

“天学诗”基督教教育文本系列之 13

《天学信经》

(拼音版)

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智者敬上帝，行真道



A stylized handwritten signature in black ink.

天学诗公众号：tianxueshi-CE
扫二维码，加关注

“天学诗” 基督教教育文本系列：

- 1、《基督教新三字经》
- 2、《圣经百名谱》
- 3、《基督教千字文》
- 4、《基督教千字文（续）》
- 5、《天学对课》
- 6、《天学对韵》
- 7、《天学三字经》
- 8、《天学五言鉴》
- 9、《天学千字文》
- 10、《天学琼林》
- 11、《天学童诗》
- 12、《为孩子写一首诗》
- 13、《天学信经》
- 14、《天学历史歌》
- 15、《动物三字经》
- 16、《学道韵阶三字经》
- 17、《天学拼音儿歌》
- 18、《圣经卷名主旨歌》
- 19、《天学要理》
- 20、《天学节气诗》

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目录

天学信经简介	2
(一) 使徒信经韵译	3
(二) 尼西亚信经韵译	5
(三) 迦克墩信经韵译	12
(四) 亚他那修信经韵译	19
天学信经（文字版）	32

天学信经

——基督教四大信经韵译

“信经”一词源于拉丁文 *credo*，原意为“我信”，一些古老信经的经文常以此词开头，后衍化为对此类经文的称谓。

基督教四大信经是指：使徒信经、尼西亚信经、迦克墩信经、亚他那修信经。这些信经产生于初期教会的头五百年中，是教会对基督信仰中最基本要道的宣认和阐述。

四大信经均有多种中英文版本，此次韵译是用中文古体诗歌的形式来转述信经的尝试。韵译在不失信经要义的前提下，使用了诗体整齐的句式和用韵的节奏，希望藉着这些特点能使信经内容更为上口易记，并提供给喜欢古体风格的人士一个参考文本。

若有愿支持天学诗的肢体，欢迎扫封面右下角二维码关注公众号，赞赏文章，以补作者日用，一并致谢！如有需要，可加微信号 *jianyiw* 联系，加时请略作注明即可。

(一) 使徒信经韵译

wǒ xìn shèng tiān fù chuàng zào yǔ zhòu zhǔ
我信圣天父，创造宇宙主；

ài zǐ zhǔ jī dū shí jià chéng jiù shú
爱子主基督，十架成救赎；

dào ér chéng ròu shēn jiàng zài rén jiān zhù
道而成肉身，降在人间住；

wèi jiù shì rén sǐ shǐ wǒ tuō zuì fù
为救世人死，使我脱罪缚；

fù huó ér shēng tiān zài lái shěn yì wǔ
复活而升天，再来审义忤；

ér jīn wǒ yǎng zhī rì xíng shèng líng zhù
而今我仰之，日行圣灵助；

qīn ài zhòng zhī tǐ guò fàn méng ēn shù
亲爱众肢体，过犯蒙恩恕；

mò shí gēng fù huó yǒng shēng cháng xiǎng mù
末时更复活，永生长享慕。

附使徒信经白话文版及使徒信经韵译曲谱：

使徒信经

- 1、我信上帝，全能的父，创造天地的主。
- 2、我信我主耶稣基督，上帝的独生子；
- 3、因圣灵感孕，由童贞女马利亚所生；
- 4、在本丢彼拉多手下受难，被钉于十字架，受死，埋葬；
- 5、降在阴间，第三天从死人中复活；
- 6、升天，坐在全能父上帝的右边；
- 7、将来必从那里降临，审判活人死人。
- 8、我信圣灵；
- 9、我信圣而公之教会；我信圣徒相通；
- 10、我信罪得赦免；
- 11、我信身体复活；
- 12、我信永生。阿们！

使徒信经韵译

$1 = \text{E} \frac{3}{4}$

(用“成为我异象”曲调)

作曲: Irish Melody

韵译: 天学诗

1	1	<u>2 1</u>		6	5	6		1	1	2		3	-	-	
1、我	信	圣		天	父，	创		造	宇	宙		主			
2、复	活	而		升	天，	再		来	审	义		忤			
2	2	2		2	3	5		6	5	3		5	-	-	
1、爱	子	主		基	督，	十		架	成	救		赎			
2、而	今	我		仰	之，	日		行	圣	灵		助			
6	<u>6 7</u>	<u>1 7</u>		6	5	3		5	1	7		6	-	5	
1、道	而	成		肉	身，	降		在	人	间		住			
2、亲	爱	众		肢	体，	过		犯	蒙	恩		恕			
1	3	5		<u>6 5 3</u>	<u>1 3</u>		2	1	1		1	-	-		
1、为	救	世		人	死，	使		我	脱	罪		缚			
2、末	时	更		复	活，	永		生	长	享		慕			

(二) 尼西亚信经韵译

(四信、一认、一望)

《尼西亚信经》产生于公元 325 年的第一次尼西亚公会议。历代以来，该信经被视为基督教最重要的信经之一。此信经中英文版本均有多种。中文版本有圣公会版本、天主教版本、东正教版本、普天颂赞版本等，各版本译语略有不同，而意义则实无差别。英文版本也有传统版本、现代版本等，并且语句稍有详略差异，本文后面附三个英文版本供参考。

这个《尼西亚信经韵译》在翻译过程中参考了上述多种中英文版本，而以五言诗体的形式表达。全篇共 200 字，大体每两行换韵，以分号区分信仰表述的不同部分，即四个“我信”、一个“我认”、一个“我望”。前三个“我信”是对于圣父、圣子、圣灵三位一体的认信，第四个“我信”是对于教会的确信，“我认”是就洗礼而言，“我望”是就复活、永生而言。

wǒ xìn dú yī shén quán néng fù shàng dì
我信独一神，全能父上帝，
chuàng zào tiān yǔ dì fán zhū yǐn xiǎn shì
创造天与地，凡诸隐显事；
wǒ xìn dú yī zhǔ shén zǐ zhǔ yē sū
我信独一主，神子主耶稣，
shòu shēng fù shàng dì tóng zhì bìng tóng chū
受生父上帝，同质并同初，
chū guāng ér wéi guāng yuán shén ér jí shén
出光而为光，源神而即神，

wàn wù jiè yǐ zào fù jiàng wéi ròu shēn
万物藉以造，复降为肉身，
nǎi yīn shèng líng gǎn bìng yóu tóng nǚ shēng
乃因圣灵感，并由童女生，
wèi wǒ zhòng rén gù jiù ēn qīn zuò chéng
为我众人故，救恩亲做成，
cóng tiān ér shí jià shòu kǔ ér bèi dīng
从天而十架，受苦而被钉，
shòu sǐ bèi mái zàng fù huó shēng tiān tíng
受死被埋葬，复活升天庭，
zuò zài fù yòu biān jiāng lái bì zài lín
坐在父右边，将来必再临，
shěn pàn shēng yǔ sǐ guó dù yǒng wú jìn
审判生与死，国度永无尽；
wǒ xìn zhǔ shèng líng yùn xíng cì shēng mìng
我信主圣灵，运行赐生命，
nǎi cóng fù zǐ chū tóng zūn tóng shòu jìng
乃从父子出，同尊同受敬，
céng jiè xiān zhī yán mò shì cì shèng jīng
曾藉先知言，默示赐圣经，

lù fǎ ér fú yīn zhēn lǐ jì zài míng
律法而福音，真理记载明；

wǒ xìn shèng jiào huì jiàn yú shǐ tú jī
我信圣教会，建于使徒基；

wǒ rèn yī xǐ lǐ wèi zuì shè suǒ lì
我认一洗礼，为罪赦所立；

wǒ wàng fù huó rì tiān guó jiàng lín shí
我望复活日，天国降临时，

xìn tú dé yǒng shēng ā men zàn hé jí
信徒得永生，阿们赞何极！

《圣经》参考经文

约 1:1 太初有道，道与神同在，道就是神。

创 1:1-2 起初神创造天地。地是空虚混沌，渊面黑暗；神的灵运行在水面上。

提后 3:16-17 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。

约 17:17 求你用真理使他们成圣，你的道就是真理。

弗 2:20-21 并且被建造在使徒和先知的根基上，有基督耶稣自己为房角石，各房靠他联络得合式，渐渐成为主的圣殿。

启 21:14 城墙有十二根基，根基上有羔羊十二使徒的名字。

约 3:16 神爱世人，甚至将他的独生子赐给他们，叫一切信他的，不至灭亡，反得永生。

《尼西亚信经韵译》的试译是因为看到微信里的一篇文章，其中有关于背诵信经的段落，谈到作者在其所谓“体验修士生活”时想要多背诵一些信仰内容的情况。原文如下：

修道院十日

午饭前又是“祷告”，他们念行为规范的时候，我就闭眼，背诵主祷文和使徒信经。本来想再加上尼西亚信经，但发现背得不熟。就改为背英文版主祷文。背完，他们也念完了。就这样，我每天三顿饭前，就是主祷文+使徒信经。这是上帝亲自门训，让我体验修士的生活。只是后悔没把迦克敦和亚他那修信经完整背下来。盼望着，出去后能背完整。作为每日必修功课。

背诵圣经经文以至于背诵信经，是信徒在特殊环境中或者软弱时期藉以坚固信仰的很好方式。一般而言，整齐有韵律的诗句形式要更易于记诵。有鉴于此，遂有以诗体重新译述信经的想法。译述既成，或者有弟兄姐妹喜欢，就可以比较简便地识记。按照全诗 20 行而计，其信仰表述中关于圣父为 2 行、圣子为 10 行、圣灵为 4 行、教会与洗礼各 1 行、将来复活永生为 2 行。关于圣子的 10 行又分为 5 韵，各韵分述一部分信仰内容。如此按行按韵记忆，或许更显容易。

全诗由于采用五言韵体，因此其他各版本所出现的几个名字按照诗体的特点做了斟酌处理。关于圣子的一段中，其他版本为“主耶稣基督”，诗中表述为“主耶稣”，概意思清楚，入诗从省；“马利亚”、“本丢·彼拉多”两个名字按诗意已可确知，也一并略去，不碍理解。读者可参考路加福音 1-2 章、约翰福音 1 章及 18-19 章等福音书章节。

此外，诗中少数字眼因诗意承上启下、前后连属而加入，不过并不见于各版本的意思表述中，如“运行”、“默示”、“真理”等，这些字眼所依据的经文已经列于上面的“《圣经》参考经文”框栏中，读者当知非随意所加。另如关于教会的一句，按英文大意即普世大公、使徒谱绪之意，今按其意并据经文表述为“建于使徒基”，当知教会本一，建于先知与使徒之根基上，有此根基，即为一而大公之教会。

附三个英文版本：

版本 1：传统版本

The Nicene Creed

Traditional Version (From the Book of Common Prayer)

I believe in one God, the Father Almighty
Maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ,
the only-begotten Son of God, begotten of the Father before all
worlds;
God of God, Light of Light, very God of very God;
begotten, not made, being of one substance with the Father,
by Whom all things were made:
Who for us men and for our salvation came down from Heaven,
and was incarnate by the Holy Ghost of the Virgin Mary, and was made
man:
And was crucified also for us under Pontius Pilate; he suffered and
was buried:
And the third day he rose again according to the Scriptures:
And ascended into Heaven, and sitteth on the right hand of the Father:
And he shall come again, with glory, to judge both the quick and the
dead:
Whose Kingdom will have no end:

And I believe in the Holy Ghost the Lord, and Giver of Life,
Who proceedeth from the Father and the Son
Who with the Father and the Son together is worshipped and glorified,
Who spake by the Prophets.
And I believe in One Holy, Catholic, and Apostolic Church,
I acknowledge one Baptism for the remission of sins.
And I look for the Resurrection of the Dead:
And the Life of the world to come. Amen.

版本 2：现代版本

The Nicene Creed

Contemporary Version (Prepared by the International Consultation on English
Texts)

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

We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, light from light, true God from true God,
begotten, not made, one in Being with the Father.
For us and for our salvation he came down from heaven,
By the power of the Holy Spirit he was born of the Virgin Mary and
became man.
For our sake he was crucified under Pontius Pilate;
He suffered, died and was buried.
On the third day he rose again in fulfillment of the Scriptures;
He ascended into heaven and is seated at the right hand of the Father.
He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

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

版本 3: 较详版本

The Nicene Creed

We believe in one God, the Father Almighty, the maker of heaven and
earth, of things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the begotten of God the
Father, the Only-begotten, that is of the essence of the Father.
God of God, Light of Light, true God of true God, begotten and not
made; of the very same nature of the Father, by Whom all things came
into being, in heaven and on earth, visible and invisible.
Who for us humanity and for our salvation came down from heaven, was
incarnate, was made human, was born perfectly of the holy virgin Mary
by the Holy Spirit.
By whom He took body, soul, and mind, and everything that is in man,
truly and not in semblance.

He suffered, was crucified, was buried, rose again on the third day, ascended into heaven with the same body, [and] sat at the right hand of the Father.

He is to come with the same body and with the glory of the Father, to judge the living and the dead; of His kingdom there is no end.

We believe in the Holy Spirit, in the uncreated and the perfect; Who spoke through the Law, prophets, and Gospels; Who came down upon the Jordan, preached through the apostles, and lived in the saints.

We believe also in only One, Universal, Apostolic, and [Holy] Church; in one baptism in repentance, for the remission, and forgiveness of sins; and in the resurrection of the dead, in the everlasting judgement of souls and bodies, and the Kingdom of Heaven and in the everlasting life.

(三) 迦克墩信经韵译

(神人二性一位格)

迦克墩 (Chalcedon) 位于今土耳其境内，是伊斯坦布尔的一个人口众多的区，今天则称为卡德柯伊 (Kadıköy)。伊斯坦布尔在罗马帝国时期的名字即是君士坦丁堡。

公元 451 年，第四次基督教大公会议在迦克墩举行，称为迦克墩公会议 (Council of Chalcedon，或译卡尔西顿会议)。这次会议制定了迦克墩信经。迦克墩信经是早期教会的四大信经之一，强调了基督的神人二性及一位格。

wǒ zhòng yī xìn xiào fǎ xiān xián
我众一信，效法先贤，
jiāo rén rèn zhǔ dú yī wán quán
教人认主，独一无二。
shèng zǐ yē sū nǎi zhēn shì shén
圣子耶稣，乃真是神；
chēng wéi jī dū yì zhēn wéi rén
称为基督，亦真为人。
shén xìng wán quán xīn líng zhì huì
神性完全，心灵智慧；
rén xìng wán quán zēng zhǎng shēn tǐ
人性完全，增长身体。

yǐ shén xìng yán yǔ fù yī tǐ
以神性言，与父一体；

yǐ rén xìng yán yǔ rén tóng zhì
以人性言，与人同质。

yǔ wǒ zhòng rén fán shì wú yì
与我众人，凡事无异，

zhǐ shì yē sū wú cǐ wú zuì
只是耶稣，无疵无罪。

yǐ shén xìng yán wàn shì zhī qián
以神性言，万世之前，

wéi fù suǒ shēng yǐ rén xìng yán
为父所生；以人性言，

wǎn jìn zhī rì wèi jiù wǒ zhòng
晚近之日，为救我众，

nǎi yóu tóng nǚ mǎ lì yà shēng
乃由童女，马利亚生。

tóng yī jī dū nǎi shì shèng zǐ
同一基督，乃是圣子，

nǎi shì shàng zhǔ shén dú shēng zǐ
乃是上主，神独生子，

jù yǒu èr xìng bù xiāng hùn xiáo
具有二性，不相混淆，

wú suǒ gǎi biàn bù kě gē liè
无所改变，不可割裂，
bù néng lí sàn èr xìng zhī yì
不能离散；二性之异，
bù yīn lián hé ér zàn xiāo shī
不因联合，而暂消失，
fǎn gè cún shí yú yī wèi gé
反各存实，于一位格，
yú yī běn zhì bìng cún yī zhì
于一本质，并存一致；
yì fēi fēn liè wéi èr wèi gé
亦非分裂，为二位格，
nǎi yī shèng zǐ shàng dì dú shēng
乃一圣子，上帝独生，
zhēn shén dà dào yē sū jī dū
真神大道，耶稣基督。○
zhèng rú xiān zhī lùn yú wǒ zhǔ
正如先知，论于我主，
zì shǐ suǒ jiǎng yì rú wǒ zhǔ
自始所讲；亦如我主，
yē sū jī dū qīn suǒ jiào dǎo
耶稣基督，亲所教导；

fù rú xìn jīng zhòng xián suǒ shǒu
复如信经，众贤所守，
chuán yú wǒ zhòng lěi dài suǒ shòu
传于我众，累代所授。

《圣经》参考经文

路 2:52 耶稣的智慧和身量（或作：“年纪”），并神和人喜爱他的心，都一齐增长。

现代译 路 2:52 耶稣的身体和智慧一齐增长，深得上帝和人的喜爱。

来 4:15 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。

文理本 来 4:15 盖我之大祭司，非不能体恤我荏弱，彼乃凡事见试，与我无异，惟无罪耳。

来 9:14 何况基督藉着永远的灵，将自己无瑕无疵献给神，他的血岂不更能洗净你们的心（原文作“良心”），除去你们的死行，使你们侍奉那永生神吗？

太 1:23 说：“必有童女怀孕生子，人要称他的名为以马内利。”（以马内利翻出来就是“神与我们同在”。）

提后 1:13 你从我听的那纯正话语的规模，要用在基督耶稣里的信心和爱心，常常守着。

提后 1:14 从前所交托你的善道，你要靠着那住在我们里面的圣灵牢牢地守着。

约贰 1:9 凡越过基督的教训不常守着的，就没有神；常守这教训的，就有父又有子。

《迦克墩信经韵译》采用四字句式，共二百四十字。纯文字版按十六字一行，计得十五行，另附于全文最末。前面拼音版为方便认读，用大字号排出。

在版本方面，《迦克墩信经》也如《尼西亚信经》，中英文均有多种不同版本。此次韵译于各版本有所参考，而全篇内容受形式特点限制，在不失要义的情况下略有调整。篇中意思相对之处，用分号区别，使如诗歌之对句；两对句结束、意思完整处用句号。其他中英文版本则全篇只有篇末标一句号。

原各中译版本有“圣教父”一词，韵译以“先贤”、“众贤”代之。原中译有“上帝之母”或“圣母”一词，韵译只以“童女”代之。此中略有斟酌，总意愿人单尊基督，不愿人因他词而有所旁觊。

篇中字句有斟酌处，皆将所参考依据之圣经经文列出，见前框栏。如“神性完全，心灵智慧；人性完全，增长身体”一句，就是依照路加福音2章52节而作调整。最末一行“众贤所守”之“守”字，也是在参考了多处经文后所定。最后一字“授”本就是传授之意，同时也呼应了第一行的“教人认主”的“教”字。

在《尼西亚信经韵译》一文中，已经提及此次试译是因看到有微信文章说到背诵信经的问题。韵译所用的整齐句式和行文的韵律节奏，应该可以给喜欢的人带来记忆上的方便。

附三个英文版本：

版本 1：

The Chalcedonian Definition (The Chalcedonian Creed)

Following, then, the holy Fathers, we all unanimously teach that our Lord Jesus Christ is to us One and the same Son, the Self-same Perfect in Godhead, the Self-same Perfect in Manhood; truly God and truly Man; the Self-same of a rational soul and body; co-essential with the Father according to the Godhead, the Self-same co-essential with us according to the Manhood; like us in all things, sin apart; before the ages begotten of the Father as to the Godhead, but in the last days, the Self-same, for us and for our salvation (born) of Mary the Virgin Theotokos as to the Manhood; One and the Same Christ, Son, Lord, Only-begotten; acknowledged in Two Natures unconfusedly, unchangeably, indivisibly, inseparably; the difference of the Natures being in no way removed because of the Union, but rather the properties of each Nature being preserved, and (both) concurring into One Person and One Hypostasis; not as though He were parted or divided into Two Persons, but One and the Self-same Son and Only-begotten God, Word, Lord, Jesus Christ; even as from the beginning the prophets have taught concerning Him, and as the Lord Jesus Christ Himself hath taught us, and as the Symbol of the Fathers hath handed down to us.

版本 2：

Chalcedonian Creed

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable soul and body; consubstantial with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, unconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as

the prophets from the beginning have declared concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.

版本 3:

Chalcedonian Creed

(from *Simple English Wikipedia, the free encyclopedia*)

We, then, following the holy Fathers, all with one consent, teach people to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the union, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning Him, and the Lord Jesus Christ Himself has taught us, and the Creed of the holy Fathers has handed down to us.

(四) 亚他那修信经韵译

(三位一体、神人二性、救恩)

亚他那修(天主教译称亚大纳削、阿塔拿修)(298年-373年),是东方教会的教父之一。在世时,是埃及亚历山大城的主教。他一生历经五朝帝王,并因信仰遭数次流放。《亚他拿修信经》相传即出自他的手笔。他也是第一个列出今天《圣经·新约》正典书目的人。

《亚他那修信经》是第一个阐述三位一体教义的信经,因其文辞优美,富有节奏,被称为是“音乐的信经”、“教义的诗篇”或“正统信仰的凯歌”。此信经原文以诗体写成,共44句,主要阐述三位一体、神人二性及救恩的教义。

fán rén yù dé jiù cǐ xìn xū chí shǒu
凡人欲得救, 此信需持守,
dà gōng ér pǔ shì shì yào chāo wàn yǒu
大公而普世, 事要超万有,
zūn zhī quán wú kuī bù kě shǐ chà miù
遵之全无亏, 不可使差缪,
yí zé bì miè wáng yǐ zhì yú yǒng jiǔ
疑则必灭亡, 以至于永久。
sī xìn jí rú shì wǒ zhòng zūn shàng dì
斯信即如是: 我众尊上帝,

yī tǐ ér sān wèi sān wèi ér yī tǐ
一 体 而 三 位 ， 三 位 而 一 体 ，

qí wèi bù wěn luàn qí tǐ bù fēn lí
其 位 不 紊 乱 ， 其 体 不 分 离 。

fù wéi yī wèi gé zǐ wéi yī wèi gé
父 为 一 位 格 ， 子 为 一 位 格 ，

shèng líng yī wèi gé ér yǐ shén xìng yán
圣 灵 一 位 格 ； 而 以 神 性 言 ，

fù zǐ líng zé yī tóng děng qí róng yào
父 子 灵 则 一 ， 同 等 其 荣 耀 ，

tóng héng qí wēi yán gù ér fù rú hé
同 恒 其 威 严 ， 故 而 父 如 何 ，

zǐ yì tóng rú hé shèng líng yì rú hé
子 亦 同 如 何 ， 圣 灵 亦 如 何 。

shèng fù fēi shòu zào shèng zǐ fēi shòu zào
圣 父 非 受 造 ， 圣 子 非 受 造 ，

shèng líng yì fēi zào shèng fù wéi wú xiàn
圣 灵 亦 非 造 ； 圣 父 为 无 限 ，

shèng zǐ wéi wú xiàn shèng líng yì wú xiàn
圣 子 为 无 限 ， 圣 灵 亦 无 限 ；

shèng fù wéi yǒng héng shèng zǐ wéi yǒng héng
圣 父 为 永 恒 ， 圣 子 为 永 恒 ，
shèng líng yì yǒng héng rán fēi sān yǒng héng
圣 灵 亦 永 恒 ； 然 非 三 永 恒 ，
nǎi wéi yī yǒng héng rú fēi sān fēi zào
乃 为 一 永 恒 ， 如 非 三 非 造 ，
yì fēi sān wú xiàn nǎi wéi yī fēi zào
亦 非 三 无 限 ， 乃 为 一 非 造 ，
bìng wéi yī wú xiàn rú shì fù quán néng
并 为 一 无 限 。 如 是 父 全 能 ，
zǐ yì wéi quán néng shèng líng yì quán néng
子 亦 为 全 能 ， 圣 灵 亦 全 能 ，
rán fēi sān quán néng nǎi yī quán néng zhě
然 非 三 全 能 ， 乃 一 全 能 者 。
gù nǎi fù wéi shén zǐ yì tóng wéi shén
故 乃 父 为 神 ， 子 亦 同 为 神 ，
shèng líng yì wéi shén rán fēi yǒu sān shén
圣 灵 亦 为 神 ， 然 非 有 三 神 ，
nǎi wéi yī zhēn shén fù rú fù wéi zhǔ
乃 为 一 真 神 ； 复 如 父 为 主 ，

zǐ yì tóng wéi zhǔ shèng líng yì wéi zhǔ
子亦同为主， 圣灵亦为主，

rán fēi yǒu sān zhǔ nǎi wéi yī shàng zhǔ
然非有三主， 乃为一上主。

wǒ zhòng suǒ xuān xìn nǎi yī jī dū dào
我众所宣信， 乃依基督道，

měi yī zhī wèi gé jiē wéi shén jí zhǔ
每一之位格， 皆为神及主；

yì yī cǐ xìn yǎng jué rán xū biàn hù
亦依此信仰， 决然需辩护，

fēi wèi yǒu sān shén fēi wèi yǒu sān zhǔ
非谓有三神， 非谓有三主。

fù fēi shòu zào zhě yì fēi shòu shēng zhě
父非受造者， 亦非受生者；

zǐ nǎi cóng fù chū shòu shēng fēi shòu zào
子乃从父出， 受生非受造；

shèng líng fēi shòu zào yì fēi shòu shēng zhě
圣灵非受造， 亦非受生者，

nǎi yóu fù yǔ zǐ gòng tóng suǒ fā chū
乃由父与子， 共同所发出。

gù nǎi fù yī wèi fēi yǒu sān wèi fù
故乃父一位，非有三位父；

shèng zǐ yì yī wèi fēi yǒu sān wèi zǐ
圣子亦一位，非有三位子；

shèng líng yì yī wèi fēi yǒu sān shèng líng
圣灵亦一位，非有三圣灵。

ér cǐ sān wèi gé wú yǒu xiān yǔ hòu
而此三位格，无有先与后，

yì wú zūn yǔ bēi sān wèi nǎi tóng děng
亦无尊与卑，三位乃同等，

yì xiāng tóng yǒng héng gù cǐ rú qián shù
亦相同永恒。故此如前述，

yī tǐ ér sān wèi sān wèi ér yī tǐ
一体而三位，三位而一体，

fán shì dāng zūn chóng fán yù dé jiù zhě
凡事当尊崇。凡欲得救者，

jí dāng rú shì sī sān wèi yī tǐ shén
即当如是思，三位一体神。

wèi cǐ yǒng jiù ēn gèng dāng qián rán xìn
为此永救恩，更当虔然信，

yē sū zhǔ jī dū dào ér chéng ròu shēn
耶稣主基督，道而成肉身，

sī xìn nǎi zhèng xìn wǒ zhòng suǒ xuān rèn
斯信乃正信，我众所宣认：

yē sū shén zhī zǐ wéi shén yì wéi rén
耶稣神之子，为神亦为人。

wéi shén yǔ fù tóng tài chū yǐ shòu shēng
为神与父同，太初已受生；

wéi rén yǔ mǔ tóng shēng wéi sī shì rén
为人与母同，生为斯世人。

quán shén yì quán rén dào xīn jiān ròu shēn
全神亦全人，道心兼肉身，

shén xìng yǔ fù dēng rén xìng zé shāo xùn
神性与父等，人性则稍逊。

sūi yún shén ér rén fēi èr nǎi wéi yī
虽云神而人，非二乃为一，

jí shì yī jī dū shén rén èr xìng yī
即是一基督，神人二性一，

fēi yóu shén xìng zhuǎn biàn wéi xuè ròu tǐ
非由神性转，变为血肉体，

nǎi wéi qǔ rén xìng duàn fēi hùn qí zhì
乃为取人性，断非混其质，

ér suǒ wèi yī zhě wèi gé nǎi wéi yī
而所谓一者，位格乃为一。

pì zhū líng yǔ tǐ hé ér chéng yī rén
譬诸灵与体，合而成一人；

rú shì yī jī dū yì shén yì wéi rén
如是一基督，亦神亦为人。

wèi wǒ zhòng shòu nàn zuò chéng zhěng jiù ēn
为我众受难，作成拯救恩，

jiàng ér zhì yīn jiān sān rì tuō sǐ wáng
降而至阴间，三日脱死亡，

fù huó ér shēng tiān zuò fù yòu shǒu páng
复活而升天，坐父右手旁。

cóng bǐ quán néng chù bì jiāng zài jiàng lín
从彼全能处，必将再降临，

shěn pàn shēng yǔ sǐ yī qiē zhū zhòng rén
审判生与死，一切诸众人，

shēn tǐ bì fù huó chéng míng jǐ zhòng xíng
身体必复活，呈明已众行，

xíng shàn xiǎng yǒng shēng è shòu yǒng huǒ xíng
行善享永生，恶受永火刑。

cǐ jí dà gōng xìn rén dāng chí zhī chéng
此即大公信，人当持之诚，

gǒu fēi dǔ ér dìng hé néng dé jiù zhěng
苟非笃而定，何能得救拯！

《圣经》参考经文

犹 1:3 亲爱的弟兄啊，我想尽心写信给你们，论我们同得救恩的时候，就不得不写信劝你们，要为从前一次交付圣徒的真道竭力地争辩。

约 1:1 太初有道，道与神同在，道就是神。

太 25:46 这些人，要往永刑里去；那些义人，要往永生里去。

《亚他那修信经韵译》采用五言诗体形式，纯文字版以二十字断为一行，计得三十四行，共六百八十字，另附于全文最末。前面拼音版为方便认读，用大字号排出。

此信经大体分为两大部分，各部分文句前呼后应，逐层叙述，为使读者不因文字之繁而失其思路，全文最末的纯文字版特将韵译文字用颜色分别标记，不同颜色表示不同意义段落。两处绿色加粗文字表示两段各自引起下文的序言性质文字；加灰底的四处文字表示信经前后呼应之处；中间加粗的多个词句表示特别强调的关键字眼；加下划线的三句提醒读者该处提起下文。

信经起首强调对信仰的持守，接着便进入三位一体教义的阐述。这部分先总说位格为三、神性为一，而后由神性为一引出关于非受造、无限、永恒、全能、真神、上主各点的分述，再过渡而转入三位格的特点关系阐述。第二部分也是先总说教义，宣告耶稣为神亦为人的正信，接着再分层阐述神性、人性之间的特点关系，然后又进入救赎进程的叙述。信经最后一句则回应起首句人欲得救需持正信之意。为使信经的层次关系更显清晰，更易把握，特别制作下表，或对读者能有所益：

三位一体： 圣父 圣子 圣灵	神性	非受造	一非造
		无限	一无限
		永恒	一永恒
		全能	一全能
		神	一真神
		主	一上主
	位格	特点	父：非受造 子：受生 圣灵：发出
关系		三位格：父一位、子一位、灵一位 同等、同恒	
神人二性： 神性 人性	受生	神性	太初
		人性	斯世
	特点	神性	全神
		人性	全人
	关系	非转变、乃取	
		神人二性位格一	
救恩	受难、死、复活、升天、再来、审判		

《亚他那修信经》有多个中英文版本，韵译时均有参考。在不失要义的情况下，文中个别字句、语气有所调整。韵译起头的“凡人欲得救”五字是取于白话版本成句，意为凡是有人想要得到拯救。“事要超万有”中的“要”字为重要之意，全句即信仰的重要性超过世间一切他事的意思。“太初已受生”一句，白话版为“生于诸世界之先”，英文一个版本为“before time”，韵译参考圣经经文用“太初已”来表达其意。前页框栏列出了几处参考经文。另附两个英文版本供读者参考。

附两个英文版本：

版本 1：

Athanasian Creed

1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith;
2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;
4. Neither confounding the persons nor dividing the substance.
5. For there is one person of the Father, another of the Son, and another of the Holy Spirit.
6. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal.
7. Such as the Father is, such is the Son, and such is the Holy Spirit.
8. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.
9. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.
10. The Father eternal, the Son eternal, and the Holy Spirit eternal.
11. And yet they are not three eternal but one eternal.
12. As also there are not three uncreated nor three incomprehensible, but one uncreated and one incomprehensible.
13. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty.
14. And yet they are not three almighties, but one almighty.
15. So the Father is God, the Son is God, and the Holy Spirit is God;
16. And yet they are not three Gods, but one God.
17. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;
18. And yet they are not three Lords but one Lord.
19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord;
20. So are we forbidden by the catholic religion to say; There are three Gods or three Lords.
21. The Father is made of none, neither created nor begotten.
22. The Son is of the Father alone; not made nor created, but begotten.
23. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.
24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

25. And in this Trinity none is afore or after another; none is greater or less than another.
26. But the whole three persons are coeternal, and coequal.
27. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.
28. He therefore that will be saved must thus think of the Trinity.
29. Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.
30. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.
31. God of the substance of the Father, begotten before the worlds; and man of substance of His mother, born in the world.
32. Perfect God and perfect man, of a reasonable soul and human flesh subsisting.
33. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.
34. Who, although He is God and man, yet He is not two, but one Christ.
35. One, not by conversion of the Godhead into flesh, but by taking of that manhood into God.
36. One altogether, not by confusion of substance, but by unity of person.
37. For as the reasonable soul and flesh is one man, so God and man is one Christ;
38. Who suffered for our salvation, descended into hell, rose again the third day from the dead;
39. He ascended into heaven, He sits on the right hand of the Father, God, Almighty;
40. From thence He shall come to judge the quick and the dead.
41. At whose coming all men shall rise again with their bodies;
42. and shall give account of their own works.
43. And they that have done good shall go into life everlasting and they that have done evil into everlasting fire.
44. This is the catholic faith, which except a man believe faithfully he cannot be saved.

版本 2:

The Athanasian Creed

Whoever wishes to be saved, needs above all to hold the Catholic faith; unless each one preserves this whole and inviolate, he will without a doubt perish in eternity.

But the Catholic faith is this, that we venerate one God in the Trinity, and the Trinity in oneness; neither confounding the persons,

nor dividing the substance; for there is one person of the Father, another of the Son, and another of the Holy Spirit; but the divine nature of the Father and of the Son and of the Holy Spirit is one, their glory is equal, their majesty is coeternal.

Of such a nature as the Father is, so is the Son, so also is the Holy Spirit; the Father is uncreated, the Son is uncreated, and the Holy Spirit is uncreated; the Father is infinite, the Son is infinite, and the Holy Spirit is infinite; the Father is eternal, the Son is eternal, and the Holy Spirit is eternal; and nevertheless there are not three eternals but one eternal; just as there are not three uncreated beings, nor three infinite beings, but one uncreated, and one infinite; similarly the Father is almighty, the Son is almighty, and the Holy Spirit is almighty; and yet there are not three almightys but one almighty; thus the Father is God, the Son is God, and the Holy Spirit is God; and nevertheless there are not three gods, but there is one God; so the Father is Lord, the Son is Lord, and the Holy Spirit is Lord; and yet there are not three lords, but there is one Lord; because just as we are compelled by Christian truth to confess singly each one person as God, and also Lord, so we are forbidden by the Catholic religion to say there are three gods or three Lords.

The Father was not made, nor created, nor begotten by anyone. The Son is from the Father alone, not made nor created, but begotten. The Holy Spirit is from the Father and the Son, not made, nor created, nor begotten, but proceeding.

There is, therefore, one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits; and in this Trinity there is nothing first or later, nothing greater or less, but all three Persons are coeternal and coequal with one another, so that in every respect, as has already been said above, both unity in Trinity, and Trinity in unity must be venerated. Therefore, let him who wishes to be saved, think thus concerning the Trinity.

But it is necessary for eternal salvation that he faithfully believes also the incarnation of our Lord Jesus Christ.

Accordingly, it is the right faith, that we believe and confess, that our Lord Jesus Christ, the Son of God is God and man. He is God begotten of the substance of the Father before time, and He is man born of the substance of His mother in time: perfect God, perfect man, consisting of a rational soul and a human body, equal to the Father according to His Godhead, less than the Father according to humanity.

Although he is God and man, yet He is not two, but He is one Christ; one however, not by the conversion of the Divinity into a human body, but by the assumption of humanity in the Godhead; one absolutely not by confusion of substance, but by unity of person. For just as the rational soul and body are one man, so God and man are one Christ.

He suffered for our salvation, descended into hell, on the third day arose again from the dead, ascended into heaven, sits at the right hand of God the Father Almighty; thence He shall come to judge the living and the dead; at His coming all men have to arise again with their bodies and will render an account of their own deeds: and those who have done good, will go into life everlasting, but those who have done evil, into eternal fire.

This is the Catholic faith; unless every one believes this faithfully and firmly, he cannot be saved. Amen.

—END—

天学信经 (文字版)

——基督教四大信经韵译

【使徒信经韵译】

我信圣天父，创造宇宙主；
爱子主基督，十架成救赎；
道而成肉身，降在人间住；
为救世人死，使我脱罪缚；
复活而升天，再来审义忤；
而今我仰之，日行圣灵助；
亲爱众肢体，过犯蒙恩恕；
末时更复活，永生长享慕。

【尼西亚信经韵译】

我**信**独一神，全能父上帝，
创造天与地，凡诸隐显事；
我**信**独一主，神子主耶稣，
受生父上帝，同质并同初，
出光而为光，源神而即神，
万物藉以造，复降为肉身，
乃因圣灵感，并由童女生，
为我众人故，救恩亲做成，
从天而十架，受苦而被钉，
受死被埋葬，复活升天庭，
坐在父右边，将来必再临，
审判生与死，国度永无尽；
我**信**主圣灵，运行赐生命，

乃从父子出，同尊同受敬，
曾藉先知言，默示赐圣经，
律法而福音，真理记载明；
我**信**圣教会，建于使徒基；
我**认**一洗礼，为罪赦所立；
我**望**复活日，天国降临时，
信徒得永生，阿们赞何极！

【迦克墩信经韵译】

我众一信，效法先贤，教人认主，独一无二。
圣子耶稣，乃真是神；称为基督，亦真为人。
神性完全，心灵智慧；**人性**完全，增长身体。
以**神性**言，与父一体；以**人性**言，与人同质。
与我众人，凡事无异，只是耶稣，无疵无罪。
以**神性**言，万世之前，为父所生；以**人性**言，
晚近之日，为救我众，乃由童女，马利亚生。
同一基督，乃是圣子，乃是上主，神独生子，
具有**二性**，不相混淆，无所改变，不可割裂，
不能离散；**二性**之异，不因联合，而暂消失，
反各存实，于一位格，于一本质，并存一致；
亦非分裂，为二位格，乃一**圣子**，上帝独生，
真神大道，耶稣基督。正如先知，论于我主，
自始所讲；亦如我主，耶稣基督，亲所教导；
复如信经，众贤所守，传于我众，累代所授。

【亚他那修信经韵译】

凡人欲得救，此信需持守，大公而普世，事要超万有，
遵之全无亏，不可使差缪，疑则必灭亡，以至于永久。
斯信即如是：我众尊上帝，**一体而三位，三位而一体**，
其位不紊乱，其体不分离。父为一位格，子为一位格，
圣灵一位格；而以**神性**言，父子灵则一，同等其荣耀，

同恒其威严，故而父如何，子亦同如何，圣灵亦如何。圣父非受造，圣子非受造，圣灵亦非造；圣父为无限，圣子为无限，圣灵亦无限；圣父为永恒，圣子为永恒，圣灵亦永恒；然非三永恒，乃为一永恒，如非三非造，亦非三无限，乃为一非造，并为一无限。如是父全能，子亦为全能，圣灵亦全能，然非三全能，乃一全能者。故乃父为神，子亦同为神，圣灵亦为神，然非有三神，乃为一真神；复如父为主，子亦同为主，圣灵亦为主，然非有三主，乃为一上主。我众所宣信，乃依基督道，每一之位格，皆为神及主；亦依此信仰，决然需辩护，非谓有三神，非谓有三主。父非受造者，亦非受生者；子乃从父出，受生非受造；圣灵非受造，亦非受生者，乃由父与子，共同所发出。故乃父一位，非有三位父；圣子亦一位，非有三位子；圣灵亦一位，非有三圣灵。而此三位格，无有先与后，亦无尊与卑，三位乃同等，亦相同永恒。故此如前述，一体而三位，三位而一体，凡事当尊崇。凡欲得救者，即当如是思，三位一体神。为此永救恩，更当虔然信，耶稣主基督，道而成肉身，斯信乃正信，我众所宣认：耶稣神之子，为神亦为人。为神与父同，太初已受生；为人与母同，生为斯世人。全神亦全人，道心兼肉身，神性与父等，人性则稍逊。虽云神而人，非二乃为一，即是一基督，神人二性一，非由神性转，变为血肉体，乃为取人性，断非混其质，而所谓一者，位格乃为一。譬诸灵与体，合而成一人；如是一基督，亦神亦为人。为我众受难，作成拯救恩，降而至阴间，三日脱死亡，复活而升天，坐父右手旁。从彼全能处，必将再降临，审判生与死，一切诸众人，身体必复活，呈明己众行，行善享永生，恶受永火刑。此即大公信，人当持之诚，苟非笃而定，何能得救拯！



欢迎主内分享，请勿以罪谋私，
勿忘上帝鉴察，岂可行事失宜！

这些事都已听见了，总意就是敬畏神，谨守他的诫命，这是人所当尽的本分（或作“这是众人的本分”）。因为人所做的事，连一切隐藏的事，无论是善是恶，神都必审问。（传 12:13-14）