

尼西亚信经

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主后三百年后，教会对基督的认识仍有分歧，当时亚他那修(Athanasius)与亚流(Arius)同是亚历山大教会的长老。亚他那修坚持耶稣基督具有完全的神性，与天父同等、同荣。亚流不认为基督是完全的神，认为耶稣基督是被造中首先的，也是最高的。

最后罗马皇帝君士坦丁在主后 325 年在小亚细亚尼西亚召开大公会议 (Council of Nicea)，有三百多位主教出席。会议的结果是将亚流的看法判为异端。主后 381 年在君士坦丁堡再度召开第二次大公会议，确定尼西亚信经，并宣告圣灵是神，巩固了三位一体独一真神的基本教义，成为基督徒信仰的根基。尼西亚信经至今仍是更正教，罗马天主教，希腊正教的基本信仰根基。

尼西亚信经内容 (主后 381 年)

我们信独一上帝、全能的父、创造天地的主宰，祂是创造有形无形的万物的主。

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

我们信独一的主耶稣基督，上帝的独生子，在万世之前，为父所生的，从光出来的光，从真神出来的真神，是首生的，不是被造的，与父一体的；万物都是藉主创造的。主为要拯救我们世人，从天降临，由圣灵感孕童贞女马利亚，道成肉身，并成为人，在本丢彼拉多手下，为我们钉十字架；被害、埋葬；照圣经所记载，第三日复活、升天，坐在父的右边；未来祂必再来，降临时必有大荣耀，祂要审判活人、死人。祂的国度直到永远。

And in one Lord Jesus Christ, the only-begotten Son of God, *begotten of the Father before all worlds (æons)*, 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 shall have no end.

我们信圣灵，为主，并赐生命的根源，从父、子出来的，与父、子同受敬拜，同受尊荣，曾借着先知所传。我们信唯一圣而公之教会。我们认定赦罪设立的独一洗礼。我盼望死人将要复活，并来世的生命。阿们。

And we 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 worshiped and glorified, who spake by the prophets. And we believe one holy catholic and apostolic church. We acknowledge one baptism for the remission of sins; and we look for the resurrection of the dead, and the life of the world to come. Amen.