

尼西亞信經的產生

信仰的困擾

【申6:4】以色列啊，你要听！耶和华我们 神是**独一的主**。

【林前8:6】然而我们**只有一位神**，就是父，万物都本于他，我们也归于他；**并有一位主**，就是耶稣基督，万物都是藉着他有的，我们也是藉着他有的。

【林后13:14】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！

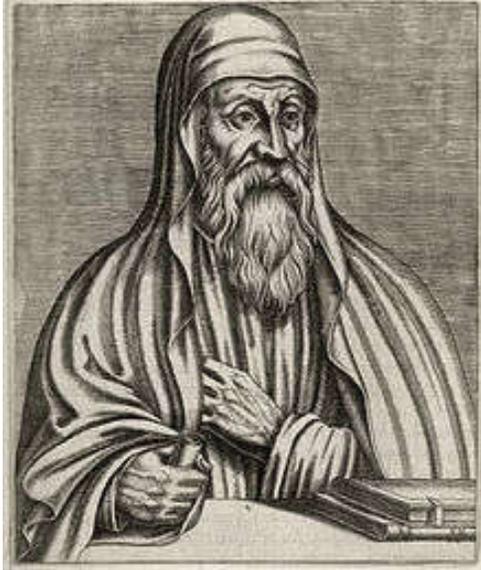
信仰的困擾

GOD

Creation

Salvation in Greco-Roman Thought and in Christianity

Platonism, which by the first century AD affirmed the existence of a high god to whom human souls sought to be united. By the third century, Platonism had postulated a series of unequal divinities, **the high god (called the “One”), the “Logos” or “Word,” and the “World Soul” or “Spirit.”** Here, of course, there were astonishing verbal parallels to the Christian Trinity, but the parallels were misleading. **In Platonism, the three divinities were not remotely equal.** The One was seen as far above the Word, which in turn was above the World Soul. Furthermore, the lower divinities were regarded as rungs on a ladder, and with the help of the World Soul and the Word, a human soul was thought to be able to climb up to the high god, the One.



The work describes human souls as having always existed in a disembodied state, and in that state all but one of the souls (that of Jesus) rebelled against God and “fell.” God then chose to create the physical world as the place where these fallen souls could work their way back to him, and he united each soul with a body for that purpose.

Salvation, as Origen conceived it, consisted of the soul’s struggles to rise up to God, and Jesus (who never fell away from God to begin with) served primarily as a guide to enable the souls to make the upward trek.

On First Principle by Origen of Alexandria (185-253), wrote in Greek, but we possess it completely only in a Latin translation

the outbreak of the Arian Controversy 318-325

We acknowledge one God, **the only unbegotten**, the only eternal, the only one without cause or beginning, the only true, the only one possessed of immortality, the only wise, the only good, the only Sovereign, . . . **the begetter of his only Son** before endless ages; through whom he made both the ages and all that is; **begetting** him not in appearance but in truth, giving him subsistence by his own will, [begetting him] immutable and unchanging, the perfect creation of God. . . . The Son, **timelessly begotten by the Father, created and established before all ages, did not exist prior to his begetting, but was timelessly begotten before all things**; he alone was given existence [directly] by the Father. For he is not eternal or co-eternal or equally self-sufficient with the Father.

from a letter Arius wrote to Alexander, the bishop of Alexandria, in 318-319

the outbreak of the Arian Controversy 318-325

in Greek the word for “having been begotten” (*gennētos*) was almost identical to the word for “having come into existence” (*genētos*). The two words differed by only one letter, were pronounced the same way, and functioned as synonyms in all cases where they were used of human beings.

Arianism sees the Son as created

GOD



Christ and Creation

The Council of Nicaea 325



The Council of Nicaea 325

Constantine called a council to meet in Ancyra (present-day Ankara, the capital of Turkey), but he then moved the council closer to the imperial court in Nicomedia, and it met in Nicaea from May 20 to June 19, 325. Constantine invited all 1,800 Christian bishops living within the Roman Empire. Delegates came from all reaches of the Roman world and beyond, and estimates of the actual attendance ranged from 250 to 318. The bishops assembled at Nicaea included a number of radical anti-Arians, including **Constantine's adviser Hosius, Alexander of Alexandria, and Alexander's deacon, Athanasius**. Arius was joined by a few vocal followers from Libya (where his influence was strongest), and he also had a major ally in Eusebius of Nicomedia (not the same person as the church historian Eusebius of Caesarea). The majority of the bishops entered the council without a clear idea of what the issue was or even what was wrong with describing the Son as being lower than the Father, but Alexander, Hosius, and company quickly convinced them of the need to reject Arius's teaching.

The Creed of Nicaea formally ratified on June 19, 325



A Prototypical Greek Creed	The Creed of Nicaea
<p>We believe in one God, the Almighty, Maker of all things visible and invisible;</p>	<p>We believe in one God the Father All Governing, creator of all things visible and invisible.</p>
<p>and in one Lord Jesus Christ, his only-begotten Son, begotten of the Father before all ages;</p>	<p>And in one Lord Jesus Christ, the Son of God, begotten from the Father as only begotten, that is,</p>
<p>through whom also all things came to be;</p>	<p>from the <i>ousia</i> of the Father, God from God, Light from Light, true God from true God, begotten not</p>
<p>who for us came down from heaven and became incarnate, was born of the Virgin Mary and was crucified under Pontius Pilate and was buried, and rose on the third day in accordance with the Scriptures, and ascended into heaven, and is seated at the right hand of the Father, and will come in glory to judge the living and the dead;</p>	<p>created, <i>homoousios</i> with the Father, through whom all things came into being, both in heaven and in earth; Who for us men and for our salvation came down and was incarnate, becoming human. He suffered and the third day he rose, and ascended into the heavens. And he will come to judge both the living and the dead.</p>
<p>of his kingdom there will be no end.</p>	
<p>We believe also in one Holy Spirit, the giver of life, and in one holy catholic and apostolic church, one baptism of repentance for the forgiveness of sins, in the resurrection of the dead, in the kingdom of heaven, and in life everlasting. Amen.</p>	<p>And [we believe] in the Holy Spirit.</p>
	<p>But, those who say, Once he was not, or he was not before his generation, or became to be out of nothing, or who assert that he, the Son of God, is of a different <i>hypostasis</i> or <i>ousia</i>, or that he is a creature, or changeable, or mutable, the Catholic and Apostolic Church anathematizes them.</p>

The word *ousia* is from the word for “being,” and it was understood as the innermost reality of an entity; it was that which made the entity *be* what it was. One could say that *ousia* is the “stuff” an entity is made out of, that enables us to see that it is *x* and not *y*. But when the word refers to God, this description doesn’t work, because God isn’t made out of any stuff. So it is better, when applying this word to God, to say that *ousia* is the collective total of whatever characteristics God possesses (perfect love, justice, power, etc.) that enable us to recognize him as God and not some other being. There was general agreement in the ancient world about *ousia*, and it can be satisfactorily rendered as “substance” or “essence.” So when the creed states that the Son is “from the Father’s *ousia*,” this means that he is begotten bearing the same characteristics (what later theologians called attributes) as the Father, in contrast to all creatures the Father has made, which have a different character.

「**Ousia**」一詞源自「**being**」一詞，它被理解為實體的最內在實相；它是使實體成為其本質的東西。可以說，「**ousia**」是一個實體所構成的「材料」，使我們能夠看出它是**x**而不是**y**。但是，當這個詞用來指神時，這個描述就不適用了，因為神不是由任何材料製成的。因此，當將此詞應用於神時，最好說「**ousia**」是神所擁有的所有特徵（完美的愛、公正、權能等），這些特徵使我們能夠認識他是神，而不是其他任何實體。在古代世界中，人們普遍同意「**ousia**」的意義，它可以令人滿意地解釋為「實質」或「本質」。因此，當信經聲明「子從父的**ousia**中而來」時，這意味著他是藉由生產而出，擁有與父親相同的特徵（後來的神學家稱之為屬性），與父親所造的所有生物有所不同。

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the adjective *homoousios* was intended to mean that whatever made God be God, the Son was *the same* in that way. It is translated as “consubstantial,” “coessential,” “one in essence,” or “one in being,” and the idea is that if the possession of characteristics *a*, *b*, and *c* indicates that an entity is God rather than a created being, then the Son possesses *a*, *b*, and *c* just as the Father does. If one considers the human analogy for a minute, you as a human being can *make* anything you want, and the product need not bear any resemblance to you. But you can *beget* (if you are a man) or *conceive* (if you are a woman) only a human being substantially like you, not an entity utterly different. In the same way, to say that the Son is begotten from the Father and even from the Father’s substance is to assert the fundamental identity between the two.

形容詞「**homoousios**」的意圖是表示，不論是什麼使神成為神，兒子也是以相同的方式。它被翻譯為「同質的」、「同本質的」、「本質一致的」或「同性質的」，其意思是，如果擁有特徵**a**、**b**和**c**表明一個實體是神而不是被創造的實體，那麼兒子就像父親一樣擁有**a**、**b**和**c**。如果你想到人類的類比，作為一個人類，你可以製造一件你想製造的任何物品，產品不需要與你有任何相似之處。但是，你只能藉由生育（如果你是男性）或懷孕（如果你是女性）產生一個實質上像你一樣的人類，而不是一個完全不同的實體。同樣地，說兒子是從父親以及從父親的物質中生出來的，是在宣稱兩者之間的根本同一性。

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hypostasis. Unlike *ousia*, this word changed dramatically in usage over the course of the fourth century. At this point early in the century, it was used as a synonym for *ousia*, to refer to the underlying substance that made something what it was. Over the course of the fourth century, though, the word began to be used of the concrete manifestation of the underlying substance—that is, more in the sense of “person” than “substance.”

For now, though, notice that the creed uses the word *hypostasis* as a synonym for *ousia* when it condemns those who say that the Son is “of a different *hypostasis* or *ousia*.” If the Son were of a different essence/substance/character from the Father, he would be a creature rather than God.

「**hypostasis**」是另一個詞彙，與「**ousia**」不同的是，它在第四世紀的用法發生了巨大變化。早在世紀初，它被用作「**ousia**」的同義詞，指的是使某物成為其本質的基礎物質。然而，在整個第四世紀中，這個詞開始被用來指基礎物質的具體表現，也就是更多地表達「人」而不是「物質」的意思。

然而，現在請注意，信經在譴責那些說兒子「具有不同的**hypostasis**或**ousia**」時，使用「**hypostasis**」這個詞彙作為「**ousia**」的同義詞。如果兒子與父親有不同的本質/物質/特質，那麼他將成為一個受造之物，而不是神。

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why not simply use biblical language

the Arians were caught whispering to each other and winking with their eyes, that “like” and “always,” and “power,” and “in Him” were, as before common to us and the Son. . . . But the bishops discerning in this too their dissimulation, were again compelled on their part to collect the sense of the Scriptures, and to re-say and re-write what they had said before, more distinctly still, namely, that the Son is “one in essence” [*homoousios*] with the Father; by way of signifying, that the Son was born from the Father, and not merely like, but the same in likeness, and of shewing that the Son’s likeness and unalterableness was different from such copy of the same as is ascribed to us, which we acquire from virtue on the ground of observance of the commandments.

Defense of the Nicene Definition by Athanasius

The Nicene understanding of the Son

Father, Son



Creation