**Lesson 7**

**第七课**

**THE ATHANASIAN CREED**

**亚他那修信经**

**A. The Text Of The Athanasian Creed亚他拿修信经的文本**

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.

任何人欲得救，首先当持守大公教会信仰。此信仰，凡守之不全不正者，必永远沉沦。

Now this is the true Christian faith: We worship one God in three persons and three persons in one God, without mixing the persons or dividing the divine being.

大公教会信仰即：我等敬拜一体三位，而三位一体之神。 其位不乱，其体不分。

For each person – the Father, the Son, and the Holy Spirit – is distinct, but the deity of Father, Son, and Holy Spirit is one, equal in glory and coeternal in majesty.

父一位，子一位，圣灵亦一位。然而父子圣灵同一神性，同一荣耀，亦同一永恒之尊严。

What the Father is, so is the Son, and so is the Holy Spirit. The Father is uncreated, the Son uncreated, the Holy Spirit uncreated; the Father is infinite, the Son infinite, the Holy Spirit infinite; the Father is eternal, the Son eternal, the Holy Spirit eternal; yet they are not three who are eternal, but there is one who is eternal, just as they are not three who are uncreated, nor three who are infinite, but there is one who in uncreated and one who is infinite.

父如何，子如何，圣灵亦如何。父不受造，子不受造，圣灵亦不受造。父无限，子无限，圣灵亦无限。父永恒，子永恒，圣灵亦永恒。非三永恒者，乃一永恒者。亦非三不受造者，非三无限者，乃一不受造者，一无限者。

In the same way the Father is almighty, the Son is almighty, the Holy Spirit is almighty; yet they are not three who are almighty, but there is one who is almighty. So the Father is God, the Son is God, the Holy Spirit is God; yet they are not three Gods, but one God. So the Father is Lord, the Son is Lord, the Holy Spirit is Lord; yet they are not three Lords, but one Lord. For just as Christian truth compels us to confess each person individually to be God and Lord, so the true Christian faith forbids us to speak of three Gods or three Lords.

如是，父全能，子全能，圣灵亦全能。然而，非三全能者，乃一全能者。如是，父是神，子是神，圣灵亦是神。然而，非三神，乃一神。如是，父是主，子是主，圣灵亦是主。然而，非三主，乃一主。依基督真道，我等不得不认三位均为神，均为主。依大公教，我等亦不得谓神有三，亦不得谓主有三。

The Father is neither made nor created nor begotten of anyone. The Son is neither made nor created, but is begotten of the Father alone. The Holy Spirit is neither made nor begotten, but proceeds from the Father and the Son. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

And within this Trinity none comes before or after; none is greater or inferior, but all three persons are coequal and coeternal, so that in every way, as stated before, all three persons are to be worshiped as one God and one God worshiped as three persons. Whoever wishes to be saved must have this conviction of the Trinity.

父非由谁作成：既非受造，亦非受生。子独由于父：非作成，亦非受造；而为受生。

圣灵由于父与子：既非作成，亦非受造，亦非受生；而为发出。如是，有一父，非三父，有一子，非三子，有一圣灵，非三圣灵。25. 且此三位无分先后，无别尊卑。三位乃均永恒，而同等。由是如前所言，我等当敬拜一体三位，而三位一体之神。

It is furthermore necessary for eternal salvation truly to believe that our Lord Jesus Christ also took on human flesh. Now this is the true Christian faith: We believe and confess that our Lord Jesus Christ, God’s Son, is both God and man. He is God, eternally begotten from the nature of the Father, and He is man, born in time from the nature of his mother, fully God, fully man, with rational soul and human flesh, equal to the Father as to his deity, less than the Father as to His humanity and though He is both God and man, Christ is not two persons but one, one, not by changing the deity into flesh, but by taking the humanity into God; one, indeed, not by mixture of the natures, but by unity in one person; for just as the rational soul and flesh are one human being, so God and man are one Christ.

所以凡欲得救者，必如是而思三位一体之神。再者，为求得永恒救赎，彼亦必笃信我等之主耶稣基督成为人身。依真正信仰，我等信认神之子我等之主耶稣基督，为神，又为人。

其为神，与圣父同体，受生于诸世界之先；其为人，与其母同体，诞生于此世界。全神，亦全人，具有理性之灵，血肉之身。依其为神，与父同等，依其为人，少逊于父。彼虽为神，亦为人，然非为二，乃为一基督。彼为一，非由于变神为血肉，乃由于使其人性进入于神。合为一；非由二性相混，乃由位格为一。如灵与身成为一人，神与人成为一基督。

He suffered for our salvation, descended into hell, rose the third day from the dead. He ascended into heaven, is seated at the right hand of God the Father almighty, and from there will come to judge the living and the dead. At His coming all people will rise with their own bodies to answer for their personal deeds. Those who have done good will enter eternal life, but those who have done evil will go into eternal fire.

彼为救我等而受难，降至阴间，第三日从死复活。升天，坐于全能神父之右。

将来必从彼处降临，审判活人死人。彼降临时，万人必具身体复活；并供认所行之事。行善者必入永生，作恶者必入永火。

`This is the true Christian faith. Whoever does not faithfully and firmly believe this cannot be saved.

此乃大公教会信仰，人除非笃实相信，必不能得救。

**B. Characteristics Of The Athanasian Creed 亚他拿修信经的特点**

1. The Athanasian Creed begins with a well-developed doctrine of the Triune God. “If the mystery of the Trinity can be logically defined, it is done here (in the Athanasian Creed).”

亚他拿修信经以完善的三位一体神的教义开始。 "如果三位一体的奥秘可以在逻辑上加以定义，那么就在这里（在《亚他那斯信条》中）做到了。"

2. The creed continues with a second major part, a carefully fashioned statement on the Incarnation of Jesus Christ and His saving work for us. It provides a valuable supplement to the Apostles’ and Nicene Creeds.

紧随其后的是信经的第二个重要部分，即关于耶稣基督的道成肉身和祂为我们所做的救赎之功的精心设计的声明。 该信经为《使徒信经》和《尼西亚信经》提供了宝贵的补充说明。

3. The creed contains several “mandatory” (sometimes called “condemnatory”) clauses. These clauses insist that a person must believe the truths expressed about a doctrine in the creed in order to be saved.

该信经包含几个 "强制性"（有时称为 "谴责性"）条款。 这些条款坚持认为，人必须相信信经中所表达的关于某个教义的真理，才能得救。

4. The creed is doctrinally succinct, artistically arranged and rhythmically expressed.

该信经在教义上是简洁的，艺术地安排结构并且有节奏地呈现。

5. The creed employs abstract, metaphysical content in the technical language of philosophical schools. It is “orthodoxy in technical language.”

该信经采用抽象的、形而上学的内容，采用哲学流派的专门术语。 它"采用专门术语来表述正统信仰"。

6. The creed summarizes the scriptural doctrinal positions taken at the first 4 Ecumenical Councils (Nicea – 325 A.D., Constantinople – 381 A.D., Ephesus – 431 A.D., and Chalcedon – 451 A.D.)

该信经总结了前四个大公会议（尼西亚--公元325年，君士坦丁堡--公元381年，以弗所--公元431年，迦克墩--公元451年）上的圣经教义立场。

7. The creed has been described as “a didactic creed of the clergy.” It provides instruction to refute false teachings about the Trinity and Person of Christ that were prevalent in the 5th Century A.D.

该信经被描述为 "神职人员的训导信经"。 它为驳斥公元5世纪盛行的关于三位一体和基督位格的错误教义提供了指导。

**C. The Development Of The Athanasian Creed亚他拿修信经的产生**

1. The Athanasian Creed, sometimes called “Quicumque Vult” (after the first two words of the Latin original) is a purely Western Church creed.

亚他拿修信经，有时被称为 "Quicumque Vult"（取自拉丁文原文的前两个词），是一个纯粹的西方教会信经。

2. The creed was named after Athanasias, a defender of the scriptural faith against Arianism, but it was not written by him.

该信条以反对亚流主义的圣经信仰的捍卫者亚他拿修命名，但信经并不是由他写的。

3. After the adoption of the Niceano-Constantinopolitan Creed of 381 A.D. and its fine biblical confession of the person and work of Christ, a key Christological question remained to be answered. The question was: “How did the eternal Son of God assume a human nature?”

在公元381年的《尼西亚-康斯坦丁信经》及其对基督的位格和工作的美好的、合乎圣经的认信被通过后，一个关键的基督论问题仍有待回答。 这个问题是。"永恒的上帝之子是如何具有人性的？"

4. In the effort to answer that question, three major heresies developed about the Person of Christ and needed to be addressed. These false teachings were:

在回答这个问题的过程中，出现了三个关于基督的位格的主要异端邪说，需要加以解决。 这些错误的教义是

a. Apollinarianism: Appollinaris of Laodicea (310-390 A.D.) had opposed the heretic Arias, but fell into the error of teaching that Christ did not have a human soul, but that Logos (the eternal reason or thought of God) took the place of the human soul. By doing this Apollinarias claimed that the Son of God merely occupied a human body and denied that Jesus was a true human being. (This teaching is a form of “Docetism” – the heresy that claims that Jesus was God, but that He only seemed to be a human being.)

亚波里拿留主义（Apollinarianism）。 老底嘉的亚波里拿留（Appollinaris of Laodicea）（公元310-390年）曾反对亚流派异端，但却陷入了教导基督没有人的灵魂的错误，而是由逻各斯（永恒中的理性或上帝的思想）来成为基督的灵魂。 通过这样做，亚波里拿留声称上帝的儿子只是占据了一个人的身体，并否认耶稣是一个真正的人。 （这种教导是一种 "幻影说（Docetism） "的形式—这种异端承认耶稣是上帝，但却认为耶稣只是看起来像是一个人（不是完全的人））

b. Nestorianism: Nestorius, (380-451 A.D.) the patriarch of Constantinople, held the view that Jesus had two separate wills – one human and one divine. He taught that the Son of God dwelled inside a full and complete human being, but that the human and divine natures did not have a true communion or joining together with each other. He regarded the Virgin Mary as the “mother of Christ”, but not the “mother of God.” (This teaching is a form of “Dualism” – the heresy that claims that Jesus had two separated natures.) Note: The followers of Nestorius spread his teaching far and wide and were likely the first to bring Christianity to India and China.

聂思托里主义（景教）。聂思托里（公元380-451年）是君士坦丁堡的牧首，他认为耶稣有两个独立的意志--一个是人的意志，一个是神的意志。 他教导说，神的儿子居住在一个完整的人里面，但人的本性和神的本性并没有真正的共融或相互结合。 他认为圣母玛利亚是 "基督的母亲"，但不是 "上帝的母亲"。 (这一教义是 "二元论 "的一种形式—这种异端声称耶稣有两个分离的本性) 注：聂思托里的追随者将他的教导传播得很广，很可能是第一个将基督教带到印度和中国的人。

c. Eutychianism: Eutyches, (378-454A.D.) the archimandrite (spiritual leader of the monasteries) of the Eastern Church in Constantinople, opposed Nestorianism. He reacted to that false teaching by insisting that there were two natures in Christ before the incarnation, but only one nature after. He taught that the human nature of Christ was absorbed or swallowed up in the divine nature. In contrast to Nestorius, Eutyches insisted that the Virgin Mary was the “mother of God.” (This teaching is form of “Monophysitism” – the heresy that claims that Jesus had only one nature.)

欧迪奇主义。欧迪奇（公元378-454年）是君士坦丁堡东方教会的大主教（修道院的精神领袖），他反对聂思托里主义（景教）。 他对这一错误的教导作出反应，坚持认为基督在道成肉身之前有两个本性，但在道成肉身之后只有一个本性。 他教导说，基督的人性被吸收或吞没在神性中。 与聂斯脱里相反，欧迪奇坚持认为圣母玛利亚是 "上帝之母"。 (这种教导是 "一元论 "的形式—这种异端声称耶稣只有一种本性)

5. The Council of Chalcedon (451 A.D.) addressed these controversies about the Person of Christ and responded to them with the production of the Chalcedonian Creed.

迦克墩会议（公元451年）讨论了这些关于基督位格的争议，并通过制定《迦克墩信经》对其做出回应。

 **The Chaledonian Creed迦克墩信经**

We, then, following the holy fathers, all with one consent, teach people to confess one and the same Son, our Lord Jesus Christ, at once complete (perfect) in Godhead and also complete (perfect) in manhood; truly God and truly man, consisting also of a reasonable (rational) soul and body; of one substance (co-essential) with the Father as regards His Godhead, and at the same time of one substance (co-essential) with us as regards His manhood; like us in all respects, apart from sin, as regards His Godhead, begotten of the Father before the ages, but yet as regards His manhood, born for us and for our salvation, of the Virgin Mary, the Mother of God (God-bearer); one and the same Christ, Son, Lord, Only-begotten, to be acknowledged in two natures, without confusion, without division, without separation; the distinction of natures being in no way annulled (taken away) by the union, but rather the characteristics of each nature being preserved and coming together to form one Person and one Subsistence, not parted or separated into two persons, but one and the same Son and Only-begotten, God the Word, the Lord Jesus Christ; even as the prophets from earliest times <spoke> about Him, and our Lord Jesus Christ Himself taught us, and the creed of the fathers has handed down to us.

我们跟随圣教父，同心合意教人认识同一位子，我们的主耶稣基督，是神性完全、人性亦完全者；祂真是上帝，也真是人，具有理性的灵魂，也具有身体；按神性说，祂与父同体，按人性说，祂与我们同体，在凡事上与我们一样，只是没有罪；

按神性说，在万世之前，为父所生，按人性说，在晚进时日，为求拯救我们，由上帝之母，童女马利亚所生；是同一基督，是子，是主，是独生的，具有二性，不相混乱，不相交换，不能分开，不能离散；二性的区别不因联合而消失，各性的特点反得以保存，会合于一个位格，一个实质之内，而非分离成为两个位格，却是同一位子，独生的，道上帝，主耶稣基督；正如众先知论到祂自始所宣讲的，主耶稣基督自己所教训我们的，诸圣教父的信经所传给我们的。

6. The origins of the Athanasian Creed are somewhat vague: 亚他拿修信经的起源并不明确

 a. Some scholars believe that the creed was written between 381-428 A.D. by a church leader such as Vincent of Lerins or Ambrose, bishop of Milan.

一些学者认为，该信经是在公元381-428年之间由一位教会领袖写的，如莱林的文森特或米兰的主教安布罗斯。

 b. Other scholars believe that the creed was written between 430-500 A.D. in France by a member of the school of Lerins.

其他学者认为该信条是在公元430-500年间由法国的莱林学派成员写的。

c. Still other scholars believe that the creed was developed somewhat later by the Augustinians in France or North Africa.

还有一些学者认为，该信条是由法国或北非的奥古斯丁修会会士稍后制定的。

7. The creed appeared in its final form in the late 700’s. At this time, it was being recited in church services, quoted in sermons and written about in commentaries.

该信经以其最终形式出现在公元700年代末。 此时，它在教堂仪式中被背诵，在布道中被引用，记载在解经书中。

8. The creed gave the church a well developed statement of Trinitarian and Christological orthodoxy in scholarly language to refute the heresies of Apollinarianism, Nestorianism, and Eutychianism.

该信经以学术性的语言为教会提供了一个完善的三位一体和基督论的正统声明，以驳斥亚波里拿留主义（Apollinarianism）、聂思托里主义（景教）（Nestorianism）和欧迪奇亚主义（Eutychianism）等异端邪说。

9. The Roman Catholic Church makes limited official use of the creed, while the Orthodox Church makes limited unofficial use of the creed.

罗马天主教会有限制的在正式场合中使用该信经，而东正教会有限制的在非正式场合中使用该信经

10. The Lutherans adopted the creed as one of its major confessions, including it in the Book of Concord and in its hymnals for occasional use in worship. Martin Luther praised the Athanasian Creed highly: “It is the most important and glorious composition since the days of the apostles. Since the writing of the New Testament, nothing more weighty and grand has been written.”

路德宗将该信经作为其主要的认信文件之一，将其纳入《协和书》和其赞美诗中，以便在崇拜中不时的使用。 马丁-路德高度赞扬了《亚他拿修信经》。"这是自使徒时代以来最重要、最光荣的作品。 自《新约》写作以来，没有什么比它更有分量、更宏伟的著作了"。

**D. A Puzzling Statement令人困惑的声明**

1. Perhaps the most perplexing statement in the creed appears near the end of the creed. These are the words in question: “At His coming all people will rise with their own bodies to answer for their personal deeds. Those who have done good will enter eternal life, but those who have done evil will go into eternal fire.”

也许信条中最令人困惑的声明出现在信经的最后。 这些话就是问题所在。"彼降临时，万人必具身体复活；并供认所行之事。行善者必入永生，作恶者必入永火。"

2. The statement seems to indicate that a person’s salvation depends on their works and that a person can earn his/her way into heaven on the basis of their good deeds. This statement in the creed appears to conflict with the Bible’s teaching that salvation is a gift of God’s grace through Spirit-worked faith in the redeeming work of Jesus Christ. (Romans 3:23-24, 28)

这句话似乎表明，一个人的得救取决于他们的行为，一个人可以根据他们的善行赢得进入天堂的机会。 信条中的这句话似乎与《圣经》的教导相冲突，即救恩是上帝的恩典，通过圣灵在耶稣基督的救赎工作中工作的信仰来实现的。 (罗马书3:23-24, 28)

3. These puzzling words of the Athanasian Creed are biblical. They are based on John 5:28-29, where Jesus speaks about the Final Judgment and says: “Do not be amazed at this, for a time is coming when all who are in their graves will hear His voice and come out – those who have done good will rise to live, and those who have done evil will rise to be condemned.”

亚他拿修信经中这些令人困惑的话语是符合圣经的。 它们是基于约翰福音5:28-29，其中耶稣谈到最后的审判时说："你们不要把这事看作希奇。时候要到，凡在坟墓里的，都要听见他的声音，就出来：行善的，复活得生；作恶的，复活定罪。"

4. When God speaks about people being judged on the basis of their works in the Bible (as He does in places such as John 5:28-29 and Matthew 25:31-46), He is not denying the truth that people are saved freely by faith in Jesus Christ as their Savior (see John 3:16 and 36, Ephesians 2:8-9). What He is doing is indicating that a person expresses and reveals true faith in Christ by his/her good works, just as a person expresses and reveals their lack of faith by his/her evil deeds (see Matthew 7:16-20).

当上帝在《圣经》中谈到人们根据他们的行为被审判时（就像他在约翰福音5:28-29和马太福音25:31-46等地方所做的那样），他并不否认人们因相信耶稣基督是他们的救主而白白得救这一真理（见约翰福音3:16和36，以弗所书2:8-9）。 他所做的是表明，一个人通过他/她的善行来表达和显示对基督的真正信仰，正如一个人通过他/她的恶行来表达和显示他们缺乏信仰一样（见马太福音7：16-20）

5. The way we are to understand the puzzling words of the creed is expressed in this sentence: “Those who have done good *as an expression of true faith in Jesus Christ as their Savior* will enter life, but those who have done evil *as an expression of their lack of faith in/rejection of Jesus Christ as their Savior* will rise to be condemned.”

我们用以下这句话的方式理解信经中这个令人困惑的部分。"行善者表达出他们相信耶稣基督为救主的真实信心，他们将必入永生，但那些行恶者表达出他们不信或拒绝耶稣基督为救主，他们将必入永火。"

**E. The Value And Use Of The Athanasian Creed亚那他修信经的价值和用途**

1. The creed provides a safe and needed summary of the orthodox faith.

该信经为正统的信仰提供了一个安全和必要的总结。

2. The creed gives clear instruction about the Triune nature of God and the Person of Christ.

该信经对上帝的三位一体性质和基督的人格给出了明确的指示。

3. The creed identifies and emphasizes fundamental doctrines that are essential to salvation.

该信经确定并强调了对救赎至关重要的基本教义。

4. The creed offers useful help for Christian teaching and preaching.

该信经为基督教的教导和证道提供有用的帮助。

**Part VII Review Questions 复习题**

33. What are two things we know for certain about the writing of the Athanasian Creed?

关于《亚他拿修信经》的文本，我们可以确实的知道哪两件事？

34. What is one of the outstanding features of the Athanasian Creed?

《亚他拿修信经》的最突出的特点是什么？

35. What were the names of the three major false teachings that developed in an effort to answer the question: “How did the eternal Son of God assume a human nature?”

在回答“永生的上帝之子是如何具有人性的”这个问题时产生了哪三个主要的错误教义？

36. Which creed was written after the Nicene Creed and before the Athanasian Creed to refute the false teachings and to confess the true biblical teaching about the two natures of Christ?

哪个信经是在《尼西亚信条》之后、《亚他拿修信经》之前写的，用以驳斥错误的教义，并认信圣经中关于基督的两个本性的真实教导？

37. List two ways in which the Athanasian Creed is quite different from the Apostles’ and Nicene Creeds.

《亚他拿修信经》与《使徒信条》和《尼西亚信条》相比较有哪两个显著的不同之处，请列出。

38. What high regard did Martin Luther have for the Athanasian Creed?

马丁-路德对《亚他拿修信经》有什么高度评价？

39. How do you answer the person who says: “The Athanasian Creed teaches salvation by works and not salvation by faith in Jesus Christ?”

如果有人说："《亚他拿修信经》教人靠行为得救，而不是靠对耶稣基督的信仰得救"，你该如何回答？

40. Why are doctrinal errors about the Triune Nature of God and the Person and Work of Jesus Christ so dangerous to the Christian faith and so damaging to the spiritual welfare of people?

为什么关于上帝的三位一体本性和耶稣基督的位格及工作的教义错误对基督教信仰如此危险，对人们的属灵福祉如此有害？

41. Why are the Apostles, Nicene and Athanasian Creeds regarded as the first three Lutheran Confessions and included in the Book of Concord?

为什么《使徒信经》、《尼西亚信经》和《亚他拿修信经》被视为路德宗的前三份信经文件，并被列入《协同书》？

42. How does a deeper knowledge of the contents and history of the main Christian creeds help Christians in their relationship with God?

深入了解基督教主要信经的内容和历史，对基督徒与上帝的关系有什么帮助？

43. How does a deeper knowledge of the contents and history of the main Christian creeds help Christians in their confession of the Christian faith?

对基督教主要信经的内容和历史有更深入的了解，对基督徒对基督教信仰的认信有什么帮助？

44. Share one valuable insight and/or encouragement you received from this study of Confessing the Faith and the Christian Creeds.

请分享你在学习《认信和基督教信经》课程的过程中得到的一个有价值的见解和/或鼓励。