged them with the promise that their efforts and the outcome would not really depend on them. The Spirit would do the work: "It will not be you speaking, but the Spirit of your Father speaking through you" (Matthew

10:20). The Spirit testified about Jesus to the apostles, so that they could also testify concerning Jesus: “When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me. And you also must testify, for you have been with me from the beginning” (John 15:26,27).

圣灵也赋能、引导并启示耶稣的使徒们，正如救主所应许的那样。门徒们在被犹太公会传召，以及在总督和君王面前作见证时，会承受巨大压力。但耶稣用应许鼓励他们：他们努力事工的结果并不真正依赖他们自己，因为圣灵会成就这一切：

“因为不是你们说的，乃是你们父的灵在你们里头说的。”（马太福音 10:20）圣灵向使徒们为耶稣作见证，使他们也能为耶稣作见证：“但我要从父那里差保惠师来，就是从父出来真理的圣灵，他来了，就要为我作见证。你们也要作见证，因为你们从起头就与我同在。”（约翰福音 15:26-27）

The Savior kept his promise to send the Spirit. The book of Acts records many instances in which fishermen who had little formal learning spoke with an eloquence that came from the Holy Spirit. Peter’s sermon on Pentecost (Acts 2:14-40) is an obvious instance. His words before the Sanhedrin (Acts 4:8-12) provide another example of his being “filled with the Holy Spirit.”

救主履行了他差遣圣灵的应许。使徒行传记载了许多事例，说明那些缺乏正规教育的渔民因圣灵而口才充沛。彼得在五旬节的讲道（使徒行传 2:14-40）就是一个明显的例子。他在公会面前的话语（使徒行传 4:8-12）是另一个他“被圣灵充满”的例证。

The Holy Spirit is still involved in the life and work of the church. Indeed, he gives the church life, as he regenerates sinners and makes saints of them. The people of the church are “being built together to become a dwelling in which God lives by his Spirit” (Ephesians 2:22). The Holy Spirit helps us in our prayer life, and he himself intercedes for us. Paul writes to the Romans: “The Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express” (8:26).

圣灵至今仍参与教会的生命与工作。事实上，是他赐给教会生命，因为他重生罪人，使他们成为圣徒。教会的成员“被建造在一起，成为神借着圣灵居住的所

在。”（以弗所书 2:22）圣灵在我们的祷告生活中帮助我们，并亲自为我们代求。保罗在《罗马书》中写道：“况且我们的软弱有圣灵帮助，我们本不晓得当怎样祷告，只是圣灵亲自用说不出的叹息替我们祷告。”（罗马书 8:26）

The Spirit distributes gifts to Christ's church: "All these are the work of one and the same Spirit, and he gives them to each one, just as he determines" (1 Corinthians 12:11). When Barnabas and Saul were chosen, called, and sent to preach the gospel in Cyprus and Asia Minor, it was the Spirit who prompted the church to send them: "While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus" (Acts 13:2,4). In a similar way, the Spirit plays a role in the calling of the church's ministers today, as he did in the calling of the shepherds of the church of God at Ephesus (Acts 20:28): "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood."

圣灵将恩赐分配给基督的教会：“这一切都是这位圣灵所运行、随己意分给各人的。”（哥林多前书 12:11）当巴拿巴和扫罗被拣选、呼召、差遣去塞浦路斯和小亚细亚传福音时，是圣灵促使教会差派他们：“他们事奉主，禁食的时候，圣灵说：‘要为我分派巴拿巴和扫罗，去作我召他们所作的工。’于是，他们既被圣灵差遣，就下到西流基，从那里坐船往塞浦路斯去。”（使徒行传 13:2,4）同样地，圣灵今天也在教会牧者的呼召中发挥作用，正如他当初在以弗所的教会牧者呼召中的作为（使徒行传 20:28）：“你们应当为自己谨慎，也为全群谨慎，牧养神的教会，就是祂用自己血所买来的，因为圣灵立你们作全群的监督。”

## **Filioque 和子**

Filioque (feel-ee-OH-queh) is Latin for "and the Son." It comes from the phrase "who proceeds from the Father and the Son" in the Nicene Creed. The expression did not appear in the original (Greek) version of the Nicene Creed. It seems to have been added to the creed by the Synod of Toledo (Spain) in 589. The Frankish church under Charlemagne decided to introduce the phrase into the creed in 809, at the Synod of Aachen. Pope Leo III (d. 816) refused to include it in the creed as used by the church at

Rome, but in subsequent years the entire Latin or Western church (including Rome) accepted it. In 867, Patriarch Photius (FOE-shuss) of Constantinople excommunicated Pope Nicholas I of Rome for “corrupting the creed.” Although other factors played a role, the filioque was the principal theological reason for the Great Schism between the Eastern and Western churches in 1054. Still today, the inclusion of the filioque in the Nicene Creed and the doctrine that underlies that wording constitute a significant doctrinal difference between the Eastern Orthodox and Roman Catholic churches.

Filioque（发音：feel-ee-OH-queh）是拉丁文，意思是“和子”。它出自尼西亚信经中的一句话：“圣灵从父和子而出”这句话。这个表述在最初的希腊文版本的尼西亚信经中并未出现，似乎是在 589 年西班牙托莱多会议上被加入信经的。809 年，在亚琛会议上，加洛林王朝统治下的法兰克教会决定把这一表述正式加入信经。教宗良三世（卒于 816 年）拒绝在罗马教会所用的信经中加入这一说法，但在随后的岁月里，整个拉丁或西方教会（包括罗马）最终都接受了它。867 年，君士坦丁堡牧首佛提乌（Photius）以“篡改信经”为由将罗马教宗尼古拉一世革除教籍。虽然还有其他因素，但 Filioque 是导致 1054 年东西方教会大分裂的主要神学原因之一。直到今天，尼西亚信经中 Filioque 的加入，以及其背后所表达的教义，依然是东正教与罗马天主教之间的重要教义分歧之一。

Filioque was a doctrine of the church long before it became part of the formal creed. In Matthew 10:20, Jesus identifies the Spirit as “the Spirit of your Father.” Christians also knew from Scripture that the Holy Spirit is not only the Spirit of the Father but also the Spirit of the Son. In Galatians 4:6, Paul writes: “Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, ‘Abba, Father.’” The expression “the Spirit of Jesus” in Acts 16:7 also reminds us that the Spirit proceeds from the Son as well as from the Father: “When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to.” Consider Paul’s words in Philippians 1:19 as well: “I know that through your prayers and the help given by the Spirit of Jesus Christ, what has happened to me will turn out for my deliverance.” The little word of, in each of the verses quoted in this paragraph, signals that the relationship of the Spirit to the Son is the same as his relationship to the Father. If he proceeds from the Father, as he does, he also proceeds from the Son.

事实上，Filioque 作为教会的教义，早在正式写入信经之前就已存在。耶稣在马太福音 10:20 中称圣灵为“你们父的灵”。基督徒也从圣经中知道，圣灵不仅是父的灵，也是子的灵。在加拉太书 4:6 中，保罗写道：“你们既为儿子，神就差他儿子的灵进入你们的心，呼叫：‘阿爸，父！’”使徒行传 16:7 中的“耶稣的灵”同样提醒我们，圣灵不仅从父出来，也从子出来：“到了每西亚的边界，他们想要往庇推尼去，耶稣的灵却不许。”请再看保罗在腓立比书 1:19 中的话：“因为我知道，借着你们的祈祷和耶稣基督之灵所赐的帮助，这事必叫我得救。”在这些经文中，“……的”（……of）一词表明圣灵与子之间的关系与圣灵与父的关系是相同的。若圣灵从父出来，那么祂也从子出来。

We paraphrase what the great teacher of the Western church, Augustine of Hippo (d. 430), said on this subject: The Son is equal with the Father and shares in all the Father's acts. Therefore, since the Father "spirates" (breathes) the Spirit, so does the Son. Hence the Holy Spirit proceeds from the Son as well as from the Father. Recalling that ruach (Hebrew) and pneuma (Greek)—the Bible words for spirit—also mean "breath," we can see why theologians chose the concept "spiration" as one way to express the relation of the Spirit to the Father and the Son.

我们可以用西方教会伟大的教师奥古斯丁（卒于 430 年）的话来概述这一教义：子与父是平等的，并且在父的一切作为上有份。因此，既然父“呼出”（breathes）圣灵，子也如此。所以圣灵从父出来，也从子出来。我们若记得圣经中“灵”这个词（希伯来文“ruach”和希腊文“pneuma”）也有“气息”的意思，就能理解为何神学家用“呼出”（spiration）这一概念来表达圣灵与父和子的关系。

The term procession helps us conceive of the relationship between the Spirit and the other two persons. Just as begotten says that the Son was "not made," so proceeding says that the Spirit was neither made nor created nor begotten. The procession is not a physical process. Nor is it conditioned by time. Because it is eternal, it in no way makes the Holy Spirit "younger" than the Father or the Son. Because the Holy Spirit is God with the Father and the Son, procession in no way makes the Holy Spirit inferior to the other two persons. All three partake equally in the eternal majesty of the one divine being.

Like Trinity, essence, person, begotten, and other such words, procession does not explain or prove anything about God. It mostly says what the Holy Spirit is not—not created, not begotten—and it helps clarify our thinking about his relationship to the Father and the Son.

“发出”（procession）这一术语帮助我们理解圣灵与三位一体中另外两个位格的关系。正如“受生”表明子“不是被造”的，同样，“发出”表明圣灵既不是被造的，也不是受生的。发出并非一种物理过程，也不受时间限制。因为它是永恒的，因此圣灵并不比父或子“年轻”。因为圣灵与父和子同为真神，圣灵的发出绝不会使他在位格上低于另外两位。三个位格同等地共享那永恒的神圣本体。像“三位一体”、“本质”、“位格”、“受生”等词一样，“发出”并不能解释或证明神的本性，它主要说明圣灵“不是什么”——不是被造的，也不是受生的——并帮助我们更清楚地理解他与父和子的关系。

On the night he was betrayed, at the Last Supper, Jesus said to the Twelve: “When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me” (John 15:26). Where our translation reads “goes out” the King James Version reads “proceeds.” To avoid possible misunderstanding, we must point out that Jesus does not speak here of the Holy Spirit’s eternal procession or going out from himself (Jesus). He speaks of the relationship of the Spirit to the Father—and all such relationships within the Godhead are eternal. When Jesus says “I will send,” he is talking about what he (Jesus) will do in future time, not about the eternal relationship between himself and the Spirit.

在耶稣出卖的那一夜，他在最后的晚餐上对十二门徒说：“但我要从父那里差保惠师来，就是从父出来真理的圣灵，他来了，就要为我作见证。”（约翰福音 15:26）在我们的译文中，“出来”一词，而英王詹姆斯钦定版圣经译为“发出（proceeds）”。为了避免误解，我们必须指出，耶稣在此并不是在谈圣灵与他（耶稣）之间的永恒位格关系。他谈论的是圣灵与父的关系——而神格内部的所有这种关系都是永恒的。当耶稣说“我要差来”时，他指的是他（耶稣）将来要做的事，而不是圣灵与他之间的永恒关系。

The ancient hymn of praise, “We Praise You, O God” (Te Deum Laudamus), proclaims the Father, the Son, and the Holy Spirit as God. It is fitting for us to do the same.

古代的赞美诗“我们赞美你，真身”（Te Deum Laudamus），宣告圣父、圣子和圣灵都是上帝。我们也理当如此宣告：

*Throughout the world the holy Church acclaims you:*

*Father of majesty unbounded,*

*your glorious, true, and only Son,*

*and the Holy Spirit, advocate and guide.<sup>8</sup>*

普世的圣教会赞美你：

至高无上的天父，

你荣耀、真实、独一的子，

以及圣灵——保惠师和引导者。<sup>8</sup>

## 5.Trinity: Terms Used by the Church 三位一体：

### 教会所用的术语

From the Bible we know that believers trusted Jesus Christ as their divine Savior long before they joined in confessing their faith in the words of the Apostles' Creed or the Nicene Creed. Christians were filled with the Holy Spirit and worshiped Jesus as God long before they developed the concepts and language with which the doctrine of the Trinity is discussed and defined. Faith does not need learned proof or argumentation, and what is in the heart is always deeper and clearer than mere words can ever express. Early in the church's history, however, doubters—but also some earnest Christian thinkers—began to ask questions such as, “How can there be only one God when the Father is God, the Son is God, and the Holy Spirit is God?” More often, the questions focused on Jesus: “How could God become a man?” “What is the relationship of the divine nature to the human nature in Christ?”

从圣经我们知道，信徒早在承认信仰告白（如《使徒信经》或《尼西亚信经》）之前，就已经相信耶稣基督是他们的神圣救主。基督徒在发展出讨论和定义三位一体教义的概念和语言之前，早已被圣灵充满，并敬拜耶稣为神。信心不需要学术性的证明或论证，心里的信仰总是比语言所能表达的更深更清楚。然而，在教会早期历史中，怀疑者——以及一些真诚的基督徒思想家——开始提出问题，例如：“如果父是神，子是神，圣灵是神，怎么可能只有一位神呢？”更多时候，问题集中在耶稣身上：“神怎么能成为人？”“在基督里，神性与人性的关系是什么？”

### **A practical doctrine** 一条实际的教义

Everything that God says about himself in Scripture—including his self-revelation as Father, Son, and Holy Spirit—commands our interest because he is the God of our salvation. Although the Bible does not present a detailed doctrine of the Trinity, it does show us the Father, Son, and Holy Spirit in action. It presents each person of the Trinity acting for the salvation of human beings. The Father sent his one and only Son into the

world to save us. God the Son became one of us, fully human but without sin, to ransom us. God the Holy Spirit testifies to these facts and events, convinces us of the truth of this good news, and thus makes us children of God and heirs of eternal life.

神圣经中神关于他自己的所有启示——包括他作为父、子、圣灵的自我启示——都引起我们的重视，因为他是我们的救恩之神。虽然圣经没有呈现出系统化的三位一体教义，但它确实向我们展示了父、子、圣灵的作为。圣经呈现三位一体的每一位格都为人类的救恩而行动。父差遣他独一的儿子到世上拯救我们；神子成为我们中的一员，完全为人却无罪，以赎回我们；神圣的圣灵为这些事实作见证，使我们信服这好消息，并使我们成为神的儿女和永生的后嗣。

That is what the ancient church set forth in the creeds, especially detailing and emphasizing what the Son did for us and for our salvation. The Formula of Concord, the 1577 confessional writing of the Evangelical Lutheran church, says:

这正是古代教会在信经中所阐述的，尤其是强调并详述圣子为我们、为我们的救恩所做的事。1577年《协同式》，即路德宗教会的信条文献中写道：

*The entire holy Trinity, God the Father, Son, and Holy Spirit, directs all men to Christ as to the book of life in whom they are to seek the Father's eternal election. For the Father has decreed from eternity that whomever he would save he would save through Christ, as Christ himself says, "No one comes to the Father but by me" (John 14:6), and again, "I am the door; if anyone enters by me, he will be saved" (John 10:9).<sup>9</sup>*

整个位格上的圣三一，即父、子、圣灵，都引导所有人归向基督，好像引向那生命册，在其中他们应当寻求父从永恒所预定的拣选。因为父从永恒已经决定：凡他要拯救的，就要借着基督拯救；正如基督自己所说：‘若不借着我，没有人能到父那里去’（约翰福音 14:6）；又说：“我就是门，凡从我进来的，必然得救。”（约翰福音 10:9）<sup>9</sup>

Throughout history and today, those who have rejected the doctrine of the Trinity have been people who refuse to believe that Jesus Christ is essentially God. They do not want to acknowledge him as the only mediator between God and man. They have no

use for his perfect obedience in our place and on our behalf. Imagining that they can satisfy God's requirements by themselves, they deny the only Savior they will ever have.

纵观历史直到今天，那些拒绝三位一体教义的人，都是拒绝相信耶稣基督本质上就是神的人。他们不愿承认他是神与人之间唯一的中保。他们不接受他在我们地位上、为我们所成就的完全顺服。他们以为自己能满足神的要求，于是就否认了他们唯一可能有的救主。

Salvation is God's work. The triune God has done the work we could never do for ourselves.

救恩是神的工作。这位三一真神完成了我们永远无法为自己成就的事。

### **Some helpful language 一些有用的术语**

As we have already noted, the ancient teachers of the church developed and used three terms that are not used in the Bible. They did so in order to express, in as concise and precise a manner as they could, what the Bible teaches about God. The three words are Trinity, being (substance or essence), and person. We say that God is one divine being, consisting of three persons, the Trinity.

正如我们已经指出的，古代教会的教师发展并使用了三个圣经中没有出现的词汇。这么做是为了尽可能简洁而准确地表达圣经关于神的教导。这三个词是：三位一体（Trinity）、本体（实质或本质，being/substance/essence）和位格（person）。我们说：神只有一个神圣的本质，有三个位格——即三位一体。

In the second century, beginning with Theophilus of Antioch, various Greek Christian authors used the word trias (TREE-ahs) to express the "threeness" of God. Around the year 180, the Greek teacher Athenagoras (accent on the third syllable) wrote something decidedly "trinitarian." What he said is not nearly as clear and complete as the great creeds of the church, in part because the great controversies that helped to shape those creeds were still mostly in the future. Answering the critics' charge that Christians were atheists, Athenagoras wrote: "Who, then, would not be amazed hearing those called atheists who call God Father and Son and Holy Spirit, proclaiming their power in union and in rank their diversity?"<sup>10</sup> Union and diversity were then and are still important concepts in discussing the God of the Bible.

在公元二世纪，安提阿的提阿非罗首先使用了希腊文“trias”（发音：TREE-ahs）来表达神的“三位一体”。大约在 180 年，希腊教师雅纳哥拉斯（强调第三个音节）写了一些明确的“三位一体论”。大约公元 180 年，希腊教父亚西那哥拉（重音在第三个音节）写下了明显的“三位一体”式的言论。他所说的虽然不如后来的大公信经那样清晰完整，因为塑造这些信经的神学争论大多尚未发生。他为了回应批评者指控基督徒是无神论者，说：“那么，谁能不惊讶呢？那些被称为无神论者的（基督徒），竟称神为父、子、圣灵，并宣告他们在合一中有能力，在位格上有区别！”<sup>10</sup>“合一”与“区别”当时是、如今仍然是讨论圣经所启示之神时的重要概念。

The North African Latin author Tertullian (150?-222?, accent on the second syllable) provided the oldest sample we have of the word trinitas (TRIN-i-tahs), from which our English word Trinity comes. He articulated the doctrine of the Trinity in a way that satisfied the Latin or Western church and left the West relatively untroubled by the later Arian controversy (fourth century), in which the eternal deity of the Son was denied. Tertullian taught that God is one “substance” and that in this substance there are three “persons.” He had been trained as a lawyer and used legal terms. In Roman law, substance meant a single entity, and person meant a party to any action having to do with that entity. In God, said Tertullian, there is a single entity (substance, essence, being) and three parties to the action (persons). Unlike some of his contemporaries, Tertullian said that the Son and Spirit did not result from a division of the Father, but that they are an extension of the Father—like rays from the sun. That is a comparison that Origen (OH-ri-jen) of Alexandria also made.

来自北非的拉丁作家特土良（Tertullian, 150?-222?, 重音在第二音节）提供了我们现存最早的“trinitas”（发音：TRIN-i-tahs）一词样本，英文的“Trinity”就是由此而来。他用一种能满足拉丁西方教会的方式阐述了三位一体的教义，使西方后来在四世纪的亚流派争论（否认圣子永恒神性）中相对安然无恙。特土良教导说：神是一位“本质”，在这一本质中有三个位格。他受过法律训练，用的是法律术语：在罗马法中，本质（substance）指一个实体，而位格（person）指任何与此实体相关的法律主体。特土良说，在神里面，有一个实体（本质、本体、实质），却有三

个位格（行动的主体）。不同于当时的一些人，特土良认为圣子与圣灵不是从父分裂出来的，而是父的延伸——就像光线来自太阳。这也是亚历山大的奥利金（Origen，发音：OH-ri-jen）所用的比喻。

Origen (185–254) was the brilliant teacher who said, “We recognize that God was always the Father of his only-begotten Son. . . . Wisdom [the Son], therefore, must be believed to have been begotten beyond the limits of any beginning that we can speak of or understand.”<sup>11</sup> In other words, if the Father has been the Father eternally (as he has been), he must have had a Son eternally (as he has had). Therefore, the Son is also eternal. Furthermore, said Origen, the Logos (LUG-us = Word), or Son, or second person, did not cease to be divine when he assumed the human nature.

奥利金（185–254）是位杰出的教师，他说：“我们承认神从来就是他独生子的父……因此，智慧（即圣子）必须被认为是在任何可言说或可理解的起点之外被生的。”<sup>11</sup> 换句话说，如果父自永恒以来就是父（事实确是如此），那么他必然自永恒以来就有子。因此，圣子也是永恒的。奥利金进一步说，道（Logos，发音：LUG-us），即圣子或第二位格，在取了人的本性时，并没有失去他的神性。

Origen also adopted two philosophical words that the church has found useful in discussing the relation of the divine to the human in Christ. Unfortunately, the church was not ready to adopt them until almost two hundred years after Origen’s death. He wrote concerning the Savior: “If it [human understanding] think of a God, it sees a mortal; if it think of a man, it beholds Him returning from the grave. . . . The truth of both natures may be clearly shown to exist in one and the same Being.”<sup>12</sup> Today we say, “In Christ, both natures (physeis) exist in one and the same person (hypostasis).”

奥利金还采用了两个哲学词汇，教会后来发现它们在讨论神性与人性在基督里的关系时非常有用。可惜，教会直到奥利金死后近两百年才准备采用这些词。他论到救主时说：“若思想到神，就看见一位凡人；若思想到人，就看见他从坟墓中复活……两种本性在同一个存在中确实可以被清楚地看见。”今天我们说：“在基督里，两种本性（physeis）存在于同一位格（hypostasis）之中。”

In 269, the Synod of Antioch declared that Jesus Christ is the incarnation of the preexistent Logos (Word, see John 1:1-14). Dionysius of Rome confessed that the Son is

of the same substance (essence, being) with the Father and is therefore eternally God. In the decades that followed, other theologians made helpful contributions in the long and difficult struggle to express the Scripture truth correctly—or at least to avoid saying what is mistaken and thus harmful.

公元 269 年，安提阿会议宣告耶稣基督是先存之道（参见约翰福音 1:1-14）的道成肉身。罗马的狄奥尼修（Dionysius of Rome）承认圣子与父“同一本质（本体、实质）”，因此他是永恒的神。在接下来的几十年，其他神学家也作出了有益的贡献，帮助教会在漫长而艰难的过程中正确表达圣经的真理——至少避免说出错误的话，以免造成危害。

### **The word being “本体” 一词**

One way of explaining what is meant by God’s being is to say, “It is that something in God by which he is what he is.” Being (essence, substance), when used in philosophy—or even in everyday language—is an abstraction, a mere concept without real existence. But when we speak of God, we are speaking of one who eternally and truly is. In the words of the Augsburg Confession, “There is one divine essence [being], which is called and which is God.”<sup>13</sup>

解释神的“本体”的一种方式是这样说：“这是神里面使他成为他所是的那一要素。”“本体”（being/essence/substance）这个词，在哲学中——甚至在日常语言中——只是一个抽象概念，并不具有真实的存在。可是，当我们谈论神的时候，我们说的是一位永恒而真实存在的那一位。正如《奥斯堡信纲》所说：“有一位神圣的本质[本体]，这本体就是神，且被称为神。”<sup>13</sup>

### **The word person “位格” 一词**

When speaking of God, the church uses the word person in a sense in which it is not used anywhere else. It is critically necessary to say what the church means and what it does not mean to say with this word. Otherwise we might mistakenly think of three gods. Or, we might imagine that Father, Son, and Holy Spirit are merely qualities or modes of operation or various powers of the one being.

当教会谈论神的时候，“位格”这个词的用法是别处所没有的。必须非常明确地说明教会用这个词所要表达的意思以及不包含的意思。否则，我们可能会误以为有三位神；或者想象父、子、圣灵只是独一神的属性、运作方式或不同的能力而已。

Since we are speaking of God, three persons cannot mean three “people.” Persons does not mean “parts” either. The three persons are not parts of God, for each person is himself God. Article I of the Augsburg Confession puts it this way: “The term ‘person’ is used, as the ancient Fathers employed it in this connection, to signify not a part or a quality in another but that which subsists of itself.”<sup>14</sup> The great mystery of the Trinity is how the three persons are related to one another in one divine being without being mere parts of that being.

既然我们是在谈论神，三个位格就不能意味着三个“人”（three “people”）。位格也不意味着“部分”。三个位格不是神的部分，因为每一位格本身就是神。《奥斯堡信纲》第一条这样表述：“‘位格’一词的用法，正如古代教父在这个语境中使用的那样，是用来指那独立存在的主体，而不是指某物中的部分或性质。”三位一体的极大奥秘就在于：三个位格如何在同一个神圣本体中彼此相关，而不是该本体的部分。

The church uses the word person in a special way to mean a self-conscious and self-determining ego, a party to the divine action. It means that in God there is an eternal reality that corresponds to what God has revealed about himself (Father, Son, and Holy Spirit) in creating, redeeming, and sanctifying us. Not only has he revealed himself as Father, Son, and Holy Spirit; he is Father, Son, and Holy Spirit. Jesus himself illustrates this “personhood.” In John 17:6, Jesus says I concerning himself and addresses the Father as you: “I have revealed you to those whom you gave me out of the world. They were yours; you gave them to me and they have obeyed your word.” In John 15:26, Jesus speaks of the Holy Spirit as he, while speaking of himself as I, and referring to the Father as distinct from both the Holy Spirit and himself: “When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.”

教会以一种特殊的方式使用“位格”这个词，指的是具有自我意识和自我决定的主体，是神圣行动的“当事者”。这意味着，在神里面，有一种与他向我们显明的启示相对应的永恒实在——父、子、圣灵——祂在创造、救赎和成圣我们的过程中显明自己。他不仅启示自己为父、子、圣灵，祂本身就是父、子、圣灵。耶稣自己就体现了这种“位格性”。在约翰福音 17:6，耶稣以“我”称呼自己，并以“你”称呼父：“你从世上赐给我的人，我已将你的名显明与他们。他们本是你的，你将他们赐给我，他们也遵守了你的道。”在约翰福音 15:26，耶稣称圣灵为“他”，同时称自己为“我”，又将父与圣灵和自己区分开来：“但我要从父那里差保惠师来，就是从父出来的真理的圣灵，祂来了，就要为我作见证。”

## **The word Trinity “三位一体” 一词**

As we have seen, the early church coined the word Trinity in order to summarize what the Bible teaches about God, to express who God is and what he is like. It is clear that the authors of the New Testament believed that God is one. On the other hand, they also believed that the Father is God, the Son is God, and the Holy Spirit is God.

正如我们已经看到的，早期教会创造了“三位一体”这个词，以总结圣经关于神的教导，用来表达神是谁以及他是怎样的。很显然，新约作者们相信神是独一的。另一方面，他们也相信圣父是上帝，圣子是上帝，圣灵是上帝。

Building on the teachings of the apostles, teachers of the early church developed and formulated the language for the doctrine of the Trinity. They were not only trying to say what the Scripture says. They were also reacting against the unscriptural language and false ideas of various teachers. In this work the church borrowed some of the language of philosophy. This was partly because abstract terms can be useful in summarizing the Bible's teachings, but especially because false teachers were giving false meanings to the language of Scripture.

在使徒教导的基础上，早期教会的教师们发展并形成了三位一体教义的语言。他们不仅仅是重复圣经的话语，还要回应各种教师所使用的不合圣经的语言和错误观念。在这个过程中，教会借用了哲学语言。部分原因是抽象术语有助于总结圣经的教导，更重要的是因为假教师们正在为圣经的语言赋予错误的意义。

The Bible's language is concrete and historical: "The Father did," "Jesus said," "the Spirit sent," "God is." In using abstract Greek terms, the church's teachers did not change the facts of Bible history or make God's truth harder to understand. They did use the educated language of their times to try to present God's Word clearly, to expose error where it appeared, and to avoid making errors themselves. Certain scholars of the 19th century, most notably Adolf von Harnack (1851–1930), charged that the trinitarian doctrine and creeds changed the simple teaching of Jesus and the apostles into a speculative philosophical system. That is not the case. As we have seen and shall see, everything the creeds confess about God, he has revealed about himself in his written Word.

圣经的语言是具体而历史性的：“父做了”、“耶稣说了”、“圣灵差遣了”、“神是”。教会教师在使用希腊抽象术语时，并没有改变圣经历史的事实，也没有使神的真理更难理解。他们使用当时知识分子的语言，目的是清晰地阐述神的话语，揭露出现的错误，并避免自己犯错。十九世纪的某些学者，尤其是阿道夫·冯·哈纳克（Adolf von Harnack, 1851–1930），指责三位一体教义和信经把耶稣和使徒们的简单教导变成了一套推测性的哲学体系。但事实并非如此。正如我们已经看到并将继续看到的，信经所承认的关于神的一切，都是神在他写下的话语中所启示的。

The three ecumenical (universal, confessed by Christians everywhere) creeds—Apostles' Creed, Nicene Creed, Athanasian Creed—remain as faithful summaries of the Bible's teaching about the Trinity and as safeguards against false teaching in the church. No one has succeeded in improving on them, and those who think they can be dispensed with are ignorant of the church's history. Either they fail to understand what Scripture teaches, or they simply refuse to accept what Scripture teaches.

三大普世信经（即为全球基督徒所承认的信经）——《使徒信经》、《尼西亚信经》、《亚他那修信经》——仍然是圣经关于三位一体教导的忠实总结，并且仍然是教会防范错误教导的保障。没有人能够改进它们，而那些自以为可以抛弃它们的人，对教会的历史一无所知。这样的人要么不了解圣经的教导，要么就是拒绝接受圣经的教导。

## 6.The Trinity: Three Persons 三位一体：三个位格

Bishop Hilary of Poitiers (d. 366) said that God is One, but he is not solitary.<sup>15</sup> We speak of three persons in the Godhead. We believe, on the basis of the New Testament, that God sent his Son to redeem the world, that Jesus Christ is God in the flesh, who came to save us, and that the Holy Spirit is he who has given us faith and other spiritual gifts. The three are distinguished each one from the other two.

波瓦捷主教希拉里（Hilary of Poitiers，卒于公元 366 年）说过：神是独一的，但祂并非孤单一位。我们在神格中谈到三个位格。根据新约，我们相信神差遣他的儿子来救赎世界；我们相信耶稣基督就是道成肉身的神，祂来是要拯救我们；我们也相信圣灵是那位将信心和属灵恩赐赐给我们的人。三个位格彼此区分，各不相同。

We have seen where the term persons came from and how it came to be used. For now, let us simply repeat that in this special use it does not mean “people” or “beings” or “parts.” God is one being, and he cannot be divided into parts. This is not about arithmetic but about what the Bible teaches concerning God. The great teacher of the Western church, Augustine of Hippo (d. 430), wrote: “Certainly there are three. . . . But when it is asked three what, then the great poverty from which our language suffers becomes apparent. But the formula three persons has been coined, not in order to give a complete explanation by means of it, but in order that we might not be obliged to remain silent.”<sup>16</sup>

我们已经看到了“persons”这个词的来源现在我们要重申，在这个特殊用法中，现在，让我们简单地重复一下，在这个特殊的用法中，它不是指“人”或“存在”或“部分”。神是独一的本体，他不能被分割成部分。这不是数学问题，而是圣经所启示的关于神的真理。西方教会伟大的教师希波的奥古斯丁（Augustine of Hippo，卒于公元 430 年）写道：“毫无疑问是有三（位）。.....但是，当被问到

‘三什么’时，我们的语言贫乏就显露出来了。但‘三个位格’这个术语的提出，并不是要借此完全解释清楚，而是为了让我们不至于一言不发。”

## **The Trinity in the New Testament 新约中的三位一体**

Probably the most familiar words that speak of the Trinity are those spoken by Jesus as he gave his disciples the Great Commission: “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” (Matthew 28:19). We use the words of this “trinitarian formula” at the beginning of worship, in Baptism, when the forgiveness of sins is announced, when the congregation sings “Glory Be to the Father” (Gloria Patri), and when we pray Luther’s Morning and Evening Prayers. Each time we do so, we are saying God is one, for Jesus said name not names. We are also saying that Father, Son, and Holy Spirit are three distinct persons. We are confessing that each is God. The three persons of the Godhead are also enumerated in the familiar apostolic blessing of 2 Corinthians 13:14: “May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.”

最为人熟知的三位一体经文，或许就是耶稣颁布“大使命”时所说的话：“所以你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗。”（马太福音 28:19）我们在礼拜开始时、在施洗时、在宣告赦罪时、在会众唱《荣耀归于父》（Gloria Patri）时、在祷告路德的《晨祷》和《晚祷》时都会使用这“圣三公式”的话语。每一次这样做，我们都在宣告神是独一的，因为耶稣说的是“名”（单数），而不是“名们”。同时，我们也在宣告父、子、圣灵是三个位格。我们承认三个位格各自都是神。在哥林多后书 13:14 中，熟悉的使徒祝福同样列出了三个位格：“愿主耶稣基督的恩惠、神的慈爱、圣灵的感动常与你们众人同在。”

The angel Gabriel mentioned all three persons when he announced the coming birth of Mary’s Son: “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” (Luke 1:35). The Holy Spirit, the Most High, the Son of God—all three persons.

天使加百列在预告马利亚的儿子降生时也提到三个位格：

“圣灵要临到你身上，至高者的能力要荫庇你，因此所要生的圣者，必称为神的儿子。”（路加福音 1:35）圣灵、至高者、神的儿子——三个位格全都在场。

All three persons were also present and manifest at Jesus' baptism: "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. And a voice from heaven said, 'This is my Son, whom I love; with him I am well pleased'" (Matthew 3:16,17). Jesus was baptized. The Spirit descended. The Father spoke from heaven, acknowledging his Son. God is one, but three persons were present and participating.

在耶稣受洗时，三个位格同样同在并显现：“耶稣受了洗，随即从水里上来。天忽然为他开了，他就看见神的灵仿佛鸽子降下，落在他身上。从天上有声音说：‘这是我的爱子，我所喜悦的。’”（马太福音 3:16-17）耶稣受洗，圣灵降临，父从天上发声承认祂的儿子。神是独一的，但三个位格同时临在并运行。

The Son speaks of the Father and the Holy Spirit in John 14:26: "But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you." Again in John 15:26, he says, "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me." Spirit, Son, Father—all three persons.

子在约翰福音 14:26 中提到父和圣灵：“但保惠师，就是父因我的名所要差来的圣灵，他要将一切的事教导你们，并且要使你们想起我对你们所说的一切话。”他在约翰福音 15:26 中又说：“但我要从父那里差保惠师来，就是从父出来的真理的圣灵，他来了，就要为我作见证。”圣灵、子、父——三个位格同被提及。

The apostle Peter addresses his first letter to God's elect, "who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood" (1 Peter 1:2). These are only a few of the passages in the New Testament making specific mention of all three divine persons.

使徒彼得在写给“蒙拣选的寄居者”的第一封信中同样提到了三个位格：“就是照父神的先见被拣选，借着圣灵得成圣洁，以致顺服耶稣基督，又蒙他血所洒的人。”（彼得前书 1:2）这些只是新约中明确提及三个位格的部分经文。

The unity of the three persons is such that no one can know the Father without the Son. Jesus says, “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” (Matthew 11:27).

三个位格的合一如此紧密，以至于若没有子，就没有人能认识父。耶稣说：“一切所有的，都是我父交付我的；除了父，没有人知道子；除了子和子所愿意指示的，没有人知道父。”（马太福音 11:27）。

The reverse is also true. After Simon Peter made his great confession as to who Jesus is, “Jesus replied, ‘Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven’” (Matthew 16:17). Likewise, we could not confess our Savior without the work of the Holy Spirit: “No one can say, ‘Jesus is Lord,’ except by the Holy Spirit” (1 Corinthians 12:3). Physically dead people cannot make decisions as to their physical welfare. Likewise, spiritually dead people cannot make decisions as to their spiritual welfare. Faith is a gift from God, not an achievement of man.

反之亦然。在彼得作了关于耶稣身份的伟大宣认之后，“耶稣回答说，‘约拿的儿子西门，你是有福的，因为这不是人指示你的，而是我在天上的父指示你的’”（马太福音 16:17）。同样，如果没有圣灵的工作，我们就不能承认我们的救主：“若不是被圣灵感动，没有人能说‘耶稣是主’”（哥林多后书 12:3）。肉体上死了的人不能决定他们身体上的福利。同样，属灵死亡的人也不能决定他们的属灵福祉。信心是神的恩赐，不是人的成就。

## **The Trinity in the Old Testament 旧约中的三位一体**

The doctrine of the Trinity is not taught as explicitly and abundantly in the Old Testament as in the New. Nevertheless, we can see more than a few hints of it in the Old Testament. The Old Testament provided words used by the New Testament writers to express the truths concerning the Trinity: Father, Son, Spirit, Word, Wisdom. And as we shall see, the Old Testament does explicitly mention the three persons of the Godhead.

旧约中对三位一体的教导没有新约那样明确和丰富。然而，我们仍然可以在旧约中看到不少与三位一体相关的暗示。旧约为新约作者提供了用于表达三位一体真

理的词汇：父、子、灵、道、智慧。而且，正如我们将看到的，旧约也确实明确提到神格中的三个位格。

There is no question that Moses believed, “The LORD is one” (Deuteronomy 6:4). Yet, he quotes God as using plural forms to express himself. We notice the plural forms in Genesis 1:26, for example: “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.’” The very next verse, however, refers to God with singular pronouns and singular Hebrew verb forms: “So God created man in his own image, in the image of God he created him; male and female he created them” (Genesis 1:27). Although God is three persons, God is one being. Long before the New Testament was written, Moses used language that makes it clear (at least to readers of the New Testament) that all three persons of the Trinity were active in creation. In Genesis 3:22, after the disobedience of Adam and Eve, God spoke with sad irony: “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.” Moses, the great teacher of monotheism, quotes God using the plural again, as he also does in the story of the Tower of Babel. When the descendants of those who survived the flood decided to glorify themselves instead of God, God said, “Come, let us go down and confuse their language so they will not understand each other” (Genesis 11:7). Likewise, the prophet Isaiah reports: “Then I heard the voice of the Lord saying, ‘Whom shall I send? And who will go for us?’” (Isaiah 6:8). Note the combination of plural and singular references, “I” and “us.”

毫无疑问，摩西相信：“耶和华—我们的神是独一的主”（申命记 6:4）。然而，他也引用神使用复数形式来表达自己的。比如，在创世记 1:26 中，我们看到复数形式：“神说：‘我们要照着我们的形象，按着我们的样式造人，使他们管理海里的鱼、空中的鸟、地上的牲畜和全地，并地上所爬的一切昆虫。’”但紧接着的下一节经文却用单数的代词和单数的希伯来动词来描述神：“神就照着自己的形象造人，乃是照着他的形象造男造女”（创世记 1:27）。虽然神有三个位格，但神是独一的。在新约写成之前很久，摩西就已经使用了这样的语言，使得新约读者能够清楚地看到三个位格都参与了创造。在创世记 3:22 中，亚当和夏娃犯罪后，神带

着讽刺的悲伤说：“那人已经与我们相似，能知道善恶。现在恐怕他伸手又摘生命树的果子吃，就永远活着。”这位宣讲独一神信仰的伟大教师摩西，再次引用了神的复数说法。同样，在巴别塔的故事中，当洪水之后的人类后代企图荣耀自己而不是荣耀神时，神说：“来吧，我们下去，在那里变乱他们的口音，使他们的言语彼此不通”（创世记 11:7）。先知以赛亚也记载了类似的情景：“我又听见主的声音说：‘我可以差遣谁呢？谁肯为我们去呢？’”（以赛亚书 6:8）。请注意“我”和“我们”这两种称谓的并列。

The threefold pronouncement of the Lord's name in the Aaronic blessing (Numbers 6:24-27) is paraphrased by Paul in the apostolic blessing of 2 Corinthians 13:14, which is unmistakably trinitarian: "May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." For New Testament believers, there is at least a suggestion of the Trinity in the threefold "holy" of Isaiah 6:3:

耶和華三次重復自己的名賜下祝福（民數記 6:24-27），這在保羅的使徒祝福（哥林多後書 13:14）中得到了呼應，顯明了三位一體：“願主耶穌基督的恩惠、神的慈愛、聖靈的感動常與你們眾人同在。”對新約信徒來說，以賽亞書 6:3 中三次呼喊的“聖哉”至少也暗示了三位一體：

And they were calling to one another:

“Holy, holy, holy is the LORD Almighty;  
the whole earth is full of his glory.”

彼此呼喊說：

“聖哉！聖哉！聖哉！萬軍之耶和華！

他的榮光充滿全地！”

A verse from this same chapter (Isaiah 6:10) is quoted in John 12:40:

約翰福音 12:40 引用了同一章第 10 節（以賽亞書 6:10）中的一節經文：

“He has blinded their eyes and deadened their hearts,  
so they can neither see with their eyes,  
nor understand with their hearts,  
nor turn—and I would heal them.”

“他叫他們瞎了眼，硬了心，  
免得他們眼睛看見，

心里明白，  
回转过来，我就医治他们。”

Then the evangelist John, with reference to Isaiah 6:10 and referring back to the vision of Isaiah 6:1-4, writes, “Isaiah said this because he saw Jesus’ glory and spoke about him” (John 12:41).

然后，传道者约翰引用以赛亚书 6:10，并回溯到以赛亚 6:1-4 的异象时写道：“以赛亚说这话，是因为他看见了耶稣的荣耀，并且指着他讲论。”（约翰福音 12:41）

Also quoting Isaiah 6:10, the apostle Paul said to the leaders of the Jews in Rome: 同样，使徒行传 28:25-27 中，保罗也引用了以赛亚书 6:10，并说：

The Holy Spirit spoke the truth to your forefathers when he said through Isaiah the prophet:

“Go to this people and say,  
‘You will be ever hearing but never understanding;  
you will be ever seeing but never perceiving.’

For this people’s heart has become calloused;  
they hardly hear with their ears,  
and they have closed their eyes.

Otherwise they might see with their eyes,  
hear with their ears,  
understand with their hearts

and turn, and I would heal them” (Acts 28:25-27).

“圣灵借先知以赛亚向你们祖宗所说的话，是不错的：

‘你去告诉这百姓说：  
你们听是要听见，却不明白；  
看是要看见，却不晓得。’  
因为这百姓油蒙了心，  
耳朵发沉，  
眼睛闭着；

恐怕眼睛看见，  
耳朵听见，  
心里明白，回转过来，我就医治他们。”（使徒行传 28:25-27）

These uses of Isaiah 6 in the New Testament leave no question that the angels who sang “Holy, holy, holy” were praising the Holy Trinity.

新约对以赛亚书第 6 章的这些引用，毫无疑问地表明，那些唱“圣哉！圣哉！圣哉！”的天使是在赞美三位一体的神。

## Old Testament passages that mention all three persons 旧约中提到三个位格的经文

There are also several passages in Isaiah in which the prophet actually mentions all three persons of the Trinity. In Isaiah 11:1,2, the prophet speaks of the Messiah as the shoot and Branch from the stump of Jesse. He speaks of the Spirit. He speaks of the Lord himself:

在以赛亚书中，有几处经文，先知实际上提到了三位一体的三个位格。在以赛亚书 11:1-2 中，先知称弥赛亚为从耶西的树墩上发出的嫩枝和枝条。他提到圣灵，他也提到主自己：

A shoot will come up from the stump of Jesse;  
from his roots a Branch will bear fruit.  
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.

有一根枝子必从耶西的树墩长出来，

从他根生的枝子必结果实。

耶和华的灵必住在他身上，

就是使他有智慧和聪明的灵，

谋略和能力的灵，

知识和敬畏耶和华的灵。

Isaiah quotes the Lord directly again in 42:1:

“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.”

以赛亚在 42:1 再次直接引用主的话：

“看哪，我的仆人，我所扶持、  
我所拣选、心里所喜悦的那一位；  
我要将我的灵赐给他，  
他必将公理传给外邦。”

The Lord speaks, he speaks of his servant (the Messiah), and he promises to endow his servant with his Spirit. Thus, all three persons of the Trinity are mentioned.

主在这里说话，他提到自己的仆人（弥赛亚），并应许要将他的灵浇灌在仆人身上。因此，三个位格都被提到了。

In Isaiah 48:16, the Messiah is speaking:

Come near me and listen to this:

“From the first announcement I have not spoken in secret;  
at the time it happens, I am there.”

And now the Sovereign LORD has sent me,  
with his Spirit.

在以赛亚书 48:16，弥赛亚在说话：

“你们要就近我来听这话：  
自从有这事，我就没有在隐密中说；  
这事成就的时候，我在那里。”

“现在，主耶和华差我和他的灵来。”

“I” (Messiah), “the Sovereign LORD,” “his Spirit”—three persons.

“我”（弥赛亚）、“主耶和华”、“他的灵”——三个位格。

In Isaiah 61:1, all three persons are clearly mentioned and distinguished from one another:

在以赛亚书 61:1，三个位格同样被清楚地提到，并且彼此区分：

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.

主耶和华的灵在我身上，  
因为耶和华用膏膏我，  
叫我传好信息给贫穷的人，  
差遣我医好伤心的人，  
报告被掳的得释放，  
被囚的出监牢。

In these several quotations, we have seen Isaiah, who like Moses believed that there is only one God, repeatedly quoting one or another of the persons of the Godhead as that person addresses or refers to the other two. This is amazing, and it certainly helps account for the fact that the true Israelites who wrote the New Testament could believe that Jesus is God and identify the Holy Spirit as a third divine person. In fact, when Jesus called God his Father, the Jews did not object to him saying that God has a Son: “Jesus said to them, ‘My Father is always at his work to this very day, and I, too, am working.’ 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” (John 5:17,18). Notice that they did not deny that God has a Son. Notice that what they objected to was that Jesus claimed to be the Son of God. Notice too that, in their minds, the Son of God is “equal with God.”

在这些经文中，我们看到以赛亚和摩西一样，相信只有一位神，却一再引用神格中不同位格的言语，他们彼此之间说话或提及对方。这真是令人惊奇！这也正好解释了为何真正的以色列人、新约的作者可以相信耶稣就是神，并且把圣灵认作第三个位格。事实上，当耶稣称神为他的父时，犹太人并没有反对神有子：“耶稣对他们说：‘我父作事直到如今，我也作事。’因此犹太人越发想要杀他，因为他不

但犯了安息日，并且称神为他的父，将自己和神当作平等。”（约翰福音 5:17-18）请注意，他们并没有否认神有一个儿子；他们所反对的是耶稣宣称自己是神的儿子。而且在他们的观念中，神的儿子是“与神同等的”。

## **Old Testament quoted in the book of Hebrews 希伯来书中引用的旧约**

The author of the epistle to the Hebrews cites a series of Old Testament passages in chapter 1 to prove that Christ is true God. In Hebrews 1:5, he quotes from Psalm 2:7 and 2 Samuel 7:14:

希伯来书的作者在第一章引用了一系列旧约经文，证明基督是真神。在希伯来书 1:5，他引用了诗篇 2:7 和撒母耳记下 7:14:

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”?

所有的天使，神从来对哪一个说过：

“你是我的儿子，  
我今日生你”？

或再说：

“我要作他的父，  
他要作我的子”？

Paul quotes the psalm verse (2:7) in Acts 13:32,33 in order to show that Jesus' resurrection proves he is the Son of God: “We tell you the good news: What God promised our fathers he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: ‘You are my Son; today I have become your Father.’” The words in 2 Samuel 7:14, “I will be his father, and he will be my son,” applied originally to

Solomon, but they had a deeper meaning. They prophesied concerning King David's greater son, the Son of God, whose kingdom is eternal.

保罗在使徒行传 13:32-33 引用诗篇 2:7，证明耶稣的复活表明他是神的儿子：“我们也报好信息给你们，就是那应许祖宗的话，神已经向我们这作儿女的应验，叫耶稣复活了。正如诗篇第二篇上记着说：‘你是我的儿子，我今日生你。’”撒母耳记下 7:14 的“我要作他的父，他要作我的子”原本是指所罗门，但更深的含义是指大卫更大的子孙——神的儿子，他的国度是永远的。

At Hebrews 1:6, the author quotes Psalm 97:7: “And again, when God brings his firstborn into the world, he says, ‘Let all God’s angels worship him.’” God wants Christ, his “firstborn” (acknowledged as first in rank and authority), to be worshiped by all the angels. Now, the angels are God’s highest creatures. For them to worship Christ is to bow before someone greater and higher than themselves, their Creator. Incidentally, the inspired author here used the Greek translation of the Hebrew Old Testament. The psalmist says in Hebrew, “Worship him, all you gods,” referring to the idols of the heathen. The Holy Spirit interprets his own book by inspiring the author of Hebrews to write “Let all God’s angels worship him.” The living angels, God’s messengers, are higher than the dead gods of the nations are. These angels are to bow down in acknowledgment that Christ is higher than all other creatures.

在希伯来书 1:6，作者引用了诗篇 97:7：“再者，神使长子到世上来的时候，就说：‘神的使者都要拜他。’”神要一切天使敬拜基督，他的“长子”（地位与权柄上居首）。天使是神最高的受造物，他们敬拜基督就是向一位比自己更高、更伟大的主——他们的创造主屈膝。顺便提一句，受启示的作者（指希伯来书的作者）在这里使用的是希伯来文旧约的希腊文译本（七十士译本）。诗篇希伯来语原文是“所有的神都当拜他”，指的是外邦人的偶像。圣灵通过启示希伯来书的作者，来解释圣灵在诗篇中所默示的经文含义：“神的使者都要拜他” 活着的天使比那些死的偶像更高，而这些天使要承认基督比一切受造物更高。

In Hebrews 1:7-9, we read:

In speaking of the angels he says,

“He makes his angels winds,

his servants flames of fire.”

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.

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.”

在希伯来书 1:7-9，我们读到：

论到使者说：

“神以风为使者，  
以火焰为仆役。”

论到子却说：

“神啊，你的宝座是永永远远的，  
你的国权是正直的杖。  
你喜爱公义，恨恶罪恶；  
所以神，就是你的神，用喜乐油膏你，  
胜过膏你的同伴。”

The author first quotes Psalm 104:4 to acknowledge the excellence of the angels. Then he quotes Psalm 45:6,7 to show Christ's superiority over the angels and all creatures. Did we say Christ's? Yes. Who is the Anointed One, anointed “with the oil of joy”? The Hebrew word Messiah means “Anointed.” In Greek it is “Christ.” The psalmist is addressing the Messiah, Christ, and he addresses him as “God.” Messiah's throne is eternal, he will rule justly, and so his God (the Lord God of Israel) has set him above all his companions, making him superior to all.

作者先引用诗篇 104:4，承认天使的卓越；然后引用诗篇 45:6-7，证明基督超越天使和所有受造物。弥赛亚是谁？就是那位被“用喜乐油所膏”的。希伯来文的“弥赛亚”意思是“受膏者”，希腊文的“基督”也是同样的意思。诗人直接称呼弥赛亚为“神”。弥赛亚的宝座是永恒的，他必以公义掌权，所以他的神（以色列的主耶和华）将他置于所有同伴之上，使他超越所有天使和受造物。

Psalm 102:25-27 reads:

In the beginning you laid the foundations of the earth,  
and the heavens are the work of your hands.

They will perish, but you remain;  
they will all wear out like a garment.

Like clothing you will change them  
and they will be discarded.

But you remain the same,  
and your years will never end.

诗篇 102:25-27 说：

起初你立了地的根基，

天也是你手所造的。

天地都要灭没，你却要长存；

天地都要如外衣渐渐旧了。

你要将天地如里衣更换，

天地就改变了。

惟有你永不改变，

你的年数没有穷尽。

The author of Hebrews quotes this psalm and applies the words to Jesus Christ, the Son of God (Hebrews 1:10-12). In the beginning of creation, before there was anything or anyone except God, the Son was there, participating in the work of creating the universe. Through the ages the universe has been wearing out and finally will be discarded and replaced. The Son, however, remains the same. His years will never end. He is the eternal God.

希伯来书的作者引用这段诗篇，并将其应用在耶稣基督、神的儿子身上（希伯来书 1:10-12）。在起初、在创造之先，除了神以外，只有子，他参与了创造的工作。万物会渐渐衰残，终将被废去，但子却永远不变，他的年日永无穷尽。他就是永恒的神。

Psalm 110:1 reads:

The Lord says to my Lord:

“Sit at my right hand  
until I make your enemies  
a footstool for your feet.

诗篇 110:1 说：

耶和华对我主说：

“你坐在我的右边，  
等我使你仇敌作你的脚凳。”

Hebrews 1:13 asks: “To which of the angels did God ever say, ‘Sit at my right hand until I make your enemies a footstool for your feet’?” Again, the Messiah is superior to all creatures, including the angels. The position of supreme authority and power, God’s right hand, is reserved for him. He has conquered all his enemies and will demonstrate it by placing his foot on their necks. In Matthew 22:41-45, Jesus quoted this same psalm verse to prove to the Pharisees that the Messiah is not only David’s son but also David’s Lord:

希伯来书 1:13 问：“所有的天使，神从来对哪一个说过：‘你坐在我的右边，等我使你仇敌作你的脚凳’呢？”弥赛亚再一次被证明高于一切受造物，包括天使。神的右边是至高权柄与能力的地位，唯有他能坐在那里。他已经得胜，必将把脚放在仇敌的颈项上。在马太福音 22:41-45，耶稣引用了这节诗篇，向法利赛人证明弥赛亚不仅是大卫的子孙，也是大卫的主：

While the Pharisees were gathered together, Jesus asked them, “What do you think about the Christ? Whose son is he?”

法利赛人聚集的时候，耶稣问他们说：“论到基督，你们的意见如何？他是谁的子孙呢？”

“The son of David,” they replied.

他们回答说：“是大卫的子孙。”

He said to them, “How is it then that David, speaking by the Spirit, calls him ‘Lord’? For he says,

“The Lord said to my Lord:

“Sit at my right hand  
until I put your enemies  
under your feet.”

If then David calls him ‘Lord,’ how can he be his son?”

(Compare Mark 12:35-37; Luke 20:41-44.)

耶稣说：“大卫被圣灵感动，怎么还称他为主呢？因为大卫自己说：

‘主对我主说：

你坐在我的右边，

等我使你仇敌

放在你的脚下’

大卫既称他为主，他怎么又是大卫的子孙呢？”

（参见马可福音 12:35-37；路加福音 20:41-44。）

Certainly the Jews who believed that Jesus is the Messiah were able to find all three persons of the Godhead, and especially Christ, in the Old Testament.

因此，那些相信耶稣是弥赛亚的犹太人，确实能够在旧约中看见神格的三个位格，尤其是基督。

## 7.The Trinity: One God 三位一体：一位上帝

We speak of the unity of God in order to say that God is one essential being, that there is no other God and we must not think of him as divided into parts.

我们谈论神的独一性，是为了说明神是唯一的本体，没有别的神，我们也不能把他想象成被分割成不同部分的存在。

By being (essence, substance) we mean that very thing in God by which he is God—separate from all else. God’s creatures appear in multitudes. There are billions of people, innumerable dogs, and countless insects. But there is only one God. He is unique, unduplicated, in a class by himself. In a world of false gods, the true God taught his people to confess, “Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength” (Deuteronomy 6:4,5). Jesus called this the most important commandment (Mark 12:29). In the New Testament, the apostle Paul writes, “So then, about eating food sacrificed to idols: We know that an idol is nothing at all in the world and that there is no God but one” (1 Corinthians 8:4).

所谓“本体（本质、实质，being/essence/substance）”，指的是神里面使他成为神的那一属性——与一切受造物完全不同。神所造的受造物有无数之多：数十亿的人、无数的狗、数不尽的昆虫。但神只有一位。他是独一无二的，无可复制，独一无二地存在。在充满假神的世界里，真神教导他的百姓要这样认信：“以色列啊，你要听！耶和华我们神是独一的主。你要尽心、尽性、尽力爱耶和华你的神。”（申命记 6:4-5）耶稣称这是最重要的诫命（马可福音 12:29）。新约中，使徒保罗也写道：“论到吃祭偶像之物，我们知道偶像在世上算不得什么，也知道神只有一位，再没有别的神。”（哥林多前书 8:4）

### **There is no other God 除他以外没有别的神**

Through his prophet Isaiah, God proclaimed:

“You are my witnesses,” declares the LORD,  
“and my servant whom I have chosen,  
so that you may know and believe me  
and understand that I am he.

Before me no god was formed,  
nor will there be one after me.” (Isaiah 43:10).

神借着他的先知以赛亚宣告：

耶和华说：“你们是我的见证人，

并我所拣选的仆人，

好叫你们可以知道、可以信服、

又明白我就是耶和华。

在我以前没有真神被立，

在我以后也必没有。”（以赛亚书 43:10）

Also:

“I am the LORD, and there is no other;

apart from me there is no God.

I will strengthen you,

though you have not acknowledged me” (Isaiah 45:5).

又说：

“我是耶和华，在我以外并没有别神；

除了我以外再没有神。

我虽使你束腰，

你却不认识我。”（以赛亚书 45:5）

There is not a genus that is called god, of which the Maker and Preserver of all things is one species. God is absolutely unique, without any duplicate or peer.  
“Before me [there was] no god.” “Apart from me there is no God.”

“神”并不是一个“类”，而造物主、万物的保守者也不是这个“类”中的一个“种”。神是绝对独一的，没有任何相同者或可与他相比者。“在我以前没有神”，“除了我以外再没有神。”

## **God is not divided 神是不可分的**

We must not think of God as divided into parts. In the realm of God's creatures, three individual human beings cannot properly be called one man. The men are three separate beings, not just one. Although God is Father, Son, and Holy Spirit, God is one being, not three. The Father, the Son, or the Holy Spirit would be less than God if one of them were separated from the other two persons in any way. The Bible distinguishes among the three, but does not separate them. It does not speak of three parts of God or of a threefold God. God is one. God is triune, three in one; not triplex, made up of three parts.

我们不能把神看作被分割成部分。在受造物的领域里，三个人不能被称作“一个人”。他们是三个独立的存在，而非一位。虽然神是父、子、圣灵，但祂不是三位神，而是独一的神。若将父、子、圣灵中任一位与另外两位隔离，那一位就不再是完全的神。圣经区分三个位格，但并不将他们分离。圣经没有讲到“神的三部分”，也没有讲到“三重的神”。神是独一的。神是三一（Triune），三而一；不是“三重”（triplex），不是由三部分组成的。

## **Analogies 类比**

Through the centuries many comparisons and illustrations from nature have been used to represent or picture the doctrine of the Trinity. None of them can explain the mystery. None of them can prove that God is triune or even that he could be triune. Not one fully illustrates the teaching of the Scriptures on the subject. Believers might find some help for understanding the Trinity in some of them, but none of them will satisfy or convert the unbeliever. Some analogies could or actually do misrepresent the doctrine. It is important to remember that the doctrine of the Trinity was not drawn from and is not based on groupings of

three in other religions or on triads or triplexes in nature. The teaching of the Three-in-One comes from Holy Scripture alone. The various analogies were devised later.

历代以来，人们曾尝试用自然界的各种比喻来描绘三位一体的教义。但这些比喻没有一个能解释三位一体的奥秘，也不能证明神是三一的，甚至不能证明祂可以是三一的。没有任何比喻能够完全呈现圣经关于三位一体的教导。信徒或许能从某些比喻中得到有限的帮助，但这些比喻不能说服或改变不信之人。而且，有些比喻可能会错误地表达甚至扭曲这教义。我们必须记得，三位一体的教义并非源于其他宗教中“三”的组合，也不是源于自然界的“三元”现象。三一真神的教义完全来自圣经本身，这些比喻只是后来才被人加上去的。

Because they are popular even though not entirely helpful, a few examples of such analogies are in place. The Trinity has been compared to the sun, which has fire, light, and heat. These attributes do not really correspond to what the Scripture says about Father, Son, and Holy Spirit—although they can illustrate (not prove) that the Father is not diminished by sharing his divinity with the Son and Spirit. Yet, the persons of the Trinity are not attributes of God in the way fire, light, and heat are attributes of the sun. Rather, each person is himself God, while flame, light, and heat are not in themselves the sun.

因为这些比喻虽然不完全恰当，却仍然广为流行，所以我们可以简略提几个例子。有人把三位一体比作太阳，太阳有火焰、光和热。这些属性并不能真正对应圣经对父、子、圣灵的描述——虽然它们可以说明（但不能证明）父在把他的神性与子和圣灵“共享”时，并没有因此减少自己的神性。然而，三个位格并不像火、光、热是太阳的属性。三个位格本身就是神，而火、光、热本身却不是太阳。

The same must be said about the analogy of body, soul, and spirit in a human being. None of the three components is in and of itself a human being. But each person of the Trinity is himself God. Likewise consider the analogy of human

psychology suggested by Augustine—understanding, will, and memory. None of these properties by itself constitutes a human being, while each person of the Trinity is in himself truly God. Analogies in general tend to be more fanciful than helpful and could actually lead to serious confusion in our thinking about God.

关于把三位一体类比为人的身体、魂与灵的说法，也必须作同样的批判。身体、魂、灵三者中没有任何一个单独就是人。而三位一体中，每一位格本身就是完全的神。同样，奥古斯丁提出的心理学类比——理智、意志、记忆——也有相同问题：这些属性本身都不能单独构成一个人，但三位一体的每一位格却本身就是神。总之，比喻往往流于想象，反而可能引起严重的误解。

A useful but limited symbol of the Trinity is the equilateral triangle. That the three sides are equal to one another reminds us of the equality of persons. The three individual sides remind us that the three persons are distinct from one another. Each angle includes the entire area of the triangle, illustrating the fact that each person of the Trinity has in him the entire divine being. Finally, each angle permeates the other two, an illustration of the perichoresis (pair-ee-KOR-ee-zis) or interpenetration of each person by the other two. This symbol pictures some of what the Bible teaches, but none of this explains the mystery or proves the doctrine. The same must be said of the symbol of three interlocking circles, which also symbolizes the eternity of each person.

一个有限但有用的三位一体的象征是等边三角形。三条边相等提醒我们三个位格是同等的；三条边彼此独立提醒我们三个位格的区分。每个角度都涵盖整个三角形的面积，这说明三个位格各自都完全拥有整个神性。最后，每个角度互相渗透，这象征三个位格之间的“互渗”（perichoresis）。这个符号能表现圣经教导的一部分，但它不能解释奥秘，也不能证明教义。同样，三个环环相扣的圆圈也象征三个位格的永恒性，但也只是象征。

The shamrock and the fleur-de-lis have long been used as illustrations of the Trinity. Three separate leaves or blooms in combination do form one clover or lily. What the three form, however, is a fourth thing. Father, Son, and Holy Spirit are each God, and they do not combine to form a fourth entity or being.

三叶草与百合花也常被用作三位一体的比喻。三片叶子或花瓣结合成一株三叶草或一朵百合花。但要注意，这三者结合后会形成一个“第四物”，而父、子、圣灵并不会组合成“第四位神”。三个位格各自是完全的神，他们不是组合后才成为神。

Someone has said that the doctrine of the Trinity is “supremely unpicturable.” The greatest theologians have failed to “draw” it. We must simply try to repeat after God what he says in the Bible, knowing that in his unity of being and in his trinity of persons he is beyond our ability to comprehend. On the other hand, we do not look down on those who have suggested analogies and pictures in the attempt to treat a very difficult subject.

有人说三位一体的教义是“极其难以描绘的”。最伟大的神学家也无法“画”出它的样子。我们所能做的，只是单纯地重复神在圣经中所说的，承认祂在本体上的独一性和在位格上的三一性远超我们的理性。但另一方面，我们也不轻看那些试图用比喻帮助说明这一极其艰深教义的人。

## **The triune God's activity 三一真神的作为**

### **In and toward the created world: undivided 三位一体的外在行动是不可分的**

God is one being. There are not three gods but one. Since he is one in being, God has only one will and one set of divine attributes. Therefore, he is also one and undivided in his actions. The church's teachers have expressed it in this way: “God's works toward what is outside of himself are undivided.” Even when only one person of the Trinity is mentioned in Scripture, it is God who acts, and therefore the other persons are also involved.

神是独一的本体。不是三个神，而是一个神。既然他在本体上是独一的，他就只有一个意志和一套神性属性。因此，他的作为也是独一且不可分割的。教会的教师们这样表述：“神向着他自身以外的作为是不可分割的。”即便圣

经中只提到三位一体中的某一位格，行动的依然是神，因此其他两位也同样参与其中。

True, the history of God's dealing with his creation—especially with the human race—speaks of the particular work of each person of the Trinity. The particular work of the Father is creation, of the Son, redemption, and of the Holy Spirit, sanctification. These distinctions are made in the creeds and acknowledged in the church's worship. Yet, the other persons are likewise involved. The work of God is cooperative work, not divided among but shared by the three persons. Jesus said to his disciples, "My Father is always at his work to this very day, and I, too, am working. 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" (John 5:17,21).

诚然，神在对待受造界，尤其是对待人类时的历史作为，确实显出三个位格各自的“特定工作”：父的特定工作是创造，子的特定工作是救赎，圣灵的特定工作是成圣。这些区分在信经中得以明确，也在教会的敬拜中被承认。然而，其他两位也同样参与其中。神的工作是合作的工作，不是彼此分割，而是三个位格共同参与的工作。耶稣对门徒说：“我父做事直到如今，我也做事……父怎样叫死人起来，使他们活着，子也照样随自己的意思使人活着。”（约翰福音 5:17, 21）

The Son was involved in the work of creation, as was pointed out in chapter 3. John 1:3 says concerning the second person: "Through him all things were made; without him nothing was made that has been made." Paul wrote concerning the Son: "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" (Colossians 1:16). Our Redeemer is also the Creator of all that is and Lord of the universe. The author of Hebrews writes: "In these last days he [God] has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. 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” (Hebrews 1:2,3). Not only was the Son involved in creation, he is also involved in the preservation of the universe.

正如第三章所指出的，子也参与了创造的工作。约翰福音 1:3 说到第二位格：“万物是借着他造的；凡被造的，没有一样不是借着他造的。”保罗也写道：“因为万有都是靠他造的，无论是天上的、地上的、能看见的、不能看见的，或是有位的、主治的、执政的、掌权的，一概都是借着他造的，又是为他造的。”（歌罗西书 1:16）我们的救赎主也是万有的创造者，是宇宙的主宰。希伯来书的作者写道：“就在这末世，借着他儿子晓谕我们，又早已立他为承受万有的，也曾借着他创造诸世界。他是神荣耀所发的光辉，是神本体的真像，常用他权能的命令托住万有；他洗净了人的罪，就坐在高天至大者的右边。”（希伯来书 1:2-3）子不仅参与了创造，也参与了宇宙的保守。

Like the Father and the Son, the Holy Spirit was also involved in the creation of the universe, and he continues to create new life today, as Elihu confessed: “The Spirit of God has made me; the breath of the Almighty gives me life” (Job 33:4). In Psalm 104:30, the Father and the Holy Spirit are mentioned together in the continuing work of creation: “When you send your Spirit, they are created, and you renew the face of the earth.”

同样，圣灵也参与了宇宙的创造，并且今天仍然在赐下新的生命，正如以利户所承认的：“神的灵造我，全能者的气使我得生。”（约伯记 33:4）在诗篇 104:30 中，父与圣灵也被同时提到：“你发出你的灵，它们便受造；你使地面更换为新。”

Jesus the Redeemer acknowledges the presence and work of the Spirit when he speaks of his own particular work:

耶稣，这位救赎主，在讲到他自己的特定工作时，也承认圣灵的同在与作为：

“The Spirit of the Lord is on me,  
because he has anointed me  
to preach good news to the poor.

He has sent me to proclaim freedom for the prisoners  
and recovery of sight for the blind,  
to release the oppressed,  
to proclaim the year of the Lord's favor." (Luke 4:18)

“主的灵在我身上，  
因为他用膏膏我，  
叫我传福音给贫穷的人；  
差遣我报告：被掳的得释放，  
瞎眼的得看见，  
叫那受压制的得自由，  
报告神悦纳人的禧年。”  
(路加福音 4:18)

Only the second person became truly human, but the Father sent him for our redemption (John 3:16; Galatians 4:4,5); and he was conceived through the agency of the Holy Spirit (Matthew 1:18).

只有第二位格真正成为人，但父差遣他来完成我们的救赎（约翰福音 3:16；加拉太书 4:4-5），而且他是借着圣灵成孕的（马太福音 1:18）。

Although sanctification is the particular work of the Holy Spirit, Christ the Redeemer has also acted to sanctify his church, that is, to make it holy: “Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word” (Ephesians 5:25,26). Jesus addressed the Father when he prayed: “Sanctify them by the truth; your word is truth” (John 17:17). Paul involves all three persons in the privilege and exercise of prayer, an important aspect of sanctified living: “For through him [Christ] we both [Jews and Gentiles] have access to the Father by one Spirit” (Ephesians 2:18). All three persons work to build us up into mature Christians: “And in him [Christ] you too are being built together to become a dwelling in which God lives by his Spirit” (Ephesians 2:22). Thus we see that all three persons are involved in calling, enlightening, and sanctifying believers—the “particular” work of the Holy Spirit.

Jesus says in John 14:16: "I will ask the Father, and he will give you another Counselor to be with you forever." Again, notice all three persons.

虽然成圣是圣灵的特定工作，但基督救赎主也在成圣教会上有作为，就是使教会成为圣洁：“基督爱教会，为教会舍己，要用水借着道把教会洗净，成为圣洁。”（以弗所书 5:25-26）耶稣也向父祷告说：“求你用真理使他们成圣，你的道就是真理。”（约翰福音 17:17）保罗则将祷告的特权与操练——这是成圣生活的重要部分——与三个位格都联系起来：“因为我们两下借着他（基督）被一个圣灵所感，得以进到父面前。”（以弗所书 2:18）三个位格也一同在建造我们，使我们成为成熟的基督徒：“你们也靠他同被建造，成为神借着圣灵居住的所在。”（以弗所书 2:22）因此，我们看到，在呼召、光照和成圣信徒的工作中，三个位格都参与其中，虽然这些通常被视为圣灵的“特定工作”。耶稣在约翰福音 14:16 中说：“我要求父，父就另外赐给你们一位保惠师，叫他永远与你们同在。”请注意，这里再次出现了三个位格。

### **Within himself: divided 三位一体的内在行动是可分的**

The inner workings of the Godhead, unlike God's works toward the created world, are divided. Toward the world which they have created and redeemed, the persons of the Trinity work together, undivided. But their "work," or actions and relationships, toward one another are not the same, and so we say they are divided. Scripture says much that is explicit and plain about the separate identity and particular work "toward the outside" of each of the three persons in the one Godhead. Much of what we say about the inner life, or work within himself, of the triune God we say more by inference than on the basis of direct Bible references.

三一真神在他自身里面的作为，与他向受造界的作为不同，是可以区分的。向他所创造并救赎的世界时，三个位格的工作是联合的、不可分割的。但在他们彼此之间的“工作”——即彼此之间的关系与作为——则是有区分的。圣经对于三个位格在对外工作中的独特身份与特定作为有许多明确的教导；然

而，关于三一真神内部的生命或“内在的工作”，我们更多是根据推论而非直接的经文来描述。

God's actions "to the inside" had no beginning and will have no end. They are eternal and therefore continuous and uninterrupted. These actions express and reveal the relationships among the three. Actively, the Father generates (begets) the Son. Passively, the Son is generated (begotten), because he is the Son and the Father is the Father. The Son and the Holy Spirit do not generate or beget. The Father and the Son spirate (breathe) the Spirit and thus he proceeds from them. The Spirit does not breathe out either the Father or the Son. Thus we say again that their inward works are divided.

神在三位一体“以内”所作的工没有起点，也没有终点。它们是永恒的，因此是连续的、不间断的。这些作为表达并显明三个位格之间的关系。圣父（主动地）生圣子。子（被动地）被圣父自永恒中生出，因为他是子，而父是父。子与圣灵都不“生出”或“产生”。父与子“呼出”（breathe）圣灵，因此圣灵从他们二者而出。圣灵并不发出父或子。因此我们说，三一神的内在工作是可以区分的。

The Spirit proceeds (is breathed out) from both Father and Son because, as explained in chapter 4, he is the Spirit of both Father and Son. Matthew 10:20 says that he is the Spirit of the Father: "It will not be you speaking, but the Spirit of your Father speaking through you." Galatians 4:6 says that he is the Spirit of the Son: "Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, 'Abba, Father.'"

圣灵从父与子而出（被呼出），因为正如第四章所解释的，他既是父的灵，也是子的灵。马太福音 10:20 说他是父的灵：“因为不是你们自己说的，乃是你们父的灵在你们里头说的。”加拉太书 4:6 说他是子的灵：“你们既为儿子，神就差他儿子的灵进入你们的心，呼叫：‘阿爸，父！’”

The Father is neither generated (begotten) nor breathed. He does not "proceed" from either of the other persons. Again, this is why we say that the inward works of the Trinity are divided.

父既不是“被生者”，也不是“被发出者”。他不从另外两位而出。这也是我们为什么说三一神的内在工作是可以区分的原因。

The three persons exist and have eternally existed in union with one another, in one being. No one of the three has ever existed apart from the others. The relationship of each person to the others is one of love and mutual glorification. There is one consciousness, one will, one set of attributes. The relationship of each person of the Godhead to the others is not like that of species to genus or of attribute to essence. As they are coeternal, so they are coequal in majesty. There is nothing of the superior or the subordinate in their eternal relationship, although in time—in the work of redeeming the world—there was a temporary subordination of the Son to the Father.

三个位格在一个本体中永恒地彼此相属。三位中没有一位曾独立存在。三个位格之间的关系是爱与彼此荣耀的关系。他们共享一个意识、一个旨意、一套属性。三个位格之间的关系不是类与种的关系，也不是属性与本质的关系。正如他们是同永恒的，他们在威严上也是同等的。在他们永恒的关系中，没有高下之分，虽然在时间中——为完成救赎世界的工作——子曾暂时顺服于父。

This inner life, these inner workings of the Trinity in unity are beyond our comprehension. What we have said in this section about the inner workings and relationship is simply a way of expressing what every Christian knows. Every Christian knows that the Son is the Father's one and only Son from eternity to eternity and the Holy Spirit is the Spirit of the Father and of the Son from eternity to eternity.

这种三一神内部合一的生命与工作超越了我们的理解。我们在这一部分中所说的，只是用言语表达每一个基督徒早已知道的事实：子是父独一的儿子，从永恒到永恒；圣子是圣父的独生子；圣灵是父与子的灵，从永恒到永恒。

## 8. Some Ancient Errors and Their Modern Counterparts 一些古代的错误及其现代的翻版

Almost three thousand years ago, King Solomon wrote:

What has been will be again,

what has been done will be done again;

there is nothing new under the sun. (Ecclesiastes 1:9)

将近三千年前，所罗门王写道：

先前的事，后必再有；

先前作的事，后必再作。

日光之下并无新事。（传道书 1:9）

Many of the errors concerning Christ and the Trinity that confronted the church in the earliest centuries of its existence have reappeared in later centuries under new names and wearing new faces. This age is certainly not exempt. We can guard against repeating the errors of the past if we are willing to learn from those who first dealt with them. They found the appropriate language and formulations to correct them and to express the biblical truth concerning the Holy Trinity.

许多关于基督和三位一体的错误，在教会存在的最初几个世纪就已出现，而在后来的时代，这些错谬又以新的名称和面貌再次出现。当今的时代当然也不能免于此。若我们愿意向那些最初对抗这些错误的人学习，就能防备重蹈覆辙。他们找到合适的语言和表达方式，既纠正了这些错误，也清楚陈述了圣经关于圣父、圣子、圣灵的真理。

Already late in the first century, the apostle John, in his first epistle, warned against men who were teaching falsely regarding Christ's incarnation, denying that the eternal divine Word did indeed become flesh. John wrote:

早在第一世纪末，使徒约翰就在他的第一封书信中，警告信徒提防那些在基督道成肉身的教义上教导虚谎的人，这些人否认永恒的神圣道确实成了肉身

。约翰写道：

Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world. 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, 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 (1 John 4:1-3).

亲爱的弟兄们，一切的灵，你们不可都信，总要试验那些灵是出于神的不是，因为世上有许多假先知已经出来了。你们要认出神的灵来：凡灵认耶稣基督是成了肉身来的，就是出于神的；凡灵不认耶稣，就不是出于神，这是那敌基督者的灵，你们从前听见它要来，现在已经在世上了。（约翰一书 4:1-3）

### **Denials of Christ's true divinity 否认基督真神性的错误**

The Ebionites (EH-be-un-ites), Hebrew for “the poor,” were Jews who believed that Jesus was the Messiah. However, they denied his virgin birth and did not believe in his divinity. They regarded the apostle Paul as a traitor to the true faith, one who had perverted the gospel.

伊便尼派（Ebionites，发音：EH-be-un-ites），希伯来语的意思是“贫穷的人”，是一些相信耶稣是弥赛亚的犹太人。然而，他们否认耶稣由童贞女所生，也不相信他的神性。他们把使徒保罗视为背叛真道的人，认为保罗歪曲了福音。

The Elkesaites (El-KEY-sah-ites) were an offshoot of the Ebionites, founded by Elkesai (EL-keh-sigh) around the year 100. Elkesai claimed that he had received a book from heaven, the true teaching about Jesus. He taught that Jesus was a prophet like Moses, come to preach the truth and to gather the righteous. Both of these groups, as we see, claimed to be Christian and yet denied a basic truth of the Christian gospel: Jesus Christ is God come in the flesh.

厄勒克塞派（Elkesaites，发音：El-KEY-sah-ites）是伊便尼派的一个分支，由厄勒克塞（Elkesai）大约在公元 100 年左右创立。他声称自己从天上得到了

关于耶稣的真正启示，并将其写成一本书。他教导说，耶稣是像摩西一样的先知，来宣讲真理，聚集义人。我们看到，这两个团体虽然自称是基督徒，却否认了基督信仰中最基本的真理：耶稣基督就是道成肉身的神。

The cult of Elkesai survived in Arabia and had some influence on Muhammad (ca. 570–632), the founder of Islam. Much that Islam’s Koran says about Jesus agrees with Elkesai’s teaching. Jesus, according to the Koran, was a virgin-born prophet, he ascended into heaven, and he will return. He is not, however, God’s incarnate Son. The Koran says: “The Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (himself) fighteth against them. How perverse are they!”<sup>17</sup> The Koran also says, “Jesus, son of Mary, was only a messenger of Allah and His Word which he conveyed unto Mary, and a spirit from Him. So believe in God and His messengers, and say not, ‘Three.’”<sup>18</sup> A Jordanian guide once put it more briefly and mildly: “We do not believe God has a family.”

厄勒克塞派在阿拉伯地区存续下来，并对穆罕默德（约 570 - 632 年），即伊斯兰教的创立者，产生了一定影响。伊斯兰教的《古兰经》中关于耶稣的许多论述与厄勒克塞派的教导相似。根据《古兰经》，耶稣是童贞女所生的先知，他升天了，并且将再来。然而，耶稣并不是神的道成肉身的儿子。《古兰经》说：“基督徒说：弥赛亚是安拉的儿子。这是他们口中的话，他们只是在效法从前不信的人。愿安拉与他们争战！他们真是悖谬啊！”<sup>17</sup>《古兰经》还说：“马利亚的儿子耶稣，只是安拉的使者，是安拉赐给马利亚的圣言，是从他那里来的灵。你们应当信安拉和他的使者，不要说‘三’。”<sup>18</sup>一位约旦的导游曾更简短、温和地说过一句话：“我们不相信神有家庭。”

## **Docetism—denial of Christ’s true humanity 幻影说——** **否认基督真实人性的错误**

As mentioned previously, an early false teaching about Christ was Docetism (DOE-seat-izm). This doctrine wanted to honor Jesus as true God, but it deprived

him of his true humanity. Taking the view that it was improper and impossible for almighty God to be born, suffer, and die, Docetists taught that the Son of God only seemed (Latin docet, DOE-ket) to be human. In their view he was actually a kind of phantom, or a projection of the divine, not really sharing in our humanity. In the second century, Marcion (MAR-see-un) actually deleted Jesus' words in Luke 24:39 in the interest of his docetic system: "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." Marcion's purpose was to deny that Christ was a truly physical and material being, especially after he was glorified. Marcion was one of many teachers who were strongly influenced by the Gnostics (NAHS-ticks), a group about whom we shall hear more.

正如前面提到的，一个早期的基督论错谬是幻影说（Docetism）。这种教义企图尊崇耶稣为真神，却剥夺了他真实的人性。幻影说的人认为，全能的神不可能、也不应当降生、受苦、受死。他们教导说，神的儿子只是看似（拉丁文 docet，发音：DOE-ket）为人，其实是某种幻影，或神性的投影，并未真正分享我们的人性。在第二世纪，马吉安（Marcion）为了配合他的幻影说体系，甚至删去了路加福音 24:39 的经文：“你们看我的手、我的脚，就知道实在是我了。摸我看看，魂无骨肉，你们看我是有的。”马吉安的目的是否认基督是真正有形体、有物质存在的，尤其是否认他在得荣耀之后仍然是真实的人。马吉安是众多深受诺斯底派（Gnostics）影响的教师之一，我们稍后还会更多地谈到这一群体。

## **The apostolic fathers 使徒教父**

The apostolic fathers were men who knew or could have known one or more of Jesus' apostles personally. Although some of their works may have been written earlier, the time of their activity is generally thought to be from the late 90s to about early 150. They all insisted that there is only one God. They all affirmed that Christ is divine and that he came to this earth as Jesus. They believed that Christ existed before the creation and many spoke of his work in the creation of all things.

Several of them used the expression “Father, Son, and Holy Spirit.” None of them had much to say about the Holy Spirit, in part because his work was evident in the life of the church and in part because heretics were not denying or attacking his person and work as they were already doing in the case of the Father and the Son. Unfortunately, while all of these apostolic fathers were very careful not to speak of Christ as “created,” each of them in one way or another spoke of the Son as subordinate to the Father and not really eternal.

虽然他们的一些著作可能成书较早，但他们的主要活动时期通常被认为是公元 90 年代末到 150 年左右。他们一致坚持只有一位神，也一致承认基督是神，并且他以耶稣的身份降世。他们相信基督在创造之前就已经存在，并且许多人谈到他参与了万物的创造。他们当中有几位使用过“父、子、圣灵”这样的表述。然而，他们对圣灵没有做过多的论述，一方面是因为圣灵的工作在教会的生活里显而易见；另一方面是因为当时的异端攻击主要集中在父与子身上，而非圣灵。不幸的是，虽然这些使徒教父都非常谨慎，不会称基督为“受造”，但他们却都以某种方式把子视为从属于父，并且否认子真正的永恒性。

## **Apologists 护教士**

The Apologists, a group of mostly second-century Christian writers, were defenders, or “explainers,” of the faith. Earnest Christians and learned men, they tried to explain the relationship of Christ and the Father, especially to non-Christians. They did not have the advantage we have in being able to build on the efforts of great men of the past. In their efforts they sometimes made statements that were inadequate, unclear, or even in error. For example, they theorized that the Logos (the Word) was not eternal, but came into existence before the creation, so that he could participate in the creating work. Especially, they tended to subordinate both the Son and the Holy Spirit to the Father.

护教士是一群主要活跃在二世纪的基督徒作家，是信仰的捍卫者与“解释者”。他们都是虔诚的基督徒，也是博学之士，试图向非基督徒解释基督与父之间的关系。然而，他们没有我们今天所拥有的历史神学积累，无法站在后世

伟大神学家的成果之上。因此，他们有时在努力解释时会发表一些不足、含糊甚至错误的论述。例如，他们提出“道（Logos）”并非永恒存在，而是在创造之前才出现，以便参与创造的工作。尤其是，他们倾向于把子和圣灵都从属于父。

## **Gnosticism** 诺斯底主义

One of the greatest threats to the church in the age after the apostles—a much greater threat than government persecution—was Gnosticism (NAHS-ti-sizm). Gnosticism did not originate in the church, but it did find adherents there. Gnostics claimed to have knowledge that ordinary people lacked. Gnosticism was a pseudoscience, much as evolutionism is today. There were a variety of gnostic systems, but all tended to have certain things in common.

在使徒之后的时代，教会所面临的最大威胁之一（甚至比政府的迫害更大）就是诺斯底主义（Gnosticism）。诺斯底主义并非起源于教会，但它确实是在教会内部赢得了一批追随者。诺斯底派声称他们拥有普通人所没有的知识。诺斯底主义是一种伪科学，类似于今日的进化论。尽管诺斯底主义内部存在各种不同的体系，但它们有一些共同特点。

Among Christians who were caught up in this false belief system, knowledge was considered to be more desirable than faith. Those who had special knowledge revealed to them were supposed to be superior to other Christians. Gnostics gave speculative answers to questions that the Bible neither asks nor answers. Or, they were not satisfied with the Bible's answers. For example, they asked the very “modern” question: “If God is good and God is almighty, why does he permit evil in the world?” The Gnostics' answer was that the Creator God of the Old Testament was inept, a blind force that could not work intelligently or effectively. This ineptitude, they taught, resulted in the imperfection of the material world and, thus, resulted in sin. They regarded creation as a fall or a “devolution” from the spiritual world to the material, from the divine to the corrupt. Salvation they thought of as an evolution or a regeneration, in which the spirit is delivered from

the prison of the body through knowledge (Greek *gnosis*, NO-zis). Freed from the material and the physical, the spirit can finally be caught up into the “fullness of deity.” Although they used biblical vocabulary, they explained away the literal words of Scripture and assigned “spiritual” (allegorical) meanings to them. They did not hesitate to add myths to the biblical accounts in order to bolster their teachings.

在受这种错误体系影响的基督徒当中，知识被看得比信心更重要。那些据称获得“特殊知识启示”的人被视为比其他基督徒更高等。诺斯底派对圣经既未提出也未解答的问题，给出了各种臆测性的回答；或者他们对圣经的答案不满足。例如，他们提出了一个非常“现代”的问题：“如果神是良善的、又是全能的，为什么他容许世界上有恶存在？”诺斯替主义者的回答是，诺斯底派的答案是：旧约的创造之神是无能的，是一种盲目的力量，不能聪明有效地工作。他们说，正因这种无能，才导致了物质世界的不完美，最终导致了罪。他们把“创造”看作是从属灵世界向物质世界的堕落，是从神圣到腐败的“下滑”。在他们看来，“救赎”就是一种“上升”或“再生”：人的灵魂藉着“知识”（希腊文 *gnosis*，发音：NO-zis）从身体的囚笼中被释放出来，脱离物质与肉身，最终得以进入“神性的丰满”中。虽然他们使用圣经的词汇，却把圣经的字面意义抹去，强行赋予其“属灵的”（寓意化的）含义。他们甚至不惜往圣经的叙事中添加神话，以支撑他们的教导。

There do not seem to have been fully developed gnostic systems at the time the New Testament was written. Gnostic ideas, however, were already troubling some Christian believers. Paul wrote to the Christians at Colosse: “See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. For in Christ all the fullness of the Deity lives in bodily form” (Colossians 2:8,9). Basic principles and fullness were expressions that Gnostics frequently used. Paul seemed to be urging his readers to steer clear of gnostic ideas about the “fullness of the Deity” and focus on Christ, in whom the fullness of the Deity lives. Even the

expression in bodily form might be aimed at the gnostic idea that the body is inherently evil.

在新约写作的时代，似乎还没有完全成熟的诺斯底体系，但诺斯底的思想已经开始困扰部分信徒。保罗曾写信给歌罗西的基督徒说：“你们要谨慎，恐怕有人用他的理学和虚空的妄言，不照着基督，乃照人间的遗传和世上的小学，就把你们掳去。因为神本性一切的丰盛，都有形有体地居住在基督里面。”（歌罗西书 2:8-9）。“世上的小学”和“丰盛”正是诺斯底派经常使用的术语。保罗似乎是在提醒信徒们，不要被诺斯底派关于“神性的丰盛”的说法迷惑，而应当专注于基督，因为神性一切的丰盛都在基督里，并且是“有形有体”的——这也可能是在驳斥诺斯底派“身体本质上是邪恶的”这种观念。

To Timothy, Paul wrote: “Guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, which some have professed and in so doing have wandered from the faith” (1 Timothy 6:20,21). The expression falsely called knowledge could also be translated “Gnosis falsely named.” The King James Version translates it “science falsely so called.” Paul’s words of warning certainly apply today!

这里的“似是而非的学问”也可翻译成“假称为知识的知（Gnosis）”。钦定本（KJV）甚至译作“falsely so called science”（“假称为科学的东西”）。保罗的警告在今天仍然适用！

The most damaging error of the Gnostics was to deny the fundamental Christian truth that the “Word became flesh” (John 1:14), that in Christ God did really become fully human. In their view, since flesh and blood are matter and matter is evil or a “mirage,” the holy and divine Son of God could not have assumed a truly human nature. In the gnostic systems that gave any divine honor to Christ, he was treated as a spirit being, who only seemed to be human (Docetism). Jesus was not “the heart and core of Bible lore,” since in their view he was only one of several mediators through whom God has given knowledge to the human race. There was not much interest in the Jesus of the four gospels.

诺斯底派最具破坏性的错误，就是否认基督信仰的根本真理——“道成了肉身”（约翰福音 1:14）。在他们看来，既然“肉体与血”属于物质，而物质是邪恶的、或是虚幻的，那么神圣的神子不可能真正取了人的本性。在那些勉强给基督一点“神性荣誉”的诺斯底体系中，基督被视为一种纯粹的灵体，只是看似（Docetism，幻影说）为人。耶稣在他们心中并非“圣经真理的核心”，因为在他们看来，耶稣只是神所差派的诸多中保之一，通过这些中保，神才把知识赐给世人。他们对四福音书中所记载的那位耶稣并没有多少兴趣。

## **Modern examples of Gnosticism 现代的诺斯底主义实例**

Christian Science is a modern example of Gnosticism. According to the teaching of Mary Baker Eddy, the virgin mother conceived an idea of God and gave it the name Jesus. Mary's child was the offspring of her self-conscious communion with the divine. Her child is not God, since God is an impersonal principle or infinite mind. Jesus is not Christ, because Christ is simply the divine ideal. "Science," incidentally, is one way in which to translate the Greek word gnosis (knowledge).

基督科学是现代诺斯底主义的一个例子。根据玛丽·贝克·艾迪（Mary Baker Eddy）的教导，童贞女马利亚所怀的不是一个真正的神子，而是她心中关于神的一个“观念”，她给这个观念取名为“耶稣”。在她看来，马利亚的孩子是她与神性进行自觉交流的产物。这个孩子并不是神，因为神是一个非人格的“原则”或“无限的心智”。耶稣也不是“基督”，因为“基督”只不过是神性的理想而已。顺便提一句，“科学”这个词本身就是希腊文“gnosis”（知识）的一个译法。

Christian Science has a "twin sister," the Unity School of Christianity. In this system, a distinction is made between the man Jesus and the Christ. The Christ is simply God's thought of what man ought to be. Jesus is the outer man, and Christ is the spiritual identity. The man Jesus was not God incarnate but a reincarnation of King David. Jesus demonstrated the Christ in his life and thus manifested that he was truly a (not the) son of God. The Theosophical Society is another example of a group that teaches a gnostic Christ.

基督科学有一个“孪生姐妹”——“基督联合教会”（Unity School of Christianity）。在这个体系中，人们区分“人子耶稣”和“基督”。“基督”只是神对人的一种观念：神认为人应当成为怎样的样式。“耶稣”是外在的人，而“基督”则是属灵的本体。耶稣并非神的道成肉身，而是大卫王的再生。耶稣在他的生命中“彰显”了“基督”，因而表明他是一个（而非“那一位”）神的儿子。神智学会（Theosophical Society）则是另一例教授“诺斯底式基督”的团体。

The Latter-day Saints (Mormons) list the Bible first among their standard works, but they teach a gnostic Christ on the basis of their other standard works and the continuing revelations of their presidents.

后期圣徒教会（摩门教）将圣经列为他们的“标准经典”之首，但他们却根据其余的“标准经典”以及历任会长的“持续启示”，宣扬一种诺斯底式的基督。

The Christ of the Jehovah's Witnesses was created as the Archangel Michael. He was the brother of the angel who sinned, Satan. The man Jesus was a perfect human being but nothing more. He did not rise bodily from the dead. Since his body was missing from the tomb it may have dissolved in gases, or it may have been removed supernaturally and preserved as a grand memorial. The spirit of Jesus rose as a divine being (Michael again) and returned as king of the earth in 1914. He did not and will not return visibly because he has no body.

耶和华见证人的“基督”则是被造的天使长米迦勒，是那个堕落天使撒但的兄弟。耶稣这个人是一个完全的人，但仅此而已。他没有从死里以肉身复活。因为他的身体不在坟墓里，可能是化作气体消散了，或者被神以超自然方式移走，作为一种“伟大的纪念”而保存下来。耶稣的灵作为神圣的存在（再次成为米迦勒）复活，并在 1914 年以地上之王的身份“归来”。但他没有、也不会以可见的方式再来，因为他没有身体。

## **Monarchianism 神格惟一论**

Jews sometimes accused the early Christians of believing in more than one God because they confessed “Jesus is Lord.” Gentile philosophers also asked why Christians condemned the heathen for having many gods when the Christians themselves worshiped Father, Son, and Holy Spirit. Tertullian (d. ca. 222), theologian at Carthage in North Africa, spoke in this way of the problem ordinary Christians can have with the doctrine of the Trinity: “The simple, indeed, (I will not call them unwise and unlearned,) who always constitute the majority of believers, are startled at the dispensation (of the Three in One), on the ground that their very rule of faith withdraws them from the world’s plurality of gods to the one only true God.”<sup>19</sup>The Lord our God is One? How can three persons be worshiped as one God?

早期的犹太人有时指责基督徒因他们承认“耶稣是主”而成了多神论者。外邦的哲学家也提出类似的问题：为什么基督徒批判异教徒有许多神，而他们自己却敬拜“父、子、圣灵”？迦太基的神学家特土良（Tertullian，约卒于22年）曾这样描述一般信徒在“三位一体”教义上遇到的困惑：“单纯的人（我不愿称他们为愚昧或无知），他们永远是信徒中的大多数，一旦听到‘三位一体的安排’，便感到震惊，因为他们的信仰准则刚刚把他们从世界上的多神信仰带到唯一真神的信仰当中。”<sup>19</sup>耶和華我們的神是獨一的嗎？既然如此，怎么可能三個位格被當作同一位神來敬拜呢？

Some teachers in the third century put so much emphasis on the unity or oneness of God that they were called Monarchians (mon-ARK-ee-ans). The Greek roots of this word express the concept of “one being” or “one ruler.” Monarchianism took two forms, the modal and the dynamist.

在三世紀，有些教師極力強調神的“獨一性”，以至於被稱為神格唯一論（Monarchians，發音：mon-ARK-ee-ans）。這個詞的希臘詞根表達的是“單一存在”或“獨一的統治者”的概念。神格唯一論有兩種形式，形態神格唯一論和動態神格唯一論。

## **Modal Monarchianism 形态神格唯一论**

One incorrect solution to the difficulty of the Three-in-One teaching is to say that Father, Son, and Spirit are not three distinct persons. The modal Monarchians denied the individual personalities of Father, Son, and Holy Spirit. Rather, they said, each is a mode of God's activity—now creating, now redeeming, now sanctifying. Some theologians, in an attempt to be helpful, even spoke of God's three masks or roles (Latin *personae*, per-SO-ni, from which the word persons comes). In the Monarchian thinking, Father, Son, and Holy Spirit are one and equal but not distinct from one another. It was actually possible for some of them to say, "The Father was crucified for us." They were called Patripassianists, those who teach that the Father (Patri-) suffered (passianists). The best known of the modalists was Sabellius, who was condemned by a gathering of bishops that met in 268 and 269 at Antioch in Syria.

理解“三位一体”难题的一种错误方式，就是否认父、子、圣灵的位格区别。形态神格唯一论者宣称，父、子、圣灵并不是三个不同的位格，而只是神活动的三种“形态”——此时创造、彼时救赎、再此时成圣。有些神学家甚至为了“帮助理解”，把神比喻成戴上三张不同的面具（拉丁文 *personae*，发音：per-SO-ni，即“位格”一词的来源），分别扮演父、子、圣灵的角色。在这种思想下，父、子、圣灵的确是“一”且“平等”的，但他们并没有真实的区别。于是，一些人甚至可以说：“父为我们被钉十字架。”因此，他们被称为“父受苦派”（Patripassianists），即教导父亲（Patri-）受苦（passianists）的人。最著名的形态论者是撒伯流（Sabellius），他最终在 268-269 年于叙利亚安提阿召开的主教会议上被定罪。

Jesus' words in Matthew 28:19, from which our formula for Baptism is taken, provide one testimony that there are three distinct persons, not three masks or modes. The 17th-century Lutheran theologian John Gerhard put it thus: "The Father receives the baptized person as his child, the Son as his brother, the Holy Spirit as his temple and habitation."<sup>20</sup>

耶稣在太福音 28:19 中的话，为我们提供了有力的见证：那里不是三个“面具”或“形态”，而是三个位格。17 世纪的路德宗神学家约翰·葛哈德

(John Gerhard) 如此表述：“父接纳受洗者为儿女，子接纳他为弟兄，圣灵接纳他为圣殿与居所。”<sup>20</sup>

Oneness Pentecostalism (mentioned in chapter 3) is a modern example of modalism. Unlike Mormons and Jehovah’s Witnesses, Oneness Pentecostalists teach that Jesus is truly God. But then they say that he is the only person in the Godhead. The followers of Emanuel Swedenborg (d. 1772), who reject the scriptural doctrine of the Trinity, teach that the trinity of “love, wisdom, and activity” are aspects of one person.

现代“形态论”的一个例子是“独一神格五旬宗”（Oneness Pentecostalism）。与摩门教和耶和华见证人不同，独一神格五旬宗承认耶稣确实是神。但他们却说他是神格中唯一的一位。另一类类似的教导来自依曼纽·斯威登堡（Emanuel Swedenborg，卒于 1772）的追随者，他们拒绝圣经的三位一体教义，宣称所谓“爱、智慧、行动”的“三一”只是一个人的三个方面。

### **Dynamic Monarchianism 动态神格唯一论**

The same gathering of bishops that condemned Sabellius at Antioch during the synod of 268–269 also condemned Paul of Samosata (Sah-MOE-sah-tah) for his “dynamism.” Said the Synod of Antioch: “He [Paul] will not confess with us that the Son of God descended from heaven.”<sup>21</sup> Dynamism says that at some point in time, perhaps at his conception or his baptism, Christ received divine power to do his divine works. Thus, he was not the eternal God become flesh. Rather, said Paul, an impersonal power from God resided in him. Paul of Samosata is remembered especially for forbidding the congregation at Antioch to offer prayers and hymns to Jesus as God. He insisted that Christ is not “from above” but “from below”—a mere human being imbued with God’s power. Like the modalist Sabellius, Paul thought his teaching safeguarded the oneness of God.

在 268 - 269 年安提阿主教会议上，与形态论者撒伯流同时被定罪的，还有撒摩撒他的保罗（Paul of Samosata），原因是他的“动态论”

(dynamism)。安提阿会议宣告：“他（保罗）不肯与我们一同承认神的儿子是从天降下的。”<sup>21</sup> 动态神格唯一论认为，在某个时间点（也许是在耶稣的受孕或受洗时），基督才从神那里领受了能力，以便能够完成他神圣的工作。因此，耶稣并不是那位从永恒就道成肉身的真神。撒摩撒他的保罗说，住在耶稣里面的，只是从神来的非人格化的能力。保罗尤其因禁止安提阿的会众向耶稣祷告、向耶稣唱诗当作神来敬拜而被人记住。他坚持说，基督不是“从上面来的”，而是“从下面来的”——仅仅是一个被神的能力充满的人类。与形态论者撒伯流一样，保罗认为自己的教导是为了维护神的独一性。

A form of dynamism, today more often called Adoptionism, appears in some Protestant churches when Jesus is mistakenly presented as a perfect man whom God has exalted to divine status by adopting him as his Son. The Lutheran church's Formula of Concord condemns the error of some of the Anabaptists, "that Christ is not true God but that he only has more gifts of the Holy Spirit than any other holy person."<sup>22</sup>

动力君主论的一种形式，在今天更常被称为“义子论”（Adoptionism）。这种观点在一些新教教会中出现，他们错误地把耶稣呈现为一个完美的人，后来才被神“收养”为子，并因此被高举到神性的地位。路德宗教会的《协同式》谴责过重洗派（Anabaptists）中的某些错误教导，即“基督不是真神，只是比其他圣徒拥有更多圣灵的恩赐而已。”。

## **Subordinationism 从属论**

Unfortunately, some of those who made good contributions to the development of sound teaching on the Trinity also spoke of the Son as subordinate to the Father. The apologist Justin Martyr, executed by the Roman government in about 165, taught that the Son is the Father's servant, dependent on him and not having all the divine attributes or characteristics.

不幸的是，一些在三位一体正统教义发展中做出过积极贡献的人，也曾经谈到过“子从属于父”。护教士游斯丁（Justin Martyr，约 165 年因罗马政府

处死) 教导说, 子是父的仆人, 依赖父, 并且不具备父所有的神圣属性与特征。

While Origen insisted that the Son is truly God from eternity, he regarded the Son (and the Holy Spirit) as in some way secondary and subordinate to the Father. He did not simply mean that Jesus subordinated himself to his Father in carrying out his earthly ministry. He meant that the Son is subordinate to the Father in the Godhead, not an ordinary creature but not God in the strictest and most absolute sense either. At one point he even suggested that Father and Son are “two gods,” although one in power.

奥利金 (Origen) 虽然坚持认为子从永恒就是神, 但他却认为子 (以及圣灵) 在某种意义上次于父。他并不是仅仅指耶稣在世时顺服父的差遣, 而是认为在神格内部, 子从属于父。奥利金认为子并非普通的受造物, 但也不是严格意义上的至高神。他甚至曾暗示, 父与子是“两位神”, 虽然在能力上是一体的。

Jesus did subordinate himself to the Father in carrying out his earthly ministry. “The Father is greater than I,” Jesus said (John 14:28). Not making all his divine characteristics evident, not asserting all his divine authority, and not exercising all his divine power according to his human nature, he could say, “The world must learn that I love the Father and that I do exactly what my Father has commanded me” (John 14:31). The apostle Paul, in Philippians, tells us that Christ Jesus humbled himself and became obedient. By that very action, Jesus shows that he is by nature the Son of God, equal with God. It means that he is not essentially subordinate. “Being in very nature God, [he] did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!” (Philippians 2:6-8). He could not cease to be what he eternally has been. His deity could not be taken away from him. When he came to redeem the world of sinners, however, he willingly set aside the full display of his divine majesty and the full use of his divine

powers as the God-man. Jesus did not use for his own advantage in time what has been his by right from eternity.

耶稣在他地上的事奉中，确实自愿顺服父。“父比我大，”耶稣说（约翰福音 14:28）。当时，他没有完全显露他的神性特征，没有宣示全部的神圣权柄，也没有按着他的人性使用所有的神能。他说：“要使世人知道我爱父，并且父怎样吩咐我，我就怎样行”（约翰福音 14:31）。使徒保罗在腓立比书中告诉我们，基督耶稣谦卑自己，成为顺服的仆人。正是借着这种降卑，耶稣表明他本质上是神的儿子，与神同等。这意味着，他本质上并不是次于父的：

“他本有神形象，却不以自己与神同等为强夺的，反倒虚己，取了奴仆的形象，成为人的样式。既有人的样子，就自己卑微，存心顺服，以至于死，且死在十字架上”（腓立比书 2:6-8）。他不可能停止作为他自永恒以来本就有的那一位。他的神性不可能被剥夺。然而，当他来救赎罪人时，他自愿搁置了对神人二性中神性威严的完全彰显与神能的持续使用。耶稣没有在时间中为自己的利益使用那些从永恒起本就属于他的权利。

“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” (2 Corinthians 8:9). As the Son of God from eternity, he is the Lord of the universe, infinitely rich. There was, there is, nothing that does not belong to him. He became poor for our sakes by temporarily setting aside the full and continuous use of his divine powers and abilities.

“你们知道我们主耶稣基督的恩典：他本来富足，却为你们成了贫穷，好叫你们因他的贫穷可以成为富足”（哥林多后书 8:9）。作为自永恒以来的神子，他是宇宙的主宰，无限的富足。没有任何东西不属于他。他为了我们，暂时放下了他神圣力量与威荣的完全使用，成了贫穷。

Let us not lose sight of what Jesus accomplished by assuming our poverty in obedience to the Father. “Just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as through the disobedience of the one man the many were

made sinners, so also through the obedience of the one man the many will be made righteous” (Romans 5:18,19). Through Jesus’ humble obedience “the many will be made righteous.” Many does not mean “some.” It means “all.” The same many who were made sinners in Adam’s trespass are declared righteous on the basis of Christ’s submissive obedience, his “one act of righteousness.”

我们不可忽略耶稣顺服父、取了我们的贫穷所成就的事：“如此说来，因一次的过犯，众人都被定罪；照样，因一次的义行，众人也被称义得生命。因一人的悖逆，众人成为罪人；照样，因一人的顺从，众人也成为义了”（罗马书 5:18-19）。借着耶稣谦卑的顺服，“众人都要成为义”。这里的“众人”不是指“某些人”，而是指“所有人”。正如因亚当的过犯，众人被定为罪人；照样，因基督的顺服，众人因他那一次的义行而被宣告为义。

## 9. Arianism 阿利乌斯主义（亚流主义）

### Arius 阿里乌斯

Arius (AIR-ee-us) was a presbyter (priest) in Alexandria, Egypt, who accused his bishop of being a Sabellian—a modal Monarchian. Specifically, he objected to his bishop’s use of the Greek word homoousios (hum-uh-OOZ-ee-us) to express the relationship that exists between the Father and the Son. The word means “of the same essence (being).” The problem with the word homoousios, a problem recognized by others as well as Arius, was that Sabellius had used the word to teach that Father, Son, and Holy Spirit are simply three different modes, or manifestations, of God, rather than three distinct persons. However, Arius’ problem with his bishop is not the reason we remember him. We mention it here because we shall see that the word homoousios became a very useful word, even while it remained a troublesome word for some.

阿利乌斯（Arius，发音：AIR-ee-us）是埃及亚历山大的长老（祭司），他指责自己的主教是撒伯流派（形态神格唯一论者）。具体来说，他反对主教用希腊词“homoousios”（发音：hum-uh-OOZ-ee-us）来描述父与子的关系。这个词的意思是“同一实质（本体）”。问题在于，撒伯流曾经用这个词来宣称父、子、圣灵只是神的三种不同模式或表现，而不是三个位格。然而，我们记住阿利乌斯并不是因为他反对这个词，而是因为这个词后来虽然仍然会引发争议，但却成了一个极有用的术语。

In 320, the Synod of Alexandria declared Arius a heretic, deposed him from office, and excommunicated him. The real reason we remember Arius is that he denied that the Son of God is God from eternity and that Jesus Christ is the eternal Son of God incarnate. Arius studied the New Testament, the writings of Christian teachers of the second century (the Apologists), and especially Origen, and came to the correct conclusion that Christ is the Son of God. But Arius also came to the

mistaken conclusion that the Son is a lesser god, inferior and subordinate to the Father, and not eternal.

在 320 年，亚历山大会议宣布阿利乌斯为异端，撤销了他的职务，并将他逐出教会。我们真正记住阿利乌斯的原因在于，他否认神的儿子是自永恒起就是神，否认耶稣基督是那位永恒的神子道成肉身。阿利乌斯研读新约、二世纪基督教教师（护教士们）的著作，尤其是奥利金的作品，他得出了一个正确的结论：基督是神的儿子。但他同时也得出了一个错误的结论：子是次等的神，低于父、从属于父，并且不是永恒的。

What did Arius actually teach concerning the second person of the Trinity? He said that the Son of God is God's highest creature, made out of nothing before the creation of the world, divine but not eternal. "There was once when he was not," said Arius. He could not say, "There was a time when he was not," because he taught that Christ was created in eternity—before time began. He wrote to a friend: "Before he was begotten or created or ordained or founded, he was not." Arius also said, "He was made out of nothing."<sup>23</sup> God, according to Arius, created the Son to be his agent in creating the world. Christ is a sort of second God. Since the true God is above and beyond the world, he could not become incarnate. Since God cannot suffer, he who died on the cross cannot be the eternal God.

阿利乌斯关于三位一体第二个位格的具体教导是什么呢？他主张，神的儿子是神所造的最高的受造物，在世界被创造之前，他从无而被造，是神圣的，但不是永恒的。阿利乌斯说：“他曾经并不存在。”他不是说，“有一段时间他不存在”，因为他教导说基督是被造于永恒之中——在时间开始之前。他曾写信给朋友说：“在他被生、被造、被设立、被建立之前，他并不存在。”阿利乌斯还说：“他是从无而被造的。”<sup>23</sup> 在阿利乌斯看来，神创造了子，使他成为创造世界的代理人。基督好像是第二位神。既然那位至高的真神超越世界，他就不可能道成肉身。既然神不能受苦，那么那位死在十字架上的，就不可能是那位永恒的神。

Part of Arius' problem was that he misunderstood the concept of begotten in reference to the relationship between Father and Son—an error not too difficult to understand. Begotten had been used by Origen and others (and is used in the Nicene Creed) to express the truth that the Son was not made, that he is not a creature. Begotten does not refer to an event but to a relationship. It says that the relationship of the second person to the first person is one of sonship. In speaking of human relationships, begetting implies an event in time and includes the fact that the one begotten is younger than the one who begets. When the term only begotten is applied to the second person of the Trinity, however, it does not signify an event in time. Rather, it signifies an eternal relationship, without beginning and without end. As Origen of Alexandria said, “Who that is capable of entertaining reverential thoughts or feelings regarding God, can suppose or believe that God the Father ever existed, even for a moment of time, without having generated this Wisdom [the Son]?”<sup>24</sup> To say it more simply and briefly: The Son is eternally the Son because the Father is eternally the Father.

阿利乌斯的问题之一在于，他误解了“生”（begotten）这个词在描述父与子关系时的意义——这个错误并非难以理解。“生”这个词曾被奥利金等人使用（也出现在《尼西亚信经》中），用来表达一个真理：子不是被造的，他不是受造物。“生”所指的不是一个事件，而是一种关系。它说明，第二个位格与第一个位格之间的关系是“父子关系”。在人类的关系中，“生”通常意味着一个发生在时间中的事件，并且意味着被生的那个比生的那个更晚。然而，当“独生”（only begotten）这个词被应用到三位一体的第二个位格时，它并不表示时间中的事件，而是表示一种永恒的关系，没有起点，也没有终点。正如亚历山大的奥利金所说：“任何对神怀有敬畏之心的人，怎能假设或相信，圣父在任何一刻存在时会没有生出这位智慧（圣子）呢？”<sup>24</sup> 换句话说：子之所以是子，是因为父之所以是父；父是永恒的，因此子也是永恒的。

Readers who are familiar with the King James Version of the Bible know that John 3:16 reads “only begotten Son.” That reading expresses a correct theological truth regarding the relationship between Father and Son. It is, however, a

mistranslation. The Greek word in question is monogenes (mah-no-gen-ACE), which means “unique, in a class by himself, one of a kind.” The New International Version correctly translates “one and only.”

熟悉钦定本（KJV）圣经的读者知道，约翰福音 3:16 翻作“独生子”。这个译法在神学上确实正确地表达了父与子的关系。然而，从词源上说，这并不是最准确的翻译。希腊文的原词是 monogenes（发音：mah-no-gen-ACE），意思是“独一无二的、独特的、唯一的”。新国际版圣经（NIV）将其正确翻译为“one and only”（独一无二）。

## **The Council of Nicaea (325) 尼西亚会议（325 年）**

There were a few church leaders who agreed with Arius and protested his excommunication. Those who really understood the significance of what Arius was saying were a minority. Nevertheless, his teaching endangered the entire gospel teaching, and the controversy threatened to divide the church. Emperor Constantine thought that a united church was needed to help preserve the unity of the Roman Empire. On the advice of the Spanish bishop Hosius (or Osius) of Cordoba, he summoned all the bishops of the empire to a synod. This synod is remembered as the first ecumenical (universal) council, although only one bishop from the West was in attendance. It came to be regarded as ecumenical because all Christians everywhere finally accepted its great doctrinal decision.

有少数教会领袖赞同阿利乌斯，并对他被革职和逐出教会提出抗议。但真正明白阿利乌斯教导严重性的人只是少数。然而，他的教义危及整个福音真理，这场争论甚至威胁到教会的统一。皇帝君士坦丁认为，一个合一的教会对于维持罗马帝国的统一至关重要。于是，在西班牙科尔多瓦的主教何西乌（或奥西乌，Hosius/Osius）的建议下，他召集帝国内所有主教召开一次会议。这次会议被称为第一次大公会议（普世会议），虽然实际上西方只来了一位主教，但因为全世界的基督徒最终都接受了这次会议的重要教义决议，它后来被公认为大公会议。

In what is now Turkey, southeast of Constantinople (today Istanbul), in Nicaea (today Iznik), the bishops convened on May 20, 325. There were 318 of them, about one-sixth of the total number of bishops in the empire. The man who presided was not a bishop of the church, and not even a baptized Christian at the time. That was Constantine. The man whose name is especially remembered for his role in settling the controversy was not a bishop at the time either. That was Athanasius.

325年5月20日，在现在的土耳其、君士坦丁堡（今伊斯坦布尔）东南方的尼西亚（今伊兹尼克），主教们召开了会议。共有318位主教出席，大约占帝国全部主教人数的六分之一。会议的主持人既不是教会的主教，当时甚至还不是受洗的基督徒，他就是君士坦丁皇帝。而这次会议中因在解决争论上作用最为显著的人，当时也还不是主教，他就是亚历山大的执事亚他那修。

Deacon Athanasius of Alexandria was the trusted secretary of his bishop, and as his theological advisor, he indirectly influenced the outcome of the synod. Athanasius' concern was practical. He recognized that the question of whether Christ is truly God has to do with the salvation of the human race. He insisted, correctly, that only God can save. He also pointed out that for the Scriptures to call Jesus Christ God and for the liturgy to address him as God would be idolatry if he were not, in fact, true God. Athanasius said, "He became man that we might become divine."<sup>25</sup> He did not, of course, mean that we will become gods. Rather, because of the work of Christ, we will at last have perfect knowledge of God and become holy and immortal.

亚他那修是他主教值得信赖的秘书，同时也是他的神学顾问，他通过间接的方式深刻影响了会议的结果。亚他那修关心的是实践问题。他认识到，基督是否是真神，直接关系到整个人类的得救。他坚决主张，唯有神能拯救人。他还指出，如果圣经称呼耶稣基督为神，并且在礼拜仪式中向他祷告称他为神，而他却不是神，那么这就是偶像崇拜。亚他那修说过：“他成为人，好叫我们得以分享神性。”<sup>25</sup>当然，他并不是说我们会成为神，而是指因着基督的工作，我们最终会完全认识神，并得以圣洁和不朽。

At the council (synod) the debate finally focused on two Greek words, almost identical in spelling but vastly different in meaning. Is Christ homoousios (hum-uh-OOZ-ee-us, the word Arius had objected to), of the same being as God the Father? Or, is Christ homoiousios (hum-oi-OOZ-ee-us), of like or similar being as the Father? In Athanasius' view, homoousios expresses the truth that Christ is in essence true God from eternity. God is not a courtesy title for the Son. God is who he is. That word and that truth prevailed at Nicaea, not only because Athanasius urged it but also, in no small way, because Emperor Constantine insisted on it. The synod (council) formulated a creed to express it. The little letter i was not allowed.

在会议中，辩论最终集中在两个希腊词上，这两个词拼写几乎相同，但意义却完全不同。基督是“homoousios”（发音：hum-uh-OOZ-ee-us，即阿利乌斯反对的那个词），与父“同一本质”吗？还是“homoiousios”（发音：hum-oi-OOZ-ee-us），与父“相似的本质”呢？在亚他那修看来，“homoousios”表达了一个真理：基督在本质上自永恒起就是真神。“神”不是子所获得的一个尊称，神就是他的本质。这个词和这个真理在尼西亚会议上占了上风，这不仅因为亚他那修的坚持，也因为皇帝君士坦丁在其中强有力的推动。会议因此制定了一份信经来表达这一信仰——而那个小小的字母“i”最终被排除了。

The Creed of Nicaea contains much that is familiar to people who know the Nicene Creed today, including the expression “of one being (homoousios) with the Father.” The Third Article reads simply “And in the Holy Spirit,” because up to that time there had been no serious controversy concerning the person and work of the Spirit. There was an appendix to the creed, condemning those who agreed with Arius or who held to other errors regarding the second person: “But those who say that there was when he was not, and before he was begotten he was not, and he was made out of things that were not; or those who say that the Son of God was from a different hypostasis (he-PUH-stah-zis) or ousia (oo-ZEE-ah) or a creature, or capable of change or alteration, these the Catholic Church anathematizes.”<sup>26</sup>

尼西亚信经包含了许多今天人们熟悉的内容，其中包括“与父同一本质（homoousios）”的表达。信经的第三条只简单地写道：“我信圣灵”，因为当时关于圣灵的位格和工作还没有出现严重的争议。信经的附录则谴责所有同意阿利乌斯或持有其他有关第二个位格错误看法的人：“凡说‘曾有一段时间他不存在’，或说‘在他被生之前他不存在’，或说‘他是从无而被造的’，或说‘神子来自不同的本质（hypostasis）或本体（ousia），或是受造物，或是可变更或会改变的’，天主教会一概予以咒诅。”<sup>26</sup>

## **Problems after the Council of Nicaea** 尼西亚会议后的问题

Only Arius and one bishop refused to bow to the Emperor's authority and accept the creed. Another bishop, Eusebius of Nicomedia, was deposed and excommunicated even though he accepted the decision and the creed. In later years he turned Constantine against Athanasius. Athanasius was exiled a total of five times by Constantine and his successors. There were times when it seemed the whole world was against Athanasius and that only he was holding to the truth that is summarized in homoousios.

只有阿利乌斯和一位主教拒绝屈服于皇帝的权威并接受信经。另一位主教尼科米底亚的优西比乌虽然接受了会议的决定和信经，却仍被革职并逐出教会。后来，他在政治上成功地影响了君士坦丁，使其转而反对亚他那修。亚他那修先后被君士坦丁及其继任者流放了五次。有时似乎整个世界都与亚他那修为敌，只有他仍然坚守“与父同一本质（homoousios）”的真理。

There were two problems with the choice of words in the Creed of Nicaea, problems that continued to plague the church for another 56 years. First, the word homoousios had been used by Sabellius to teach modalism, which denies that God is three distinct persons. For that reason, many theologians in the East, who actually agreed with Athanasius and rejected Arianism, found the word unsuitable. Second, hypostasis and ousia were used by Eastern theologians as synonyms, both

to refer to God's being (essence, substance). Between 325 and 381, theologians gradually came to use the word hypostasis, in the sense of "person," to refer to each of the three persons of the Trinity. They reserved the word ousia to refer to God's being. Here they followed the lead of Western theologians, who had for some time distinguished between substance or essence (being) on the one hand and person (expressing the individuality of Father, Son, and Holy Spirit) on the other hand.

尼西亚信经的措辞有两个问题，这两个问题困扰教会长达 56 年。第一，homoousios 这个词曾被撒伯流用来宣扬“形态论”（否认神是三个位格），因此许多东方神学家即便反对阿利乌斯，实际上也认同亚他那修的信仰，但他们依然觉得这个词不合适。第二，东方神学家当时把 hypostasis 和 ousia 当作同义词来用，都指神的“本体（本质、实质）”。在 325 到 381 年间，神学家逐渐开始使用 hypostasis 来表示“位格”，指三位一体中父、子、圣灵的独特位格；而将 ousia 保留用来指神唯一的“本质”。在这方面，他们实际上是跟随西方神学家的用法——西方早已区分“本质/实质”（ousia）与“位格”（hypostasis），后者用于表达父、子、圣灵的个体性。

Under succeeding emperors and in a constantly changing religious climate, there were compromise creeds that avoided using the word homoousios, "the same as" the Father. Other creeds used expressions such as "in all things similar to the Father," "of another being than the Father," "like the Father," and even—in the case of Eunomius and his followers—"unlike the Father." Not only bishops and theologians occupied themselves with these issues. Some of the common people sang Arian jingles, while others argued in favor of Athanasius' teaching.

在后续的皇帝统治下，以及不断变化的宗教环境中，出现了各种妥协的信经，它们回避使用“homoousios”（与父“同一本质”）的说法，改用“在各方面与父相似”、“与父有别的本质”、“像父”，甚至优诺米乌及其追随者直接说“与父不相似”。仅主教和神学家在争论这些问题，连普通百姓也参与其中：有人唱起阿利乌斯派的小调，也有人为亚他那修的教导辩护。

## The church agrees upon terminology 教会达成用词一致

In a meeting at Alexandria in 362, the aged Athanasius conferred with three Eastern theologians who are remembered as the Great Cappadocians because they came from the region in southeastern Asia Minor known as Cappadocia. Basil of Caesarea, Gregory of Nazianz, and Gregory of Nyssa were able to explain the problem that existed in the East regarding the use of homoousios: It had been the term Sabellius used to teach modalism. Athanasius was able to explain the sense in which he and the Western church were using it: to express the equality of the Father, Son, and Holy Spirit—not to deny that they are distinct from one another but to avoid surrendering the unity of God’s being. The Cappadocians said that they had always believed in the equality of the three persons and the oneness of God, without using the word homoousios to express it.

362 年，年迈的亚他那修在亚历山大大会见了三位东方神学家，他们因为来自小亚细亚东南部的加帕多家地区而被称为“伟大的加帕多家教父”：该撒利亚的巴西流、拿先斯的贵格利、尼撒的贵格利。他们向亚他那修解释了东方反对“homoousios”一词的原因：这个词曾被撒伯流用来宣扬“形态论”。亚他那修则解释了他本人及西方教会使用这个词的意义：它是为了表达父、子、圣灵的平等，不是否认三者的区别，而是为了守住神唯一本质的统一性。加帕多家教父们也表明，他们一直相信三个位格的平等与独一的神性，只是没有用“homoousios”这个词。

At the end of their meeting, Athanasius and the Cappadocians agreed on a revised form of a creed called the Creed of Jerusalem. The Cappadocians worked to convince their fellow orthodox bishops and theologians that Athanasius and those who agreed with him were not modalists.

会谈结束后，亚他那修与加帕多家教父达成一致，接受了修订后的《耶路撒冷信经》。加帕多家教父们随后努力说服其他正统的东方主教和神学家，表明亚他那修及其支持者并非“形态论者”。

Recall that the words hypostasis and ousia had both been used in the sense of “being” at Nicaea. Now the Cappadocians and Athanasius (and others) agreed that hypostasis should be used to express the distinct identities of Father, Son, and Holy Spirit—their personhood. The word ousia, on the other hand, would be used for the one being that the three persons share. Other synods in other parts of the Roman Empire came to similar conclusions during the two decades that followed.

回顾一下，在尼西亚会议时，“hypostasis”和“ousia”还都被用作“本质”的同义词。如今，加帕多家教父和亚他那修（以及其他神学家）达成共识：“hypostasis”用来表示父、子、圣灵各自独立的“位格”；“ousia”则专门用于表示三个位格所共有的唯一神圣本质。在接下来的二十年里，罗马帝国其他地区的其他宗教会议也得出了类似的结论。在接下来的20年中，罗马帝国其他地区的会议也陆续达成了类似的结论。

Full agreement among all the church’s leaders was delayed when 35 Egyptian bishops, followers of Macedon, denied that the Holy Spirit is equal with the Father and the Son. They regarded spirit as simply referring to the spiritual gifts poured out on believers. The Macedonians earned for themselves the nickname Pneumatomachians (Noo-mat-oh-MAY-key-ans), “fighters against the Spirit.”

不过，全面的共识仍被推迟，因为有35位埃及主教追随马其顿，他们否认圣灵与父、子同等。他们认为“圣灵”仅仅是指赐给信徒的属灵恩赐。由于这一立场，这群人被称为“扑灭圣灵者”（Pneumatomachians，直译：“与圣灵争战的人”）。

This is a good place to mention that when we speak of the Holy Spirit as the third person of the Trinity, we are not saying that he is third in rank or divinity. It is simply that the Spirit is usually mentioned third when the persons of the Trinity are named, as in Matthew 28:19 (the institution of Baptism) and 2 Corinthians 13:14 (the apostolic blessing). There also is a natural order or relation of origin, with the Father as the first person, the Son as the second person, and the Holy Spirit as the third person, since the Son is begotten of the Father and the Spirit proceeds from the Father and the Son.

这里需要特别说明，当我们称圣灵为三位一体中的“第三位格”时，这并不是指他在地位或神性上居于第三，而仅仅是因为在圣经中，三位的次序通常如此排列，例如马太福音 28:19（洗礼的设立）和哥林多后书 13:14（使徒祝福）。此外，从位格的关系次序上看，父是第一位格，子是第二位格，圣灵是第三位格，因为子从父而生，圣灵则从父和子而出。

Jehovah's Witnesses speak of the Holy Spirit not as a person but as "God's 'active force'; the energy used by God to create the universe and to monitor and bless his creation."<sup>27</sup> Joseph Franklin Rutherford (1869–1942), founder of the sect, wrote in *The Harp of God*: "The holy spirit [sic] is the invisible power and energy of Jehovah."<sup>28</sup> Unitarians do not regard the Spirit as a separate person of the Godhead. Friedrich Schleiermacher, "the father of modern theology," taught that "the expression 'Holy Spirit' must be understood to mean the vital unity of the Christian fellowship as a moral personality; and this . . . we might denote by the phrase, its common spirit."<sup>29</sup>

耶和華見證人否認聖靈是位格，他們稱聖靈為“神的‘主動力’：神用以創造宇宙、管理並賜福給受造物的能量”。<sup>27</sup> 該教派的創始人約瑟夫·富蘭克林·盧瑟福（1869 - 1942）在《神的琴》中寫道：“聖靈（holy spirit）是耶和華无形的力量與能量。”<sup>28</sup> 而一位名為弗里德里希·施萊爾馬赫（被稱為“現代神學之父”）的神學家，則教導說：“‘聖靈’一詞必須被理解為基督徒群體作為一個道德人格的生命合一……我們可以稱之為它的‘共同的靈’。”<sup>29</sup>

## **The Council of Constantinople (381) and our Nicene Creed 君士坦丁堡會議（381）和我們的尼西亞信經**

There was another problem to clear up. In an attempt to explain how the divine and human natures were joined in Christ, Apollinaris of Laodicea had inadvertently denied the Savior's complete humanity. First, he said that the divine Logos (the Word) took the place of the human mind or soul in Jesus. When it was pointed out that this deprived the Son of his full humanity, Apollinaris changed his

view and said that the Holy Spirit replaced the human spirit in Jesus. That, of course, still deprived Christ of his full humanity. Apollinaris was trying to explain how the great miracle of the union of the human and divine natures in Christ came about, a mystery that cannot be explained. Gregory of Nazianz made clear why the full and true humanity of Christ is a very important issue: “That which he has not assumed he has not healed.”<sup>30</sup> It took a divine Savior with a totally human nature to rescue us human beings body and soul.

还有另一个问题必须解决。为了试图解释在基督里神性与人性是如何结合的，老底嘉的阿波里拿留无意间否认了救主完全的人性。他首先说，神圣的“道”（Logos）在耶稣里取代了人的心智或灵魂。有人指出，这样的说法剥夺了圣子真正完全的人性，于是阿波里拿留改口说，在耶稣身上是圣灵取代了人的灵。然而，这仍然否认了基督完全的人性。阿波里拿留试图解释神人二性在基督里结合的大神迹，但这是人无法解释的奥秘。拿先斯的贵格利明确指出了基督完全而真实的人性的重要性：“基督没有取上的，他就没有医治。”<sup>30</sup> 只有一位完全的神、并且取上完全人性（身与心）的救主，才能拯救我们整个人类。

Contemporary with Apollinaris was Marcellus of Ancyra (modern Ankara, the capital of Turkey). He said that the one God expanded to three gods for the work of creation and redemption, and then contracted to one God again—a variation of modalism.

与阿波里拿留同时代的还有安该拉（今土耳其首都安卡拉）的马西流。他主张独一的上帝在创造与救赎的工作中“扩展”为三位神，然后在完成后又“收缩”为独一的上帝——这其实是“形态论”的一种变体。

To deal with these continuing problems, co-emperors Theodosius I and Valentinian II convoked what history calls the Second Ecumenical Council. The bishops of the eastern part of the Roman Empire met in Constantinople in 381. The purpose of the council was to deal with the errors of the Pneumatomachians, Apollinaris, and Marcellus. No western bishops were invited, mostly because the West was not involved in any of the contemporary controversies. It was also the

stated purpose of this synod to reaffirm the trinitarian faith confessed at Nicaea. For that purpose the assembled bishops discussed and finally adopted the revised Creed of Jerusalem that Athanasius and the Cappadocians had agreed upon at Alexandria in 362.

为了解决这些持续存在的问题，共同执政的皇帝狄奥多西一世与瓦伦提尼安二世召开了历史上所谓的“第二次大公会议”。罗马帝国东部的主教们于 381 年在君士坦丁堡聚集。会议的目的是解决“扑灭圣灵派”（Pneumatomachians）、阿波里拿留派以及马西流的错误。同时，西方的主教们没有被邀请，主要是因为西方教会没有卷入这些当时的争议。该会议的另一明确目的，就是要重申尼西亚会议所承认的三位一体信仰。为此，与会主教们讨论并最终采纳了 362 年在亚历山大会议上，由亚他那修和加帕多家教父们共同认可的修订版《耶路撒冷信经》。

The council adopted the confession known to us as the Nicene Creed. Historians remember it as the Niceno-Constantinopolitan Creed or the Creed of Constantinople. We can summarize the trinitarian doctrine and the creed of that council in this way: (1) God is one being (ousia) in three persons (hypostaseis, he-PUH-stah-zice). (2) The Son and the Holy Spirit are of the same being (homoousios) as the Father.

会议最终通过了我们今天所熟知的《尼西亚信经》。历史学家称之为《尼西亚-君士坦丁堡信经》或《君士坦丁堡信经》。我们可以这样总结该会议的三位一体教义与信经：（1）神是一体（ousia），有三个位格（hypostaseis, 发音：he-PUH-stah-zice）。（2）圣子与圣灵与圣父“同一本质”（homoousios）。

Trinitarian Christianity became the only legally protected religion in the Roman Empire. This was not, as some have claimed, a victory of abstract Greek ideas over the more concrete message of the Bible's Jewish authors. Rather, the Nicene Creed put limits on Greek philosophical speculation regarding the triune God.

三位一体的基督信仰由此成为罗马帝国中唯一被法律保护的宗教。这并非如一些人所说，是抽象的希腊哲学战胜了圣经犹太作者更具体的教导；相反，《尼西亚圣经》实际上限制了希腊哲学对三位一体上帝的推测。

## 10.Modern Anti-Trinitarian Errors 当代有关

### 三位一体的谬误

#### Unitarianism 一位论派

Arianism has reappeared at various times under various names and is still on the religious scene today. In 1531, the Spanish physician Miguel Servetus (Serv-EE-tus) published *On the Errors of the Trinity*. In it he not only attacked the doctrine of the Trinity but also assailed the teaching that in Christ the divine and human natures are united in one person. After his execution in Geneva in 1553, many who agreed with him found refuge in Poland. There they attached themselves to the followers of Faustus Socinus (So-SEEN-us, d. 1604), an Italian religious leader.

在历史上以各种名称反复出现，直到今天仍然存在于宗教领域。1531年，西班牙医生米格尔·塞尔维特（Miguel Servetus）出版了《论三位一体的错误》。在书中，他不仅攻击了三位一体的教义，还抨击了基督的神性与人性在一位格中联合的教导。1553年，他在日内瓦被处决后，许多与他持相同观点的人在波兰找到了避难所。他们在那里与意大利宗教领袖福斯图斯·索西努斯（Faustus Socinus，卒于1604年）的追随者联合。

Socinus denied the Trinity and the deity of Christ. He said that Jesus was born of the virgin but denied that he is divine. In Socinus' view, Jesus was merely endowed with divine wisdom, power, and immortality. He came to proclaim God's forgiveness but did not win that forgiveness by making satisfaction for our sins. Persecuted for some years and finally forced out of Poland in 1658, some of the Socinians settled in Transylvania (today part of Romania). There, for the first time, people of Arian persuasion were called Unitarians.

索西努斯否认三位一体与基督的神性。他承认耶稣由童贞女所生，却否认耶稣是神。在他看来，耶稣不过是被赋予了神圣的智慧、能力和不朽。他来是为了宣告神的赦免，但并不是通过使我们的罪付上代价而赢得赦免。索西努斯

的追随者在波兰被迫害多年，最终在 1658 年被驱逐，其中一些人迁往特兰西瓦尼亚（今属罗马尼亚）。在那里，阿里乌斯教派的人第一次被称为“一位论者”。

In the 19th century the spiritual descendants of the Socinians declared agreement and fellowship with Unitarian groups in Great Britain and North America. In the United States the Unitarian Universalist Association is frank in its rejection of the Trinity—as well as the incarnation and the vicarious atonement. At least some Quakers have followed William Penn in rejecting the doctrine of the Trinity as it is confessed in the Nicene Creed and the Athanasian Creed.

19 世纪，索西努斯的属灵后裔宣称与英国和北美的一位论团体认同并建立了团契。在美国，普救一位神协会（Unitarian Universalist Association）公然拒绝三位一体——同时也否认道成肉身和代赎。至少有一些贵格会信徒追随威廉·佩恩，拒绝《尼西亚信经》和《亚他那修信经》中所承认的三位一体教义。

Servetus, Socinus, and even 19th-century Unitarians misinterpreted the Bible in presenting and defending their views. Today Unitarians rely almost exclusively on the authority of human reason.

塞尔维特、索西努斯，甚至 19 世纪的一位论者，在提出并捍卫他们的观点时都误解了圣经。今天，一位论者几乎完全依赖人的理性权威。

In the United States, the Evangelical and Reformed Church and the Congregational Christian Churches merged in 1957 to form the United Church of Christ. Some of the Congregational churches had earlier been part of the General Convention of Christian Churches, a nontrinitarian body. In the merge of 1957, these Congregational churches were not required to affirm the doctrine of the Trinity. Thus, the United Church of Christ is comprised of churches that confess the Trinity and others that do not.

在美国，福音改革宗教会与公理会基督教会于 1957 年合并，成立了“联合基督教会”。在这次合并中，一些原属“基督徒总大会”（一个非三位一体

的团体)的公理会教会,并没有被要求确认三位一体教义。因此,联合基督教会包括承认三位一体的教会,也包括不承认的教会。

There are many religious groups that follow Arius' basic teaching that Jesus Christ is not the eternal God become flesh but a mere human being. They may not follow Arius' doctrines in detail, but they share his basic error. The best known and most numerous representatives of Arianism today are Jehovah's Witnesses, officially known as the Watch Tower Bible and Tract Society, Inc. Jehovah's Witnesses formally acknowledge the Bible's authority, but they teach an Arian Christ on the basis of their New World Translation of the Bible and their clever manipulation of Scripture passages. They teach that Jesus had a beginning as the created Son of God. They delight in pointing out that the most obvious trinitarian statement in the King James Version of the Bible is not an authentic part of Holy Scripture. In the King James Version, 1 John 5:7 reads, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." What this verse says is true, as we know from many clear passages of Scripture, but it must not be regarded as part of the inspired Word of God. No Greek manuscript from before 1520 contains this verse.

今天仍有许多宗教团体遵循阿利乌斯的基本教导,即认为耶稣基督并非永恒的神道成肉身,而只是一个普通人。他们可能并不在细节上完全接受阿利乌斯的教义,但却共享他最根本的错误。今天最著名、人数最多的阿利乌斯主义代表,是耶和华见证人(官方名称:守望台圣经书社)。耶和华见证人正式承认圣经的权威,但他们依赖其对圣经的“新世界译本”以及巧妙地操纵经文来教授阿利乌斯式的基督观。他们教导耶稣是被创造出来的神子,有一个开始。他们甚至乐于指出,钦定本圣经(KJV)中最明显的三位一体声明并非圣经的正典部分。在钦定本圣经(KJV)中,约翰一书 5:7 写道:“因为作见证的原来有三,在天上就是父、道、圣灵,这三位是一。”这一节的内容虽是真实的(正如我们从圣经其他明确的经文中所知道的),但它不能被视为受默示的圣经。1520 年之前的任何希腊文手稿都没有包含这节经文。

## **Liberal Protestantism 自由派新教**

It has been said, and it can hardly be disputed, that the public image, the general view of God, is today more unitarian than trinitarian. That is not so much because people have thought the doctrine through as because they are ignorant or indifferent in religious matters. Unitarians are less responsible for this state of affairs than are liberal theologians and preachers in nominally trinitarian churches. There are many liberal Protestants today who bear the name Christian and preach in churches that are officially trinitarian. Yet, they regard the Bible's teaching of the incarnation as myth. They tend to give the Son even less of the divine nature than Arius did. Naturally, then, they reject the doctrine of the Trinity—in fact, if not officially.

有人说，如今公众对于神的普遍观念，比起三位一体，更接近一位论。这几乎无可争辩。原因并非人们对教义进行过深入思考，而是因为他们宗教问题上无知或冷漠。与其说是一位论者导致了这种状况，不如说是那些在名义上承认三位一体的自由派神学家和牧师的责任。如今有许多自由派新教徒自称是基督徒，并在官方上是三位一体的教会中讲道，但他们却把圣经所教导的道成肉身视为神话。他们甚至比阿利乌斯更少承认基督的神性。自然地，他们实际上（即便不是官方地）否认三位一体。

## **Deism and Freemasonry 自然神论和共济会**

The religion of many of the founding fathers of the United States of America was Deism. They followed the teachings of Lord Herbert of Cherbury, published in 1624. In summary, he taught that there is a Supreme Being, who created the universe but no longer involves himself in controlling it. It is as though God made a clock and simply lets it run. The word Deism derives from the Latin deus (DEH-us), meaning "god." Cherbury's god is to be worshiped but such worship consists mostly in piety and moral living. Sins are to be atoned for by repenting and making amends. Although God is not directly involved in the universe he created, he will punish or reward people after death, according to what they have done in their

lifetimes. The founders and developers of Freemasonry were Deists, who carefully omitted references to Christ in their rituals. This accorded with their deistic belief that Christ is not to be thought of or worshiped as God.

美国许多开国元勋的宗教信仰是自然神论（Deism）。他们追随赫伯特勋爵（Lord Herbert of Cherbury）于 1624 年发表的教导。简而言之，他教导说：有一位至高的存在创造了宇宙，但不再参与其运行。就好像神造了一只钟，然后让它自己运转。“自然神论”一词源于拉丁语“deus”（神）。切尔伯里的神应当被敬拜，但这种敬拜主要表现为虔诚和道德的生活。罪过应当通过悔改和补偿来赎清。虽然神不再直接介入他所创造的宇宙，但他将在死后按照人的一生所行的善恶来奖赏或惩罚。共济会的创始人和发展者都是自然神论者，他们在仪式中刻意删去了一切与基督有关的内容。这符合他们的自然神论信仰：基督不应被视为神来敬拜。

## Judaism 犹太教

It might seem strange to mention Judaism here, but let us remember that Jesus and the authors of the New Testament were Jews. Moreover, we have seen that there are many evidences of the Trinity in the Old Testament. Of course, Jews who believe that Jesus is the promised Messiah are Christians. They might continue some of the traditional practices of their ancestors, but they are no longer adherents of Judaism. Nor do their families or other Jews regard them as authentic Jews.

在这里提到犹太教似乎有点奇怪，但我们要记得，耶稣和新约的作者都是犹太人。而且，我们已经看到在旧约中有许多关于三位一体的证据。当然，那些相信耶稣是应许的弥赛亚的犹太人是基督徒。他们可能会继续遵守祖先的一些传统习俗，但他们已经不再属于犹太教徒的范畴。他们的家人或其他犹太人也不再把他们看作真正的犹太人。

Those Jews who still believe that God will send a Messiah generally believe that he will come as a man born of two human parents, and that his existence will begin then. That is, they do not believe that the Messiah will be the eternal or

preexistent Son of God. It goes without saying that they do not believe the Christian doctrine of the Trinity.

那些仍然相信上帝将要差遣弥赛亚的犹太人，普遍认为弥赛亚将是一个由两位人类父母所生的人，他的存在也将在那时开始。换句话说，他们不相信弥赛亚是永恒的，或先存的神子。更不用说，他们也不相信基督教的三位一体教义。

## **Tritheism, polytheism, New Age religion, and pantheism 三神论，多神论，新世纪宗教与泛神论**

Tritheism is the teaching that there are three gods. Joseph Smith, Jr., the founder of Mormonism, said in a discourse of June 16, 1844: “I have always declared God to be a distinct personage, Jesus Christ as separate and distinct personage from God the Father, and the Holy Ghost as a distinct personage and a Spirit, and these three constitute three distinct personages and three Gods (emphasis added).”<sup>31</sup>

三神论（Tritheism）是指相信有三位神。摩门教的创始人小约瑟·斯密在1844年6月16日的一次讲道中说：“我一直宣称神是一个独立的位格，耶稣基督是与神父分开的、独立的位格，圣灵也是一个独立的位格和灵体，这三位构成三个独立的位格和三位神。”<sup>31</sup>

Polytheism is the teaching that there are many gods. Mormon theologians have claimed that in addition to the Father, Son, and Holy Spirit, “there can be, and are other Gods”<sup>32</sup> Thus, from two different official Mormon sources, we have both the doctrine of three gods (tritheism) and the doctrine of many gods (polytheism).

多神论（Polytheism）则是教导有许多神。摩门教神学家曾宣称，除了父、子、圣灵之外，“还可能有，也确实有其他的神。”<sup>32</sup> 因此，从两份不同的摩门教官方来源中，我们既可以看到“三神论”的教义，也可以看到“多神论”的教义。

One of the best known teachings of Mormonism is the familiar “As man is, God once was; as God is, man may become.” The official authority for this popular

saying is found in the Journal of Discourses, Volume VI, page 3: “God was once as we are now, and is an exalted man.”<sup>33</sup> The way to become a god is to obey the laws of the Church of Jesus Christ of Latter-day Saints.

摩门教最著名的教义之一是这样一句广为流传的话：“人如今的样子，就是神曾经的样子；神如今的样子，就是人将来的样子。”这句话的官方依据可以在《讲道录》第六卷第3页找到：“神曾经和我们如今一样，是一个被高举的人。”要成为神，人必须遵守耶稣基督后期圣徒教会的律法。

A new kind of polytheism can be discerned in some forms of New Age religion. Some adherents boldly declare that all human beings are gods or have the potential to become gods. They urge people to elevate themselves to the dignity and the autonomy of gods. Their message is remarkably like that of the tempter in the Garden of Eden: God knows that when you deny him and depart from biblical and historic Christianity your eyes will be opened, and you will be gods.

在某些形式的新世纪宗教中，可以看到一种新的多神论。有些信徒公开宣称所有人类都是神，或者都有成为神的潜能。他们鼓励人类提升自己，获得神一样的尊严与自主性。他们的信息与伊甸园中那位试探者的话非常相似：上帝知道，当你否认祂、离开圣经和历史上的基督信仰时，你的眼睛就会被打开，你们就会成为神。

Pantheism confuses the creation with its Creator. It says that everything is God and that there is no personal God above or apart from nature. There are strong elements of pantheism in the New Age Movement. John Schuetze writes:

泛神论（Pantheism）则是把受造物和造物主混为一谈。它宣称一切都是神，并且没有一位超越自然界、位格性的上帝。新世纪运动中有强烈的泛神论成分。约翰·舒策（John Schuetze）写道：

In his book *Unmasking the New Age*, Douglas R. Groothuis offers the following six statements to summarize the New Age:

在他的《揭开新世纪的面纱》一书中，道格拉斯·R·格鲁特海斯（Douglas R. Groothuis）用以下六个陈述来概括新世纪运动：

*1.ALL IS ONE—Groothuis explains: “Ultimately there is no difference between God, a person, a carrot, or a rock. They are all part of one continuous reality that has no boundaries, no ultimate division.”*

1.万物合一——格鲁特海斯解释道：“最终，神、人、胡萝卜或一块石头之间没有差别。它们都是一个没有界限、没有最终区分的连续现实的一部分。”

*2.ALL IS GOD—The New Age teaches that God is everything and everything is god. God is not regarded as a personal being but an impersonal energy force. Everything that exists is god. This concept was evident in the Star Wars films with the presence of “the Force.”*

2.万物皆神——新世纪教导说神就是一切，一切都是神。神不被视为有位格的存在，而是一种无位格的能量力量。存在的一切都是神。这个概念在《星球大战》电影中“原力”的概念上有所体现。

*3.WE ARE ALL GOD—Since everything is god, it follows that we are all gods. The key is to awaken the god within us. A noted New Age leader urges: “Kneel to your own self. Honor and worship your own being. God dwells within you as you!”*

3.我们都是神——既然一切都是神，结论就是我们都是神。关键在于唤醒我们内在的神性。一位著名的新世纪领袖呼吁说：“向你自己下拜。尊崇并敬拜你自己的存在。神居住在你里面，就是你自己！”

*4. A CHANGE OF CONSCIOUSNESS—Even though we are all gods, we don’t know it. The problem is our ignorance, which keeps us from realizing our divinity. The solution is enlightenment.*

*Through meditation we can alter our consciousness and open the door to reality.*

4.意识的改变——虽然我们都是神，但我们却不知道。问题在于我们的无知，使我们无法认识自己的神性。解决方法是“觉悟”。透过冥想，我们可以改变意识，开启通往真实的大门。

*5. ALL RELIGIONS ARE ONE—Religions are simply different paths to the one truth. Thus the New Age seeks to incorporate all religions into its movement. Christianity is no exception. Rather than being the Savior of the world, they say Christ's mission was to alert the sleeping masses to their innate divinity.*

5.诸教合一——各宗教只是通向唯一真理的不同道路。因此，新世纪试图把所有宗教都纳入其运动，包括基督教。他们说，基督的使命并不是成为世界的救主，而是唤醒沉睡的群众，让他们认识到自身的神性。

*6. NEW AGE COMING—The old age is passing away. A new age is dawning. We are part of a great transformation of consciousness and culture. Through "conscious evolution" we will be able to steer the cosmic ship into bigger and better times. New Agers call this the Age of Aquarius. According to astrology, this will happen when the sun begins to rise in Aquarius on the first day of spring. This will bring an end to the old age of Pisces, the fish, which some identify with the Christian era, since the fish was adopted as a symbol of Christianity. It will be replaced by the new Age of Aquarius, which will include a new world order, universal peace, and a completely different set of values. But because the various boundaries of the zodiac are so poorly defined, astrologers do not agree on when this Age of Aquarius will begin.<sup>34</sup>*

6.新世纪来临——旧的时代正在过去，一个新时代即将到来。我们是意识与文化大转变的一部分。透过“有意识的进化”，我们将能把宇宙之船引导到更高更好的未来。新世纪信徒称之为“宝瓶座时代”（Age of Aquarius）。根据占星学，这将在太阳于春分那天进入宝瓶座时发生。这将结束旧的“鱼座时代”，一些人把这个时代和基督教时代联系在一起，因为鱼曾被用作基督教的象征。宝瓶座时代将取而代之，带来新的世界秩序、普世和平以及完全不同的价值观。但因为黄道十二宫的边界定义模糊，占星家们并未就宝瓶座时代何时开始达成一致。

## Rosicrucianism 玫瑰十字会

By no means a mass movement or a popular religion, Rosicrucianism nevertheless appeals to a certain class of people. It teaches that the Deity is one impersonal being composed of seven spirits and that it is manifested as a triune godhead. The Father is the highest initiate of the planet Saturn, the Son is the highest initiate of the sun, and the Holy Spirit is the highest initiate of the moon. The man Jesus is the Son of God, or Christ, but he is only one member of a group that includes Buddha. The cross of the Ancient and Mystical Order of the Rose Cross—the Rosicrucian Fellowship—has no connection with the redemption of sinners. Rather, it is the sign of man's evolutionary past and his future destiny. Man is at this time a sort of demigod, evolving into a divine being. Jesus manifested himself in order to aid mankind in this evolutionary struggle.

玫瑰十字会并非一种大众运动或流行宗教，但它仍然吸引某一类人。它教导说，神是一位由七个灵组成的无位格存在，并且以三位一体的形式显现：父是土星的最高导师，子是太阳的最高导师，圣灵是月亮的最高导师。拿撒勒人耶稣是神的儿子，也就是基督，但他只是包括佛陀在内的一个群体中的一员。古老神秘的玫瑰十字会的十字架与罪人的救赎无关，而是象征着人类的进化历史和未来的命运。人类此刻只是一种半神，将会进化成为神圣的存在。耶稣的显现是为了帮助人类在这种进化的奋斗中前行。

## A female deity 女性神祇

Among the most ancient of religions is the worship of a female deity, usually in connection with fertility rites. Isis in Egypt, Asherah among the Canaanites, and the Great Mother of Asia Minor are examples. Some modern feminists have adopted the worship of a female deity. Some have conceived of the earth itself as a female force with the name Gaia (GUY-ah).

在最古老的宗教中，有敬拜女性神祇的传统，通常与生育仪式相联系。埃及的伊西斯（Isis）、迦南人的亚舍拉（Asherah）、以及小亚细亚的大母神（the Great Mother）都是例子。一些现代女权主义者也采纳了对女性神祇的崇拜。有些人把地球本身视为名为“盖娅”（Gaia）的女性力量。

Others, who want to remain Christian, have chosen to refer to the God of the Bible as Mother or she, rather than Father and he. Some regard the Holy Spirit as the female principle, or feminine aspect of God. These ideas, of course, contradict the plain language of the Bible. The “masculinity” of God is part of his self-revelation, recorded in the inspired Scriptures, and not something invented and imposed by patriarchal tradition.

还有一些人希望继续保有基督徒的身份，但却选择称呼圣经中的神为“母亲”或“她”，而不是“父亲”或“他”。有些人甚至把圣灵看作是神的女性面向或“女性原则”。然而，这些想法显然与圣经的明确用词相矛盾。神的“男性”形象是他自我启示的一部分，记录在受启示的圣经中，而不是父权制传统所杜撰并强加的产物。

# 11. We Believe: Creeds and Confessions 我们

## 所信：信经与信条

### Creeds unite and divide 信经既联合也分离

The gospel unites believers in Christ. The gospel also divides those who reject it from those who believe. The same is true of creeds. When Christians agree on a summary of the gospel as their confession of faith, they are saying, “We are united in the truth of God’s Word.” Those who disagree will be separated, or separate themselves, from those who share this confession of faith.

福音将信徒在基督里联合起来。福音也将那些拒绝福音的人与信徒区分开来。信经也是如此。当基督徒以一份福音的总结作为他们的信仰告白时，他们实际上在说：“我们在上帝话语的真理中联合在一起。”那些不同意的人会被分离出来，或者他们自己会与分享这种信仰告白的人分离。

There are three ecumenical (universal) creeds. They summarize the church’s doctrine of the triune God and his mighty acts. They also reject—implicitly in the Apostles’ Creed, more explicitly in the Nicene and Athanasian Creeds—ancient errors concerning God. As we have seen in the previous chapters, those ancient errors reappear from time to time in new forms with modern names. Although not all believers know them and not all churches officially recognize them, all Christians believe what the three ecumenical creeds teach.

有三篇普世性的信经。它们总结了教会关于三位一体的上帝及其大能作为的教义。它们同时也拒绝——《使徒信经》是隐含地拒绝，《尼西亚信经》和《亚他那修信经》则更明确地拒绝——古代关于上帝的异端。正如我们在前几章中所看到的，那些古老的错误会不时地以新的形式和新的名字重新出现。虽然不是所有信徒都了解这些信经，也不是所有教会都正式承认它们，但所有基督徒都相信三篇普世性信经所教导的内容。

There may be the danger that some people imagine they have fully comprehended God when they have come to understand a creed. There is always a danger that people will confuse knowing the right creed with trust in the God of our salvation, even imagining that they are saved just because they adhere to the “right” creed. Nevertheless, creeds are very useful in the life of the church as a standard for teaching and as a way of forestalling or correcting error. In the context of worship or of private devotion, they provide an opportunity for reviewing in brief the wonderful things God has done and is doing for the salvation of sinners and the welfare of his church. Whenever the writers of the New Testament summarize the work of Jesus or make statements about who he is, they are doing just what the creeds do in the Second Article. Putting it in another way, the Second Article in the ecumenical creeds summarizes Christ’s work of redemption according to the New Testament record.

有人可能会有这样的危险：当他们理解了一篇信经时，就以为自己完全认识了上帝。也总是存在这样的危险：人们会把“知道正确的信经”与“信靠拯救我们的上帝”混为一谈，甚至会以为只要他们持守“正确”的信经，他们就得了救了。尽管如此，信经在教会生活中仍然非常有用，它们是教导的标准，也是预防或纠正错误的工具。在聚会或个人敬拜的环境中，信经提供了一个机会，让人们简要回顾上帝为拯救罪人、为他的教会的益处所做和正在做的奇妙工作。每当新约作者总结耶稣的工作，或声明他是谁时，他们实际上正是在做信经第二部分所做的事情。换句话说，普世信经的第二部分总结了新约所记载的基督的救赎工作。

## **Early developments 早期的发展**

After the time of the apostles, after the New Testament had been completed, Christians at various places and for various reasons found it useful to use short summaries of what the Bible teaches about God and his salvation. In order to give an answer to those who inquired about the Christian faith, in order to instruct those who wanted to be baptized, and in order to correct false teaching, churches

in various localities added words and phrases as needed. The use of three articles in each of the creeds developed naturally from the baptismal formula “baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). Before being baptized, converts were asked, “Do you believe in God the Father?” “Do you believe in God the Son?” “Do you believe in God the Holy Spirit?” The candidates for Baptism simply answered, “Yes,” but then also briefly stated what they believed about each person.

在使徒时代之后，在新约完成之后，基督徒在各地因各种原因发现，用简短的总结来表达圣经关于上帝及其救恩的教导是很有益的。为了回答那些询问基督信仰的人，为了教导那些渴望受洗的人，为了纠正错误的教导，各地教会会根据需要增添一些词句。信经分为三个部分的使用，是从洗礼公式中自然发展出来的：“奉父、子、圣灵的名给他们施洗”（马太福音 28:19）。在受洗前，慕道者会被问到：“你信圣父吗？”“你信圣子吗？”“你信圣灵吗？”受洗者会简单地回答：“我信。”然后也会简要陈述他们对三位各自的信仰内容。

## **The “Rule of Faith” “信仰的准则”**

The exact wording of these brief confessions varied from place to place, but there was agreement in teaching. In the second century, Christians spoke of the “rule of faith,” or the “canon (standard, norm) of truth.” They were not referring to a set form of creed that all used. They were referring to the content of their various local statements of faith, all of which were in essential agreement with one another. In the Eastern church they usually began, “We believe,” as a united confession of the church in that place. In the Western church they more often began, “I believe,” as the personal confession of the individual, especially at the time of Baptism. It is from the Latin for the phrase “I believe” (credo, KRAY-doe), that our word creed comes. These early creeds, like creeds throughout the history of the church, were used for instructing those who sought to be baptized.

这些简短告白的确切措辞在不同地方有所不同，但其教导是一致的。在第二世纪，基督徒称之为“信仰的准则”，或“真理的标准”。他们所指的并不是所有人都使用的固定形式的信经，而是指各地信仰声明的内容，这些声明在核心上彼此一致。在东方教会，他们通常以“我们信”开头，作为当地教会的集体告白。而在西方教会，他们更常以“我信”开头，作为个人的信仰告白，尤其是在受洗时。“信经”一词正是来源于拉丁语“我信”（*credo*, KRAY-doe）。这些早期信经，就像教会历史上所有的信经一样，都是用来教导那些寻求受洗的人。

As time went on and Gnosticism, Monarchianism, and other errors threatened the church from the inside, the creeds became more detailed. They specified just who is meant by God the Father, who Jesus Christ is and what he did, and what the church is.

随着时间推移，当诺斯替主义、形态论等异端从教会内部带来威胁时，信经变得更加详细。它们清楚地指明了谁是圣父，谁是耶稣基督，以及他做了什么，还有教会是什么。

One of the local creeds was the so-called Old Roman Symbol, dated no later than 200, perhaps already in use around 150. The word symbol comes from the Greek word used in the Roman legions, meaning “password” or “watchword.” Just as Roman soldiers recognized one another by their symbolum, so Christians recognize one another by their symbols (creeds and confessions).

其中一篇地方性信经被称为“旧罗马信经”，最迟可追溯到公元 200 年，可能早在公元 150 年左右就已使用。“Symbol”（信经）一词来自罗马军团所用的希腊语，意思是“口令”或“暗号”。正如罗马士兵通过口令彼此辨认一样，基督徒也通过信经和信条彼此认同。

The following form of the Old Roman Symbol will not seem entirely new or appear strange to most readers:

以下是旧罗马信经的内容，对大多数读者来说并不陌生：

*I believe in God the Father almighty;*

我信上帝，全能的父；

*And in Jesus Christ, his only Son, our Lord;*

又信祂的独生子，我们的主耶稣基督；

*Who was born by the Holy Spirit and the Virgin Mary,*

祂由圣灵感孕，由童贞女马利亚所生；

*Who under Pontius Pilate was crucified and buried,*

在本丢·彼拉多手下被钉十字架并埋葬；

*on the third day he rose again from the dead,*

第三天从死人中复活；

*ascended into heaven,*

升天；

*sits on the right hand of the Father,*

坐在父的右边；

*whence he will come to judge the living and the dead;*

将要从那里降临，审判活人和死人；

*and in the Holy Spirit,*

我信圣灵；

*the holy church,*

圣教会；

*the remission of sins,*

罪得赦免；

*the resurrection of the flesh.*<sup>35</sup>

身体复活。<sup>35</sup>

The Old Roman Symbol was obviously the forerunner of the Apostles' Creed. It is not known just when the Apostles' Creed was completed in the form in which we know it. Because it is briefer than the later creeds, because it has fewer abstract expressions, and because it summarizes the teaching of the person and work of Christ in concrete and biblical language, Martin Luther called it the children's creed.

旧罗马信经显然是《使徒信经》的前身。我们并不知道《使徒信经》究竟是在何时完成、并形成我们今天所熟悉的样式。因为它比后来的信经更简短，因其抽象表达较少，并且用具体、符合圣经的语言总结了基督的人位和工作，马丁·路德称它为“儿童信经”。

*I believe in God, the Father almighty,*

我信上帝，全能的父，

*maker of heaven and earth.*

创造天地的主；

*I believe in Jesus Christ, his only Son, our Lord,*

我信耶稣基督，上帝的独生子，我们的主，

*who was conceived by the Holy Spirit,*

因圣灵感孕，

*born of the virgin Mary,*

由童贞女马利亚所生，

*suffered under Pontius Pilate,*

在本丢比拉多手下受难，

*was crucified, died, and was buried.*

被钉于十字架，受死，埋葬；

*He descended into hell.*

降在阴间；

*The third day he rose again from the dead.*

第三天从死人中复活；

*He ascended into heaven*

升天；

*and is seated at the right hand of God the Father almighty.*

坐在全能父上帝的右边；

*From there he will come to judge the living and the dead.*

将来必从那里降临，审判活人、死人。

*I believe in the Holy Spirit,*

我信圣灵；

*the holy Christian Church,*

我信圣而公之教会；

*the communion of saints,*

我信圣徒相通；

*the forgiveness of sins,*

我信罪得赦免；

*the resurrection of the body,*

我信身体复活；

*and the life everlasting. Amen.*<sup>36</sup>

我信永生。阿们。<sup>36</sup>

Like the other ecumenical creeds, this creed is tripartite, confessing faith in each person of the Trinity in a separate article. It does not treat the persons as impersonal “modes” or manifestations. Notice that gnostic ideas about where the world came from are addressed with the Bible-based confession that almighty God created it. “Father almighty” declares that God is still actively involved in governing his creation.

像其他普世的信经一样，这篇信经也是三部分的，分别在每一部分中对三位一体的各个位格作出信仰告白。它并没有把三个位格视为非位格化的“形态”或显现。请注意，它用圣经为基础的告白“全能的上帝创造天地”来回应诺斯替主义关于世界起源的观念。“全能的父”也宣告上帝仍在积极地治理他的创造。

Notice that Jesus Christ is acknowledged as truly divine, but that the creed emphasizes his true humanity by summarizing his earthly career. His virgin mother is named and his place in historical time is documented by the mention of the governor who ordered his execution.

请注意，信经承认耶稣基督是真正的神，但信经同时强调他真实的人性，通过概述他在世的经历来说明。信经提到了他的童贞女母亲，也通过提及下令处死他的罗马总督，将他置于真实的历史背景中。

If the twelve apostles had written the Apostles’ Creed, as legend said they did, there would have been no need for the Old Roman Symbol, which came in the century after the apostles’ ministry. The Apostles’ Creed is really a later development of the Old Roman Symbol. Another reason we know that the

Apostles' Creed was not actually composed by the apostles is that the Eastern church never used it in the form we are familiar with. The churches of the East (Greek, Syrian, Egyptian, Chaldean, etc.) produced their own confessions, similar in content and form to the creed of the West but not exactly the same in wording. Those creeds and the Old Roman Symbol were quite fully developed by the year 200. Of course, the words and phrases in them can be traced back to the earliest Christian literature, the New Testament itself.

如果是十二使徒写了《使徒信经》，就像传说中说的那样，那么在使徒时代之后的第二世纪，就不会有“旧罗马信经”的出现。《使徒信经》实际上是旧罗马信经的后续发展。另一个证明《使徒信经》并非由使徒亲自撰写的原因是，东方教会从未以我们所熟悉的形式使用它。东方教会（希腊、叙利亚、埃及、迦勒底等教会）各自产生了自己的信仰告白，其内容和形式与西方的信经类似，但在措辞上并不完全相同。这些信经和旧罗马信经在公元 200 年左右已经相当成熟。当然，其中的词句可以追溯到最早的基督教文献——新约本身。

For that very reason the Apostles' Creed is apostolic in the sense that it teaches what the apostles taught. It is apostolic because it agrees with what the apostles wrote by inspiration of the Holy Spirit.

正因如此，《使徒信经》在某种意义上是“使徒的”，因为它所教导的内容与使徒的教导一致。它是“使徒的”，因为它与使徒在圣灵感动下所写的内容完全一致。

## **The Nicene Creed 尼西亚信经**

We have seen that the Council of Nicaea (325) answered the question “Is Jesus Christ God or not?” The answer was “Yes, he is homoousios with (of the same being as) the Father. Whatever is true of the Father is true of the Son according to this divine nature—but the Son is not the Father.” The argument continued for 56 years, until the Council of Constantinople (381). The creed adopted at Constantinople, based on the Creed of Jerusalem, came to be called the Nicene

Creed because it faithfully expresses what the church confessed at Nicaea in 325. Historians also know it as the Niceno-Constantinopolitan Creed, or the Constantinopolitan Symbol.

我们已经看到，尼西亚会议（325 年）回答了“耶稣基督是上帝吗？”这个问题。答案是：“是的，祂与父同质（homoousios，具有同一实质）。凡是关于父所真实的，在祂的神性上同样也真实——但子不是父。”这个争论持续了 56 年，直到君士坦丁堡会议（381 年）。在君士坦丁堡通过的信经，以耶路撒冷信条为基础，后来被称为尼西亚信经，因为它忠实表达了 325 年尼西亚会议所告白的信仰。历史学家也称它为“尼西亚-君士坦丁堡信经”或“君士坦丁堡信条”。

In 451 the Council of Chalcedon (KAL-si-dun) formally adopted what we call the Nicene Creed for use in all the churches, and it soon became part of the liturgy. We could say that this creed is more “ecumenical” than the Apostles’ Creed and the Athanasian Creed in the sense that the Eastern Orthodox Church has never used the latter two in its liturgies, although it accepts their content.

451 年迦克墩公会议正式采纳我们今天所称的“尼西亚信经”，用于所有教会，并很快成为礼拜仪式的一部分。从某种意义上说，这篇信经比《使徒信经》和《亚他那修信经》更“普世”，因为东正教从未在礼仪中使用后两篇信经，尽管他们接受其内容。

*We believe in one God, the Father, the Almighty,*

我们信独一上帝，全能的父，

*maker of heaven and earth, of all that is, seen and unseen.*

创造天地和有形无形之万物的主。

*We believe in one Lord, Jesus Christ, the only Son of God,*

我们信独一主耶稣基督，上帝的独生子，

*eternally begotten of the Father, God from God,*

在万世之前为父所生，出于上帝而为上帝，

*Light from Light, true God from true God,*

出于光而为光，出于真神而为真神；

*begotten, not made, of one being with the Father.*

受生的，不是被造的，与父一性；

*Through him all things were made.*

万物都藉着他受造；

*For us and for our salvation,*

他为要拯救我们世人，

*he came down from heaven, was incarnate of the Holy Spirit and the virgin  
Mary, and became fully human.*

从天降临，因圣灵从童贞女马利亚成了肉身而为人；

*For our sake he was crucified under Pontius Pilate. He  
suffered death and was buried.*

在本丢彼拉多手下为我们被钉在十字架上，受难，埋葬；

*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.*

照圣经的话第三天复活；升天，坐在父的右边；

*He will come again in glory to judge the living and the dead,*

将来必在荣耀中再临，审判活人、死人；

*and his kingdom will have no end.*

他的国度永无穷尽。

*We believe in the Holy Spirit, the Lord, the giver of life,*

我们信圣灵，赐生命的主；

*who proceeds from the Father and the Son,*

从父、子而出；

*who in unity with the Father and the Son is worshiped and glorified,*

与父、子同样受敬拜，受荣耀；

*who has spoken through the prophets.*

他曾藉着众先知说话。

*We believe in one holy Christian and apostolic Church.*

我们信独一圣而公之教会，众使徒所传者；

*We acknowledge one baptism for the forgiveness of sins.*

我们承认为赦罪所设立的独一洗礼；

*We look for the resurrection of the dead and the life of the world to come. Amen.<sup>37</sup>*

我们盼望死人复活和来世的永生。阿们！

Notice that, like the Apostles' Creed, the Nicene Creed speaks of what God has done in history and is doing in time for our salvation. Notice, however, that it also speaks of who God is eternally. "One Lord, Jesus Christ" says that he is the only Savior of this world. "Of one being with the Father"—in older English versions "of

one substance with the Father”—expresses the homoousios for which Athanasius so heroically contended.

请注意，正如《使徒信经》一样，《尼西亚信经》也讲述了上帝在历史中为我们的救恩所做和正在做的事。但请注意，它也讲述了在永恒中上帝是谁。“独一的主，就是耶稣基督”说他是这个世界唯一的救主。“与父一性”（Of one being with the Father）——在旧的英文译本中是“与父同质”（of one substance with the Father）——表达的正是亚他那修曾英勇争辩的“同质”（homoousios）。

The difficult concept begotten as applied to the Son, who is eternal, is made clear with the expression “not made.” As the “eternally begotten of the Father,” he is “God, . . . Light, . . . true God.” And yet, “he became fully human.” The mystery of how God and man are joined in one person is as profound as the mystery of the Trinity. Had the incarnation—the union of the divine and human in Christ—not occurred, we would not know about or be interested in the Trinity. It did occur, and we believe that all he did was “for us and for our salvation,” “for our sake.”

“受生”这个用于永恒之子的概念很难理解，但“不是受造”一语澄清了它的意义。他“在万世之前为父所生”，因此他是“上帝……光……真神”。然而，“他成了完全的人”。神与人如何在一个位格中联合的奥秘，与三位一体的奥秘一样深奥。如果没有道成肉身——神性与人性在基督里的联合——我们就不会认识三位一体，也不会对此感兴趣。但道成肉身确实发生了，我们也相信他所做的一切都是“为要拯救我们世人”，“为我们的缘故”。

Recall that the Third Article in the Creed of Nicaea (325) simply said, “and in the Holy Spirit.” In part because of attacks on the personality and especially on the deity of the Holy Spirit, that very brief Third Article was expanded at the Council of Constantinople (381). Our Nicene Creed acknowledges the Spirit’s creative work with the words “the Lord and giver of life.” It also relates the Spirit to the Father and the Son by confessing that the Spirit proceeds from both of them. Because he is God and because of his work on our behalf, he “is worshiped and glorified.” The article also takes note of his particular work: He “has spoken through the

prophets,” also foretelling that Christ would rise again on the third day, “in accordance with the Scriptures.”

请回想，《尼西亚信经》（325）的第三段仅仅说：“我信圣灵。”部分原因是由于对圣灵位格、尤其是对圣灵神性的攻击，这个简短的第三段在 381 年的君士坦丁堡会议上被扩充。我们的尼西亚信经用“赐生命的主”来承认圣灵的创造工作。信经也把圣灵与圣父、圣子联系起来，宣认圣灵从父和子而出。因为他是神，又因为他为我们所作的工，所以他“同样受敬拜，受荣耀”。信经也指出了圣灵的特别工作：他“借着众先知说话”，也预告“照圣经所说”基督第三日的复活。

## **The Athanasian Creed 亚他那修信经**

Like the other two ecumenical creeds, this confession of faith is also misnamed. The Apostles’ Creed confesses the teachings of the apostles, but they did not write it. The Nicene Creed confesses the teaching of the Council of Nicaea, but it was actually adopted at the Council of Constantinople. The Athanasian Creed confesses the teachings of Athanasius, and in even more detail, but he did not write it.

像另外两篇普世信经一样，这篇信仰告白的名称也不完全准确。《使徒信经》承认使徒的教导，但不是使徒写的。《尼西亚信经》承认尼西亚会议的教导，但它实际上是在君士坦丁堡会议上通过的。《亚他那修信经》详细地承认了亚他那修所教导的内容，但也不是他写的。

Athanasius’ working language was Greek, but the creed named for him was written in Latin. Neither he nor those who wrote in praise of him after his death made any mention of this document. Athanasius was a theologian of the East, but the creed (written in Latin, remember) was not even known in the Greek Orthodox Church until about 1200. Some of the thoughts and expressions in the creed, regarding the relationship of the divine to the human in Christ, had not been formulated at the time Athanasius died (373). Many of the thoughts and expressions bear a striking resemblance to the language of the Definition of the

Faith of Chalcedon (451). The creed also includes a clear summary of what was confessed at Nicaea (325) and Constantinople (381). Because it begins with the Latin word *quicumque* (quee-KUN-kweh, “whoever”), it is also known as the *Symbolum Quicumque*—The Whoever Confession.

亚他那修的工作语言是希腊语，但这篇以他命名的信经是用拉丁文写的。无论是他本人，还是他死后称颂他的人，都没有提到这篇信经。亚他那修是东方的神学家，但这篇信经（请记住，它是用拉丁文写的）直到大约 1200 年才在希腊东正教会中被人所知。信经中有些关于基督神性与人性关系的思想和表述，在亚他那修去世（373 年）时尚未形成。许多表述与 451 年迦克墩会议的《信仰定义》非常相似。这篇信经也清晰总结了尼西亚会议（325 年）和君士坦丁堡会议（381 年）所承认的信仰。因为它以拉丁单词 “*quicumque*”（发音：quee-KUN-kweh，意为凡是、无论谁、任何人）开头，所以它也被称为“凡信条”（拉丁文 “*Symbolum quicumque*”，英文 “the Whoever Confession”）。

Who did write this creed, then? No one is certain. Some say a learned monk in southern Gaul (modern France). Others say a learned monk in southern Spain. The date is also uncertain, but it must have been after 451 (Council of Chalcedon) and probably before 600. Since it is arranged so artistically and is so rhythmic, it was probably intended for chanting. It was, in fact, sung daily in the monastic liturgical service called Prime from before the year 800:

那么，这篇信经是谁写的呢？没人能确定。有人说是高卢南部（今法国）的一位博学修士，也有人说是西班牙南部的一位修士。写作年代也不确定，但应当是在 451 年（迦克墩会议）之后，可能在 600 年之前。因为它的结构极为工整且富有韵律感，可能是为歌唱而写。事实上，在 800 年以前，它就被用于名为 “Prime” 的修道院的日课礼拜：

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

凡愿得救的，必须要持守真正的基督教信仰（大公教会的信仰）。

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

凡没有完整的、纯正的持守此信仰的，必永远沉沦。

*Now this is the true Christian faith:*

大公教会信仰即是：

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

我们敬拜三位一体的独一神；

*without mixing the persons or dividing the divine being.*

这独一神里的三位乃是合而为一的。

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

独一神里的三位彼此间不混乱，其本质也不分开。此三位乃是：圣父、圣子、圣灵。

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

*equal in glory and coeternal in majesty.*

然而圣父、圣子、圣灵乃是在同一个神性本质内；祂们的荣耀及永恒中的威严也是相同的。

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

圣父是怎样的神，圣子也就是那样的神，圣灵亦是那样的神。

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

圣父并非受造的，圣子也是如此，圣灵亦是如此。

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

圣父是无限的，圣子也是无限的，圣灵亦是无限的。

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

圣父是永恒的，圣子也是永恒的，圣灵亦是永恒的。

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

然而祂们并不是三位永恒的神，而是独一的永恒神。

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

也不是三位非受造的无限之神，

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

而是独一的非受造的无限之神。

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

相同的，圣父是全能的，圣子也是全能的，圣灵亦是全能的。

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

然而，我们并非有三位主，而是只有独一的主。

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

因此父是上帝，子是上帝，圣灵是上帝；

*yet they are not three Gods, but one God.*

然而并不是三位上帝，乃是独一的上帝。

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

因此父是主，子是主，圣灵是主；

*yet they are not three Lords, but one Lord.*

然而不是三位主，乃是独一的主。

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

因此，我们受到基督真理的催促而承认：圣父、圣子、圣灵三个位格都是神、都是我们的主。

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

真正的基督教信仰也禁止我们说：有三位神、或三位主。

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

圣父既非受造，也非被生，也非出于谁。

*The Son is neither made nor created,*

*but is begotten of the Father alone.*

圣子是单单是经由圣父而产生的；但并不是被圣父所造，而是经由圣父所生出。

*The Holy Spirit is neither made nor created nor begotten,*

*but proceeds from the Father and the Son.*

圣灵是经由圣父和圣子而产生的；但并不是被造，也不是被生出，而是从圣父和圣子而发出。

*So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.*

因此有一位圣父，而非三位圣父；有一位圣子，而非三位圣子；有一位圣灵，而非三位圣灵。

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

在此三位一体独一神中的三位之间，并无前后、尊卑、大小之分别。

*but all three persons are coequal and coeternal,*

三位乃是共同的永恒及同等。

*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.*

因此，如前所述，这合一的三位一体神，或说是三位一体的合一神，当受我们敬拜。

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

所以人要得到上帝的拯救，必须要思想这位三位一体之神。

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

此外，要得到上帝的救恩，也必须要笃信我们主耶稣基督的道成肉身。

*Now this is the true Christian faith:*

*We believe and confess that our Lord Jesus Christ, God's Son,*

*is both God and man.*

因为真正的基督教信仰乃是我们宣告相信：上帝的儿子，我们的主耶稣基督是神、也是人。

*He is God, eternally begotten from the nature of the Father, and he is man, born in time from the nature of his mother,*

祂是神，在诸世界存在之前被圣父生出，有着圣父的本质；祂也是人，生出在这个世界之中，有着祂母亲的本质。

*fully God, fully man, with rational soul and human flesh,*

祂是完全的神，也是具有理性之灵魂及人类血肉实体之完全的人，

*equal to the Father as to his deity, less than the Father as to his humanity;*

就祂的神性而论，祂与圣父同等；就祂的人性而论，祂低于圣父。

*and though he is both God and man, Christ is not two persons but one,*

虽然祂同时是神、也是人，然而并非是两位，而是一位基督。

*one, not by changing the deity into flesh, but by taking the humanity into God;*

祂是将人性带进神之中的那一位，而不是将神性转变为血肉之躯的那一位。

*one, indeed, not by mixture of the natures, but by unity in one person;*

祂完全是一位，但并非借着祂的神性和人性本质两者间互相混合成为一，而是借着位格的联合为一。

*for just as the rational soul and flesh are one human being,  
so God and man are one Christ.*

就如同祂的理性之灵魂和肉体之躯联合成为一位人；相同的，神和人也是联合为一位基督。

*He suffered for our salvation, descended into hell, rose the third day from the dead.*

祂为了拯救我们而受难，并下到阴间，但在第三天从死里复活。

*He ascended into heaven, is seated at the right hand of God the Father almighty,*

祂升到天上，坐在全能父神的右边。

*and from there will come to judge the living and the dead.*

将来要从那里降临，来审判活人和死人。

*At his coming all people will rise with their own bodies*

*to answer for their personal deeds.*

当祂降临时，所有的人必然会从肉身中复活。所有的人必要供认他们自己所做过的事。

*Those who have done good will enter eternal life,*

*but those who have done evil will go into eternal fire.*

那些行善的人必要进入永生，为恶的人必要进入永火中。

*This is the true Christian faith.*

以上乃是真正的基督教信仰。

*Whoever does not faithfully and firmly believe this cannot be saved.<sup>38</sup>*

凡没有虔诚笃信此信仰的，必无法得救。<sup>38</sup>

Notice that this creed divides itself into two major parts. The first concerns the Trinity and the Unity of God. The second concerns itself with the person and natures of Christ. The creed addresses and confesses these two doctrines in a more complete and precise manner than do the other two ecumenical creeds.

请注意，这篇信经分为两大部分：第一部分关于三位一体与独一上帝，第二部分关于基督的位格与神人二性。它比其他两篇普世信经更全面、更精确地阐述了这两大教义。

In part because of its length, the creed is not used for public worship on a regular basis. In some churches it is not used at all. In some it is used each year on Trinity Sunday. Apart from any doctrinal concerns or reservations they may have, critics have taken issue with the first two and the last two sentences of the creed. Let us consider whether the criticism is justified.

部分原因是由于篇幅太长，这篇信经通常不会在聚会敬拜中使用。有的教会完全不用，有的教会则在三一主日使用。。撇开任何可能存在的教义上的顾虑或保留意见不谈，批评者主要质疑信经的前两句和最后两句。让我们来看这些批评是否合理。

“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.” Critics say that here faith as trust in the Savior is being confused with a particular exposition or expression of the faith. We respond that there can be no saving faith, no trust in God and his salvation, without faith’s object. Faith must rest on something—really someone—and that someone and his saving work are thoroughly described in this creed. Like the other two ecumenical creeds, and in a much more thorough way than they do, this creed summarizes the gospel, without which there can be no true faith. Knowledge of the triune God, the divine Christ, and Christ’s work of redemption are fundamental to faith.

“凡愿得救的，必须要持守真正的基督教信仰（大公教会的信仰）。凡没有完整的、纯正的持守此信仰，必永远沉沦。” 批评者说，这里把信心作为对救主的信靠，与对信仰的某种特定表述或阐释混淆了（译者注：换句话说，批评者怀疑信经这两句在传递一种错误印象，把信心“对基督的信靠”与对信经文字的同意混为一谈，好像“接受信经的文本”本身就是得救的条件）。我们回应说：若没有信心的对象，就不可能有得救的信心，也不可能有对上帝及其救恩的信靠。信心必须建立在某个对象上——更确切地说，是建立在某个人身上——那个人和他为救赎所成就的工作，已在此信经中被完整而清晰地描述出来（译者注：换句话说，信经不是附加条件，而是信心对象的总结。真正得救的是信靠基督，而不是会背信经的文字）。与其他两部大公信经相同，并且远比它们更为详尽，这部信经总结了福音，没有福音，就没有真正的信心。对三位一体的上帝、对神圣的基督以及基督救赎工作的认识，是信心的根本。

“This is the true Christian faith. Whoever does not faithfully and firmly believe this cannot be saved.” Doesn’t that make conformity with a set form of words necessary for salvation? What about people who don’t know this creed or who lack a clear understanding of it? Wayne Schulz has answered the objections very well: “Of course, it is not necessary for salvation to know the Athanasian Creed or to be conversant with its theology. On the other hand, anyone who is fully acquainted with its testimony yet denigrates or denies what it teaches about the Christian God and the Christian Savior has suffered shipwreck of the true Christian faith.”<sup>39</sup>

“这是真正的基督教信仰（大公教会的信仰）。凡没有虔诚笃信此信仰的，必无法得救。”这难道不是使遵守一套文字表述成为得救的必要条件吗？那些不认识这部信经，或不能清楚理解它的人该怎么办呢？韦恩·舒尔茨对此做出了很好的回答：“当然，得救并不要求必须知道《亚他那修信经》或精通它的神学内容。但另一方面，任何完全了解它的见证，却贬低或否认其所教导的基督徒上帝与基督救主的人，已经在真正的基督信仰上遭遇了信心的毁灭。”

Ours is an age in which many people believe that all religions lead to the same God. It must be stressed that according to the Bible, it is necessary to believe in the triune God to be saved. If one does not believe in Christ and worship him along with the Father, one is not worshipping the true God. God's Word says, "No one who denies the Son has the Father; whoever acknowledges the Son has the Father also" (1 John 2:23). "Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son" (2 John 9).

我们所处的时代，许多人相信所有宗教都能通向同一位上帝。但必须强调，根据圣经的教导，唯有信三位一体的上帝才能得救。若有人不信基督，也不与父一同敬拜他，那他就不是在敬拜真神。上帝的话说：“凡不认子的，就没有父；认子的，连父也有了。”（约翰一书 2:23）。“凡越过基督的教训、不常守着的，就没有上帝；常守着教训的，就有父又有子。”（约翰二书 9）

## **Martin Luther's catechisms 马丁·路德的小问答**

Lutherans include Martin Luther's Small Catechism and Large Catechism among their confessional writings. In his Small Catechism, Luther briefly explained the Apostles' Creed, article by article. For any reader who may not be familiar with that writing, we quote from it here.<sup>40</sup>

路德宗把马丁·路德所写的《小问答》和《大问答》列入其信仰告白文献之中。在《小问答》里，路德逐条简要解释了《使徒信经》。为了让不熟悉该著作的读者了解，我们在此引用如下：<sup>40</sup>

*THE FIRST ARTICLE(Creation) 第一段（创造）*

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

我信上帝，全能的父，创造天地的主。

*What does this mean?*

这是什么意思？

*I believe that God created me and all that exists, and that he gave me my body and soul, eyes, ears, and all my members, my mind and all my abilities.*

我相信上帝创造了我和万物，他赐我身体、灵魂、耳目、百体、理性，和一切的功能。

*And I believe that God still preserves me by richly and daily providing clothing and shoes, food and drink, property and home, spouse and children, land, cattle, and all I own, and all I need to keep my body and life. God also preserves me by defending me against all danger, guarding and protecting me from all evil. All this God does only because he is my good and merciful Father in heaven, and not because I have earned or deserved it. For all this I ought to thank and praise, to serve and obey him.*

我相信上帝继续保守我，每日丰富地供给我衣履、饮食、财物和家庭、配偶和子女、土地、牲畜，和我所拥有的一切，以及供给我养活身体和生命的一切所需，也保护和看顾我脱离一切危险凶恶。上帝所做的这一切都是出于他是

良善和怜悯的天父，而非因我的功劳或配得的。为这一切的事，我当感谢、赞美、事奉、顺服他。

*This is most certainly true.*

这是实在真确的。

*THE SECOND ARTICLE(Redemption) 第二段（救赎）*

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

我信耶稣基督，上帝的独生子，我们的主；因圣灵感孕，由童贞女马利亚所生；在本丢比拉多手下受难，被钉于十字架，受死，埋葬，降在阴间，第三天从死人中复活；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。

*What does this mean?*

这是什么意思？

*I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord.*

我相信耶稣基督是我的主，是从天父自永恒而生的真神，也是由童贞女马利亚所生的真人。

*He has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver but with his holy, precious blood and with his innocent suffering and death.*

他救赎我这丧失的、被定罪的人，从诸般罪恶、死亡和魔鬼的权柄中赎买我、赢得我；不是用金银，乃是用他的圣宝血、和无辜的受苦和死亡。

*All this he did that I should be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness, just as he has risen from death and lives and rules eternally.*

他所做的这一切都是为要使我属于他，活在他的国度里，并永远的在公义、无罪与祝福中服侍他；正如他从死里复活，永远活着掌权。

*This is most certainly true.*

这是实在真确的。

*THE THIRD ARTICLE(Sanctification)* 第三段（成圣）

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

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

*What does this mean?*

这是什么意思？

*I believe that I cannot by my own thinking or choosing believe in Jesus Christ, my Lord, or come to him.*

我相信我不能凭自己的理性或力量信靠我主耶稣基督，或亲近他。

*But the Holy Spirit has called me by the gospel, enlightened me with his gifts, sanctified and kept me in the true faith. In the same way he calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith.*

但是，圣灵藉着福音呼召我，用他的恩赐启导我，使我成圣，并保守我在真心里。同样，他呼召、聚集、启导世上的全部基督教会，使之成圣，保守其在独一的真心里，与耶稣基督联合。

*In this Christian church he daily and fully forgives all sins to me and all believers.*

在这基督教会里，圣灵每日完全赦免我和众信徒一切的罪。

*On the Last Day he will raise me and all the dead and give eternal life to me and all believers in Christ.*

在末日，他将使我和凡死了的人都复活，又把永生赐给我和一切在基督里的信徒。

*This is most certainly true.*

这是实在真确的。

Luther prepared his Large Catechism as an aid for those who would teach the catechism in churches and schools. It confesses the same truths as those found in the Small Catechism, including the treatment of the Trinity in the Apostles' Creed but expounds them at greater length and in greater detail.

路德编写《大问答》是为教会和学校的教师所用，以帮助他们教授《小问答》。它所承认的真理与《小问答》相同，包括《使徒信经》中关于三位一体的内容，只是阐述得更详细、更深入。

## The Lutheran Confessions 路德宗信条

The Lutheran Confessions, including Martin Luther's catechisms, are writings that present the standard teachings of the evangelical Lutheran church. They are the standard, the norm of doctrine, because they are a faithful presentation of what is taught in the Holy Scriptures. The Scriptures, of course, are the absolute standard, or norm, of teaching.

路德宗信条，包括马丁·路德的教理问答书，是呈现福音信义路德教会标准教义的著作。它们是教义的标准与准则，因为它们忠实地呈现了圣经的教导。当然，圣经是教导的绝对的标准与准则。

The Lutheran princes of Germany, with the help of their theologians, presented a confession of faith to Emperor Charles V at the Diet of Augsburg on June 25, 1530. Their Augsburg Confession began by confessing the triune God. They wanted to make clear that they agreed with the whole Christian church on earth in this trinitarian faith. They also wanted to demonstrate that they were not "outlaws," for the law of the Holy Roman Empire made trinitarian Christianity the only legal religion of Germany.

1530年6月25日，德国的路德宗诸侯在神学家的帮助下，在奥格斯堡帝国议会上向皇帝查理五世呈交了一份信仰告白。这份《奥格斯堡信条》一开始就承认三位一体的上帝。他们要明确表示，他们在这三一信仰上与全世界的基督教会一致。他们也要表明，他们并非“违法者”，因为神圣罗马帝国的法律规定，三一信仰的基督教是德国唯一合法的宗教。

Article I of the Augsburg Confession reads, in a translation of the German text:

《奥格斯堡信条》第一条的德文译文如下：

*We unanimously hold and teach, in accordance with the decree of the Council of Nicaea, that there is one divine essence, which is called and which is truly God, and that there are three persons in this one divine essence, equal in power and alike eternal: God the Father, God the Son, God the Holy Spirit. All*

*three are one divine essence, eternal, without division, without end, of infinite power, wisdom, and goodness, one creator and preserver of all things visible and invisible. The word "person" is to be understood as the Fathers employed the term in this connection, not as a part or a property of another, but as that which exists of itself.*<sup>41</sup>

根据尼西亚大公会议的决议，我们一致承认并教导，只有一个神圣本质，被称为且确是真正的上帝；在这独一神圣本质内，有三个位格，有相同的本质和权能、同为永恒，即圣父、圣子、圣灵。这三个位格乃是同一神圣本质，永恒的，不可分离，没有尽头，无尽的权能、智慧、良善，一切有形无形万物的创造者和保护者。“位格”的意思，按古教父的用法，乃指他们为各自存在者，即表明某一位格不是另一位格的一部分，或一性质。<sup>41</sup>

Because there was no disagreement with the Roman Catholic Church over the doctrine of the Trinity, the Apology (defense and explanation) of the Augsburg Confession does not elaborate much on Article I of the Augsburg Confession. In late 1536 and early 1537, Martin Luther himself prepared a confession of faith, the Smalcald Articles. This confession also begins with an affirmation of the Lutherans' trinitarian faith. While Article I of the Augsburg Confession emphasizes who God is, the Smalcald Articles recount more of what God has done. As we noted earlier, the Lutheran Formula of Concord (1577) also affirmed the Trinity and rejected the errors of certain anti-Trinitarians.

因为在三位一体的教义上与罗马天主教没有分歧，所以《奥格斯堡信条辩护论》（即奥格斯堡信条的辩解与说明）并未在第一条上作太多阐述。1536年底至1537年初，马丁·路德亲自起草了一份信仰告白，即《施马加登信条》。这份信条也首先肯定路德宗的三一信仰。若《奥格斯堡信条》第一条强调的是上帝是谁，那么《施马加登信条》更多强调的是上帝的作为。正如我们先前所述，《协同式》（1577年）也确认了三位一体，并驳斥了某些反三位一体派的错误。

Much more can be said about the Bible's teaching on the Holy Trinity. It is the hope of the author that what has been included in this book will be helpful. Especially, the hope is that this study of the Trinity will make readers more sure of salvation in Christ and more thankful to the God of our salvation. Not in identical words, but with one heart and mind, the entire Christian church on earth prays, and we join in the prayer:

圣经关于神圣三位一体的教导还有很多可说的。作者希望本书所包含的内容会有所帮助。尤其希望这对三位一体的学习，能使读者更加确信在基督里的救恩，并且对赐救恩的上帝更加感恩。虽然言辞不尽相同，但全地的基督教会同心合意地祷告，我们也一同祷告：

*Almighty God and Father, dwelling in majesty and mystery, filling and renewing all creation by your eternal Spirit, and manifesting your saving grace through our Lord Jesus Christ: in mercy cleanse our hearts and lips that, free from doubt and fear, we may ever worship you, one true immortal God, with your Son and the Holy Spirit, living and reigning, now and forever.*<sup>42</sup>

全能的天父上帝，居于尊容与神秘之中，藉着你永恒的圣灵充满并更新万物，并藉着我们的主耶稣基督显明你拯救的恩典：求你怜悯地洁净我们的心与嘴唇，使我们脱离疑惑与恐惧，能永远敬拜你，这位独一无二、永生的上帝，并与子和圣灵一同掌权，从今直到永远。<sup>42</sup>

## Endnotes 尾注

- 1Friedrich Schleiermacher, *The Christian Faith*, translated and edited by H. R. Mackintosh and J. S. Stewart, Vol. 2 (New York: Harper & Row, 1963), p. 535.
- 2Lyle L. Luchterhand, *Man: From Glory to Ashes and Back*, *The People's Bible Teachings* (Milwaukee: Northwestern Publishing House, 1998), pp. 30,31.
- 3Martin Luther, *Luther's Works*, edited by Jaroslav Pelikan and Helmut T. Lehmann, American Edition, Vol. 23 (St. Louis: Concordia Publishing House; Philadelphia: Fortress Press, 1955–1986), p. 28.
- 4Christian Worship: A Lutheran Hymnal (Milwaukee: Northwestern Publishing House, 1993), p. 132.
- 5Luther's Works, Vol. 41, pp. 103,104.
- 6Christian Worship, p. 133.
- 7Christian Worship, p. 19.
- 8Christian Worship, pp. 48,49.
- 9Formula of Concord, Solid Declaration, Article XI:66, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, translated and edited by Theodore G. Tappert (Philadelphia: Fortress Press, 1959), p. 627.
- 10Athenagoras, *Embassy for the Christians*, in *Ancient Christian Writers*, Vol. 23 (Westminster, Maryland: Newman Press, 1956), p. 41.
- 11Origen, *On First Principles* 1.2.2, in *Harper Torchbooks, The Cathedral Library* (New York: Harper & Row, 1966), p. 16.
- 12Origen, *On First Principles* 2.4.2, in *The Ante-Nicene Fathers*, edited by Alexander Roberts and James Donaldson, Vol. 4 (Grand Rapids: William B. Eerdmans Publishing Company, reprinted 1989), p. 282.
- 13Augsburg Confession, Article I:2, Tappert, p. 27.
- 14Augsburg Confession, Article I:4, Tappert, p. 28.
- 15Saint Hilary of Poitiers, *The Trinity*, translated by Stephen McKenna (New York: Fathers of the Church, Inc., 1954), pp. 127,261,403.
- 16Saint Augustine, *The Trinity*, translated by Stephen McKenna (Washington, D.C.: The Catholic University of America Press, 1963), pp. 187,188.
- 17The Meaning of the Glorious Koran: An Explanatory Translation, introduction and notes by Muhammad Marmaduke Pickthall (Boston: Allen and Unwin, 1976), Part X, Surah ix, 30, p. 30.
- 18The Glorious Koran, Part VI, Surah iv, 171, p. 131.
- 19Tertullian, *Against Praxeas*, 3, in *The Ante-Nicene Fathers*, Vol. 3, pp. 598,599.
- 20R. C. H. Lenski, *The Interpretation of St. Matthew's Gospel* (Columbus, Ohio: Wartburg Press, 1943), p. 1177.
- 21Eusebius, *The History of the Church from Christ to Constantine*, translated by G. A. Williamson (Minneapolis: Augsburg Publishing House, 1975), p. 317.
- 22Formula of Concord, Epitome, Article XII:4, Tappert, p. 498.
- 23Athanasius, *Against the Arians*, Discourse 1.2.5, in *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series*, edited by Philip Schaff and Henry Wace (Grand Rapids: William B. Eerdmans Publishing Company, 1971), p. 308.
- 24Origen, *On First Principles* 1.2.2, in *The Ante-Nicene Fathers*, p. 246.
- 25Athanasius, *Contra Gentes*, and *De Incarnatione* (Against the Gentiles and Concerning the Incarnation), edited and translated by Robert W. Thomson (Oxford: Clarendon Press, 1971), p. 269.

26Socrates Scholasticus, History of the Church 1.8, in A Source Book for Ancient Church History from the Apostolic Age to the Close of the Conciliar Period, Joseph Cullen Ayer, Jr., (New York: Charles Scribner's Sons, 1952), p. 305.

27Heather and Gary Botting, The Orwellian World of Jehovah's Witnesses (Toronto: University of Toronto Press, 1984), p. 189.

28J. F. Rutherford, The Harp of God (Brooklyn, New York: Watch Tower Bible and Tract Society, Inc., 1921), p. 15.

29Schleiermacher, The Christian Faith, Vol. 2, p. 535.

30Gregory of Nazianzus, Epistle 101, in A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series, Vol. 7, p. 440.

31Quoted in Selections from Answers to Gospel Questions Taken from the Writings of Joseph Fielding Smith, Tenth President of the Church: A Course of Study for the Melchizedek Priesthood Quorums of the Church of Jesus Christ of Latter Day Saints 1972-73, (Utah: Deseret News Press, 1972), p. 11.

32Selections from Answers to Gospel Questions, p. 13.

33Ed Decker and Dave Hunt, The God Makers (Eugene, Oregon: Harvest House Publishers, ca. 1984), p. 31.

34John D. Schuetze, Angels and Demons: Have Wings—Will Travel, The People's Bible Teachings (Milwaukee: Northwestern Publishing House, 1997), pp. 81-83.

35J. N. D. Kelly, Early Christian Creeds (New York: David McKay Company, Inc., 1972), p. 102.

36Christian Worship, p. 19.

37Christian Worship, pp. 18,19.

38Christian Worship, pp. 132,133.

39Christian Worship: Manual, edited by Gary Baumler and Kermit Moldenhauer (Milwaukee: Northwestern Publishing House, 1993), p. 222.

40Luther's Catechism: The Small Catechism of Dr. Martin Luther and an Exposition for Children and Adults Written in Contemporary English, by David P. Kuske (Milwaukee: Northwestern Publishing House, 3rd Edition, 1998), pp. 4,5.

41Augsburg Confession, Article 1:1-4, Tappert, pp. 27,28.

42Prayer of the Day for Trinity Sunday, Christian Worship: Manual, p. 422.

## For Further Reading 扩展阅读

Caemmerer, R. R. "The Nature and Attributes of God." *The Abiding Word*. Vol. 2. St. Louis: Concordia Publishing House, 1947.

*Essays in Our Great Heritage*. 3 vols. Edited by Lyle W. Lange. Milwaukee: Northwestern Publishing House, 1991:

Meyer, John P. "The Holy Trinity." Vol. 1.

Meyer, John P. "Ancient Errors about God." Vol. 1.

"Modern Errors about God." Vol. 1.

Winterstein, Herbert. "Unitarian Universalists."

Kuehl, D. H. "Mormons."

Beckmann, Walter. "Christian Science."

Bergholz, H. W. "Unity."

Schulz, Reuel. "Jehovah's Witnesses."

Reim, Edmund. "Ancient Heresies in Modern Garb—Errors Which Affect the Deity of Christ." Vol. 2.

Pieper, Francis. *Christian Dogmatics*. Vol. 1. St. Louis: Concordia Publishing House, 1950.

# Scripture Index 经文索引

## Genesis

1:1—12  
1:2—51  
1:26,27—68  
1:28—15  
3:22—69  
11:7—69  
17:1—26  
17:5—29

## Exodus

3:14—22,23  
33:18-23—19  
34:5-7—23

## Leviticus

19:2—27

## Numbers

6:24-27—69

## Deuteronomy

6:4—68  
6:4,5—77  
32:4—27  
33:27—25

## 2 Samuel

7:14—72,73

## 1 Kings

8:39—26

## Job

33:4—51,82

## Psalms

2:7—72,73  
14:1—17  
19:1—12  
45:6,7—74  
97:7—73  
102:25-27—74  
104:4—74  
104:30—51,82  
110:1—75  
139:7,8—51  
145:9—27

Ecclesiastes  
1:9—87

Isaiah  
6:1-4—70  
6:3—69  
6:8—69  
6:9—50  
6:10—69,70  
9:6—33  
11:1,2—70,71  
11:2—49  
42:1—71  
42:9—25  
43:10—78  
45:5—78  
48:16—71  
61:1—51,71  
63:10—48

Jeremiah  
23:24—26

Joel  
2:32—24

Malachi  
2:10—34  
3:6—23

Matthew  
1:18—48,83  
3:16—49  
3:16,17—67  
4:1—51  
4:2—35  
5:45—27  
8:24—35  
8:26—38  
8:27—41  
9:18-26—39  
10:20—52,54,84  
11:27—19,67  
12:32—48  
14:33—42  
16:16—42  
16:17—67,68  
22:41-45—75  
26:28—35  
28:19—49,66,95,106,119

Mark  
5:7—42  
5:11-13—38

5:22-43—39  
12:29—77,78  
12:35-37—75  
15:24,37,46—36

#### Luke

1:35—41,44,66  
2:11—41  
2:12—35  
2:40—35  
4:18—82  
4:21—51  
5:17-26—38  
5:21,22—39  
5:23-25—39  
7:11-16—39  
8:41-56—39  
20:41-44—75  
24:39—89

#### John

1:1-14—61  
1:1,2,14—44  
1:3—37,81  
1:14—19,92  
1:18—19  
1:49—42  
3:16—83,101  
5:17,18—72  
5:17,21—81  
5:22—41  
5:23—32,42  
5:39,46—20  
6:68,69—42  
10:9—58  
10:30—32  
11:35—35  
11:38-44—39  
12:40—69,70  
12:41—70  
14:6—58  
14:8,9—45  
14:16—83  
14:26—67  
14:28—97  
14:31—97  
15:26—55,62,67  
15:26,27—52  
17:3,6,8—22  
17:6—62  
17:17—83  
19:28—35  
20:17—33  
20:28—42

20:31—20

Acts

2:14-40—52  
4:8-12—52  
5:3,4—49,50  
13:2,4—53  
13:32,33—72,73  
14:17—13  
16:7—54  
17:23—16  
17:26—15  
14:27—16  
20:28—37,53  
28:25,26—50  
28:25-27—70

Romans

1:3—35,44  
1:4—39  
1:18—16,18  
1:18-31—14  
1:19,20—12  
1:20—16  
1:32—13,14,18,19  
2:14,15—14  
2:15—15  
2:16—41  
4:11—28  
4:20,21—29  
5:8—27  
5:18,19—98  
8:26—52  
10:9,13—24  
10:13,14—21,22  
10:17—29

1 Corinthians

2:10—50  
2:11—11  
3:16—50  
8:4—78  
12:3—29,68  
12:6,11—50  
12:11—52

2 Corinthians

8:9—98  
13:14—49,66,69,106

Galatians

3:26—33  
4:4—35

4:4,5—83  
4:6—54,84

#### Ephesians

2:8,9—29  
2:18—83  
2:22—52,83  
5:25,26—83  
4:30—48

#### Philippians

1:19—54  
2:6-8—97  
2:9-12—43  
3:21—38,39

#### Colossians

1:16—38,82  
2:8,9—92  
2:9—43,45  
2:15—40

#### 1 Timothy

6:16—11  
6:20,21—92

#### 2 Timothy

3:15-17—20

#### Titus

3:15—49

#### Hebrews

1:2,3—82  
1:3—38  
1:5—72  
1:6—73  
1:7-9—73,74  
1:10-12—74  
1:13—75  
2:14—36  
2:14,15—36  
4:15—35  
7:26—35  
9:14—50

#### James

2:19—27

#### 1 Peter

1:2—67  
1:3—32,40,41  
3:15—42

3:18,19—40

1 John

2:23—129,130

4:1-3—88

4:8—24

4:9-11—27

2 John

9—130

Revelation

5:12,13—43

## Subject Index 主题索引

Aachen, Synod of 53

Aaronic blessing 69

Abraham 28,29

Adoptionism 96

Alexandria 104,107

Synod of 100

analogies for Trinity 79-81

Ananias 49,50

Ancient and Mystical Order of the Rose Cross. See Rosicrucianism

Antioch 95

Synod of 61,96

Apollinaris of Laodicea 106,107

Apology of the Augsburg Confession 133

Apostles' Creed 34,36,63,64, 117-122,125,130-132

apostolic blessing 66,69

apostolic fathers 90

Arianism 60,99-103,109-111

Arius 37,99-103

Athanasian Creed 125-130

on deity of Trinity 33

on Jesus as God and man 45

Athanasius of Alexandria 37, 49,102-105,107

atheism 16,17

Athenagoras 59

attributes of God 24-27

displayed in Christ 37-41

displayed in the Holy Spirit 50,51

Augsburg Confession 61,62, 133

Augustine of Hippo 54,66

Barnabas 53

Basil of Caesarea 105

being 61,77,104,105

See also essence; ousia; substance

belief. See faith

Buddhism 18

Cappadocia 105  
Carthage 94  
catechisms 130-132  
Charlemagne 53  
Charles V (emperor) 132  
Christian Science 93  
Church of Jesus Christ of  
    Latter-day Saints 93, 113  
compassionate (divine attribute) 27  
Congregational Christian Churches 110  
conscience 14,15,17,18  
Constantine (emperor)  
    101-103  
Constantinopolitan Creed. See Nicene Creed  
Constantinopolitan Symbol. See Nicene Creed  
Council of Chalcedon 122  
Council of Constantinople 106-108,122,124  
Council of Nicaea 101-103, 122  
creation 12,13,31,81,82  
    and God the Holy Spirit 51,82  
    and God the Son 37,38, 81,82  
Creed of Constantinople. See Nicene Creed  
Creed of Jerusalem 105,107, 122  
Creed of Nicaea 103,104  
creeds  
    development 117-119  
    ecumenical 63,64  
    misnaming 125  
  
Darwin, Charles 17  
Definition of the Faith of Chalcedon 125  
Deism 112  
Diet of Augsburg 132  
Docetism 34,35,89  
dynamism 96  
  
Eastern Orthodox Church 54, 123  
Ebionites 88  
Eddy, Mary Baker 93  
Elkesaites 88  
equilateral triangle 80  
essence 77,104.  
    See also being; ousia;  
        substance  
eternal (divine attribute) 25, 43,44,50  
Eunomius 104  
Eusebius of Nicomedia 103  
Evangelical and Reformed Church 110  
evolution 17  
  
faith 27-30  
    rule of 119  
Father. See God the Father  
female deity 116

filioque 53-56  
fleur-de-lis 80  
Formula of Concord 133  
    on divinity of Jesus Christ 96  
    on Trinity 58  
Fountain Abbey 7  
Freemasonry 112

Gabriel (angel) 66  
Gaia 116  
General Convention of Christian Churches 110  
Gerhard, John 95  
Gloria Patri 66  
Gnosticism 89,91-94,119  
God  
    attributes 24-27  
    name 21-24  
    revelation in history 15  
    revelation in Jesus Christ 19  
    revelation in nature 12,13  
    revelation in Scripture 19,20  
God the Father  
    as creator 31,81  
    of Jesus Christ 32,33,84  
    relationship with Son 100,101  
God the Holy Spirit  
    attributes 50,51  
    and creation 51,82  
    identified as God 49,50  
    personality 48,49  
    procession 53-56,84  
    work 51-53,81-83  
God the Son  
    attributes 37-41  
    and creation 37,38,81,82  
    descent into hell 40  
    divinity 37,43-45  
    honored as God 42,43  
    humanity 34-36,43-45, 92,93,106,107  
    as judge 40,41  
    relationship with Father 100,101  
    resurrection 40,72  
    title 41,42  
    work 81,82  
grace (divine attribute) 39  
Great Schism 53  
Gregory of Nazianz 105,107  
Gregory of Nyssa 105  
Groothuis, Douglas R. 114

hell, Christ's descent into 40  
Herbert of Cherbury 112  
Hilary of Poitiers (bishop) 65

holy (divine attribute) 27  
Holy Spirit. See God the Holy Spirit  
homoiousios 103  
homoousios 99,100,102-105, 108,122,124  
Hosius of Cordoba 102  
hypostasis 61,103-105,108.  
    See also person defined 61,62

Isis 116  
Islam 17,18,88,89

Jairus 39  
Jehovah's Witnesses 32,94,95, 106,111  
Jesus Christ. See God the Son  
Judaism 17,112,113

King James Version 55,92,101, 111  
Koran 88,89  
kyrios 24,41,42

Last Supper 55  
law, natural 12-14,18  
Lazarus 39  
Leo III (pope) 53  
Logos 60,61,90,107  
Lord 22-24,41,42  
loving (divine attribute) 27  
Luther, Martin  
    catechisms 130-132  
    on faith 28  
    on humanity of Son of God 36  
    morning and evening prayers 66

Macedon 105  
Marcellus of Ancyra 107  
Marcion 89  
Martyr, Justin 96,97  
Michael (archangel) 94  
modalism 95,105,107  
Monarchianism 94-96,119  
monogenes 101  
Mormonism 113.  
    See also Church of Jesus Christ of Latter-day Saints  
Moses 68,69  
Moslems, Muhammadans, Muslims. See Islam

Nain 39  
name of God 21-24  
natural law. See law, natural  
nature. See physeis  
New Age Movement 18,113-115  
New International Version 101  
New World Translation 111  
Nicene Creed 34,47,48,53, 63,64,103,106-108, 122-125

Niceno-Constantinopolitan Creed. See Nicene Creed  
Nicholas I (pope) 53

Old Roman Symbol 120-122  
omnipotence (divine attribute) 26,39  
omnipresent (divine attribute) 26,51  
omniscience (divine attribute) 26, 38,39  
Oneness Pentecostalism 32, 33,95  
Origen of Alexandria 60,61, 97,100,101  
Osius. See Hosius of Cordoba  
ousia 103-105,108.  
    See also being, essence, substance

pantheism 114  
Patristicists 95  
Paul of Samosata 96  
Penn, William 110  
perichoresis 80  
person 60-62.  
    See also hypostasis  
personae 95  
Photius of Constantinople 53  
physeis 61  
pneuma 48,54  
Pneumatomachians 106,107  
polytheism 113

Quakers 110

resurrection of Christ 40,72  
revelation of God  
    in history 15  
    in Jesus Christ 19  
    in nature 12,13  
    purpose of 16  
    in Scripture 19,20  
Roman Catholic Church 54, 133  
Rosicrucianism 115,116  
ruach 48,54  
Rutherford, Joseph Franklin 106

Sabellius 95,96,99,104,105  
Sapphira 49,50  
Sarah 28  
Saul 53  
Schleiermacher, Friedrich 8, 48,106  
Schuetze, John 114  
Schulz, Wayne 129  
Scripture, as source  
    of revelation 19,20  
Second Ecumenical Council 107  
Servetus, Miguel 109  
shamrock 80  
Simon of Cyrene 35

Smalcald Articles 133  
Smith, Joseph, Jr. 113  
Socinus, Faustus 109,110  
Son. See God the Son  
subordinationism 96-98  
substance 60,61,77,104.  
    See also being, essence, ousia  
Swedenborg, Emanuel 95  
symbol 120  
Symbolum Quicunque. See Athanasian Creed  
Synod  
    of Aachen 53  
    of Alexandria 100  
    of Antioch 61,96  
    of Toledo 53  
  
Te Deum Laudamus 55,56  
Tertullian 60,94  
Theodosius I (emperor) 107  
Theophilus of Antioch 59  
Theosophical Society 93  
Toledo, Synod of 53  
Transylvania 110  
Trinity  
    analogies for 79-81  
    in the New Testament 66-68  
    in the Old Testament 68-75  
    relationship between  
        persons 83-85  
    unity 77-79  
    use of term 59-61,63,64  
    work 81-85  
tritheism 113  
triune God. See Trinity  
  
Unitarian Universalist  
    Association 110  
Unitarianism 106,109,110  
United Church of Christ 110  
unity of Trinity 77-79  
Unity Pentecostals. See Oneness Pentecostalism  
Unity School of Christianity 93  
  
Valentinian II (emperor) 107  
von Harnack, Adolf 63  
  
Watch Tower Bible and Tract Society. See Jehovah's Witnesses  
work-righteousness 17,18  
    Yahweh 23,24