Trinity (by Wayne Grudem)

Scholar's Article by Wayne Grudem

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"God in Three Persons. The Trinity. How can God be three persons, yet one God?"

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The preceding chapters have discussed many attributes of God. But if we understood only those attributes, we would not rightly understand God at all, for we would not understand that God, in his very being, has always existed as more than one person. In fact, God exists as three persons, yet he is one God.

It is important to remember the doctrine of the Trinity in connection with the study of God’s attributes. When we think of God as eternal, omnipresent, omnipotent, and so forth, we may have a tendency to think only of God the Father in connection with these attributes. But the biblical teaching on the Trinity tells us that all of God’s attributes are true of all three persons, for each is fully God. Thus, God the Son and God the Holy Spirit are also eternal, omnipresent, omnipotent, infinitely wise, infinitely holy, infinitely loving, omniscient, and so forth.

三位一体（Wayne Grudem）

Wayne Grudem的学者文章

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“上帝三个人。三位一体。上帝怎么能成为三个人，又一个上帝？”

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前面的章节讨论了上帝的许多属性。但是，如果我们只理解那些属性，我们根本就不会理解上帝，因为我们不会理解上帝，在他的存在中，一直存在于一个以上的人身上。事实上，上帝存在三个人，但他是一个上帝。

重要的是要记住三位一体的学说与上帝属性的研究有关。当我们认为上帝是永恒的，无所不在的，无所不能的等等时，我们可能倾向于只考虑父神与这些属性的关系。但是关于三位一体的圣经教导告诉我们，上帝的所有属性都适用于所有三个人，因为每个人都完全是上帝。因此，圣子和神圣灵也是永恒的，无所不在的，无所不能的，无限智慧的，无限圣洁的，无限的爱，无所不知的等等。

The doctrine of the Trinity is one of the most important doctrines of the Christian faith. To study the Bible’s teachings on the Trinity gives us great insight into the question that is at the center of all of our seeking after God: What is God like in himself? Here we learn that in himself, in his very being, God exists in the persons of Father, Son, and Holy Spirit, yet he is one God.

EXPLANATION AND SCRIPTURAL BASIS

We may define the doctrine of the Trinity as follows: *God eternally exists as three persons, Father, Son, and Holy Spirit, and each person is fully God, and there is one God*.

**A. The Doctrine of the Trinity Is Progressively Revealed in Scripture**

**1. Partial Revelation in the Old Testament**. The word *trinity* is never found in the Bible, though the idea represented by the word is taught in many places. The word *trinity* means “tri-unity” or “three-in-oneness.” It is used to summarize the teaching of Scripture that God is three persons yet one God.

三位一体的教义是基督教信仰最重要的教义之一。 要研究圣经关于三位一体的教导，就能让我们深入了解我们所有追求上帝的中心问题：上帝在自己身上是什么样的？ 在这里，我们了解到，在他自己的存在中，上帝存在于父，子，圣灵的人中，但他却是一位上帝。

解释和脚本基础

我们可以将三位一体的教义定义如下：上帝永远存在于三个人，父，子和圣灵，每个人都是完全的上帝，并且有一个上帝。

A.三位一体的教义在圣经中逐步揭示

1.旧约中的部分启示。 三位一体这个词在圣经中是找不到的，尽管这个词所代表的想法在许多地方被教导。 三位一体这个词的意思是“三位一体”或“三位一体”。它用来概括圣经的教导，即上帝是三个人而一个上帝。

Sometimes people think the doctrine of the Trinity is found only in the New Testament, not in the Old. If God has eternally existed as three persons, it would be surprising to find no indications of that in the Old Testament. Although the doctrine of the Trinity is not explicitly found in the Old Testament, several passages suggest or even imply that God exists as more than one person.

For instance, according to Genesis 1:26, God said, “Let *us* make man in *our* image, after our likeness.” What do the plural verb (“let us”) and the plural pronoun (“our”) mean? Some have suggested they are plurals of majesty, a form of speech a king would use in saying, for example, “We are pleased to grant your request.” However, in Old Testament Hebrew there are no other examples of a monarch using plural verbs or plural pronouns of himself in such a “plural of majesty,” so this suggestion has no evidence to support it. Another suggestion is that God is here speaking to angels. But angels did not participate in the creation of man, nor was man created in the image and likeness of angels, so this suggestion is not convincing. The best explanation is that already in the first chapter of Genesis we have an indication of a plurality of persons in God himself. We are not told how many persons, and we have nothing approaching a complete doctrine of the Trinity, but it is implied that more than one person is involved. The same can be said of Genesis 3:22 (“Behold, the man has become like one of us knowing good and evil”), Genesis 11:7 (“Come, let us go down, and there confuse their language”), and Isaiah 6:8 (“Whom shall I send, and who will go for us?”). (Note the combination of singular and plural in the same sentence in the last passage.)

有时人们认为三位一体的教义只能在新约中找到，而不是在旧约中找到。如果上帝永远以三个人的身份存在，那么在旧约中找不到任何迹象就会令人惊讶。尽管三位一体的教义并未在旧约中明确地找到，但有几段经文暗示甚至暗示上帝存在的不仅仅是一个人。

例如，根据创世纪1:26，上帝说：“让我们在我们的形象中按照我们的形象造人。”复数动词（“让我们”）和复数代词（“我们的”）是什么意思？有些人认为它们是陛下的复数形式，国王会用这种形式说，例如，“我们很高兴地批准你的请求。”然而，在旧约希伯来文中没有其他使用复数动词的君主的例子或者在这种“陛下的复数形式”中复数代词，所以这个建议没有证据支持它。另一个建议是上帝在这里与天使说话。但是天使没有参与人的创造，也没有人在天使的形象和形象中创造，所以这个建议并不令人信服。最好的解释是，在创世纪的第一章中，我们已经指出了上帝本身的多个人。我们没有被告知有多少人，我们没有接近完整的三位一体教义，但暗示不止一个人参与。创世记3:22也是如此（“看哪，这个人变得像我们中的一个人知道善恶”），创世记11：7（“来吧，让我们下去，在那里混淆他们的语言”），和以赛亚书6：8（“我将派谁，谁将为我们而去？”）。 （注意最后一段中同一个句子中的单数和复数的组合。）

Moreover, there are passages where one person is called “God” or “the Lord” and is distinguished from another person who is also said to be God. In Psalm 45:6–7 (NIV), the psalmist says, “Your throne, O God, will last for ever and ever....You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.” Here the psalm passes beyond describing anything that could be true of an earthly king and calls the king “God” (v. 6), whose throne will last “forever and ever.” But then, still speaking to the person called “God,” the author says that “God, your God, has set you above your companions” (v. 7). So two separate persons are called “God” (Heb. אֱלֹהִים, H466). In the New Testament, the author of Hebrews quotes this passage and applies it to Christ: “Your throne, O God, is for ever and ever” (Heb. 1:8).

Similarly, in Psalm 110:1, David says, “The Lord says to my lord: “Sit at my right hand until I make your enemies a footstool for your feet”’ (niv). Jesus rightly understands that David is referring to two separate persons as “Lord” (Matt. 22:41-46), but who is David’s “Lord” if not God himself ? And who could be saying to God, “Sit at my right hand” except someone else who is also fully God? From a New Testament perspective, we can paraphrase this verse: “God the Father said to God the Son, “Sit at my right hand.”’ But even without the New Testament teaching on the Trinity, it seems clear that David was aware of a plurality of persons in one God. Jesus, of course, understood this, but when he asked the Pharisees for an explanation of this passage, “no one was able to answer him a word, nor from that day did any one dare to ask him any more questions” (Matt. 22:46). Unless they are willing to admit a plurality of persons in one God, Jewish interpreters of Scripture to this day will have no more satisfactory explanation of Psalm 110:1 (or of Gen. 1:26, or of the other passages just discussed) than they did in Jesus day.

此外，还有一些人被称为“上帝”或“上帝”，并与另一个被称为上帝的人区别开来。在诗篇45：6-7（NIV）中，诗人说：“上帝啊，你的宝座将永远持续......你爱公义，恨恶恶;因此，上帝，你的上帝，通过用喜乐的油膏给你，使你超越你的同伴。“这里的诗篇超越了描述任何地球上的国王可能是真实的东西，称国王为”上帝“（第6节），他的宝座将持续“永远永远。”但是，然后，仍然对称为“上帝”的人说，“上帝，你的上帝，已经把你置于你的同伴之上”（第7节）。因此，两个独立的人被称为“上帝”（Heb。אֱלֹהִים，H466）。在新约圣经中，希伯来书的作者引用了这段经文并将其应用于基督：“上帝啊，你的宝座永远存在”（希伯来书1：8）。

同样地，在诗篇110：1中，大卫说：“耶和华对我主说：”坐在我的右边，直到我让你的敌人成为你脚下的脚凳“（niv）。耶稣正确地理解大卫指的是两个独立的人为“主”（马太福音22：41-46），但如果不是上帝自己，谁是大卫的“主”呢？谁可以对上帝说，“坐在我的右手边”，除了一个完全是上帝的人？从新约的角度来看，我们可以用这句经文来解释：“父神对儿子的上帝说：”坐在我的右手边。“但即使没有新约教导三位一体，大卫也清楚地知道一个神的多个人。当然，耶稣理解这一点，但当他要求法利赛人对这段经文作出解释时，“没有人能够回答他一句话，从那天起，任何人都不敢再向他提问了”（马特。 22:46）。除非他们愿意在一个上帝中承认多个人，否则至今的犹太圣经解释者对诗篇110：1（或创世纪1:26，或刚刚讨论的其他段落）的解释不会比他们在耶稣的日子做了。

Isaiah 63:10 says that God’s people “rebelled and grieved his Holy Spirit” (niv), apparently suggesting both that the Holy Spirit is distinct from God himself (it is “his Holy Spirit”), and that this Holy Spirit can be “grieved,” thus suggesting emotional capabilities characteristic of a distinct person. (Isa. 61:1 also distinguishes “The Spirit of the Lord GOD” from “the Lord,” even though no personal qualities are attributed to the Spirit of the Lord in that verse.)

Similar evidence is found in Malachi, when the Lord says, “The Lord whom you seek will suddenly come to his temple; the messenger of the covenant in whom you delight, behold, he is coming, says the Lord of hosts. But who can endure the day of his coming, and who can stand when he appears?” (Mal. 3:1-2). Here again the one speaking (“the Lord of hosts”) distinguishes himself from “the Lord whom you seek,” suggesting two separate persons, both of whom can be called “Lord.”

In Hosea 1:7, the Lord is speaking, and says of the house of Judah, “I will deliver them by the Lord their God,” once again suggesting that more than one person can be called “Lord” (Heb. יהוה, H3378) and “God” (אֱלֹהִים, H466).

以赛亚书63:10说上帝的子民“反叛并使他的圣灵悲伤”（niv），显然暗示圣灵与上帝本身不同（它是“他的圣灵”），并且这个圣灵可以“悲伤，“因此暗示了一个独特的人的情感能力。 （以赛亚书61：1也将“主耶和华的灵”与“主”区分开来，尽管在那节经文中没有个人品质归于主的灵。）

在玛拉基书中发现了类似的证据，当主说：“你所寻求的主会突然来到他的圣殿;万军之耶和华说，你所喜爱的约的使者，他来了。但谁可以忍受他的到来，以及谁出现时能站立？“（玛3：1-2）。在这里，一位说话的人（“万军之耶和华”）将自己与“你寻求的主”区分开来，暗示了两个不同的人，他们两个都可以称为“主”。

在何西阿书1：7中，主正在说，犹大家说：“我要借耶和华他们的神拯救他们，”再一次暗示不止一个人可称为“主”（希伯来书，希伯来书， H3378）和“上帝”（אֱלֹהִים，H466）。

And in Isaiah 48:16, the speaker (apparently the servant of the Lord) says, “And now the Lord God has sent me and his Spirit.” Here the Spirit of the Lord, like the servant of the Lord, has been “sent” by the Lord GOD on a particular mission. The parallel between the two objects of sending (“me” and “his Spirit”) would be consistent with seeing them both as distinct persons: it seems to mean more than simply “the Lord has sent me and his power.” In fact, from a full New Testament perspective (which recognizes Jesus the Messiah to be the true servant of the Lord predicted in Isaiah’s prophecies), Isaiah 48:16 has trinitarian implications: “And now the Lord God has sent me and his Spirit,” if spoken by Jesus the Son of God, refers to all three persons of the Trinity.

Furthermore, several Old Testament passages about “the angel of the LORD” suggest a plurality of persons in God. The word translated “angel” (Heb. מַלְאָךְ, H4855) means simply “messenger.” If this angel of the LORD is a “messenger” of the LORD, he is then distinct from the LORD himself. Yet at some points the angel of the LORD is called “God” or “the LORD” (see Gen. 16:13; Ex. 3:2–6; 23:20–22 [note “my name is in him” in v. 21]; Num. 22:35 with 38; Judg. 2:1–2; 6:11 with 14). At other points in the Old Testament “the angel of the LORD” simply refers to a created angel, but at least at these texts the special angel (or “messenger”) of the LORD seems to be a distinct person who is fully divine.

在以赛亚书48:16中，说话者（显然是主的仆人）说：“现在主上帝差遣了我和他的灵。”在这里，主的灵，就像主的仆人一样，“由主耶和华发出的特定使命。两个发送对象（“我”和“他的精神”）之间的平行将与将他们视为不同的人一致：它似乎不仅仅意味着“主已经派遣我和他的力量。”事实上，从完整的新约圣经观点（承认耶稣弥赛亚是耶和华在以赛亚预言中预言的真正的仆人），以赛亚书48:16具有三位一体的含义：“现在主上帝差遣了我和他的灵”，如果说的话上帝的儿子耶稣指的是三位一体的三个人。

此外，关于“耶和华的使者”的几本旧约经文暗示了上帝中的多个人。翻译成“天使”（Heb.מַלְאָךְ，H4855）这个词的意思就是“使者”。如果耶和华的这位天使是耶和华的“使者”，那么他就与耶和华本人不同。然而在某些方面，耶和华的使者被称为“上帝”或“耶和华”（见创16:13;出3：2-6; 23：20-22 [注意“我的名在他里面” v.21];民数记22:35，38;审判2：1-2; 6:11，14）。在旧约的其他方面，“耶和华的使者”只是指一个被创造的天使，但至少在这些经文中，耶和华的特别天使（或“信使”）似乎是一个完全神圣的独特的人。

One of the most disputed Old Testament texts that could show distinct personality for more than one person is Proverbs 8:22–31. Although the earlier part of the chapter could be understood as merely a personification of “wisdom” for literary effect, showing wisdom calling to the simple and inviting them to learn, vv. 22–31, one could argue, say things about “wisdom” that seem to go far beyond mere personification. Speaking of the time when God created the earth, “wisdom” says, “Then I was the craftsman at his side. I was filled with delight day after day, rejoicing always in his presence, rejoicing in his whole world and delighting in mankind” (Prov. 8:30–31 NIV). To work as a “craftsman” at God’s side in the creation suggests in itself the idea of distinct personhood, and the following phrases might seem even more convincing, for only real persons can be “filled with delight day after day” and can rejoice in the world and delight in mankind.

But if we decide that “wisdom” here really refers to the Son of God before he became man, there is a difficulty. Verses 22-25 (RSV) seem to speak of the creation of this person who is called “wisdom”:

The Lord created me at the beginning of his work,  
The first of his acts of old.

Ages ago I was set up,  
at the first, before the beginning of the earth.

When there were no depths I was brought forth,  
when there were no springs abounding with water.

Before the mountains had been shaped,  
before the hills, I was brought forth.

箴言8：22-31是最有争议的旧约经文之一，可以为不止一个人表现出鲜明的个性。虽然本章的前面部分可以被理解为仅仅是对文学效果的“智慧”的化身，显示智慧呼唤简单并邀请他们学习，vv。 22-31，人们可以争辩说，关于“智慧”的事情似乎远远超出了人格化。说到上帝创造地球的时候，“智慧”说：“那时我就是他身边的工匠。我日复一日地满心欢喜，总是在他面前欢喜快乐，在他的整个世界里欢欣鼓舞，为人类所喜悦“（箴言8：30-31）。在创作中作为“工匠”在上帝的身边工作本身就表明了人格鲜明的观念，以下的短语可能看起来更具说服力，因为只有真实的人才能“日复一日地享受快乐”，并且可以为之欢欣鼓舞。世界和人类的喜悦。

但是，如果我们认为这里的“智慧”在成为人之前真的是指上帝的儿子，那就有困难。 22-25节（RSV）似乎谈到了这个被称为“智慧”的人的创造：

主在他的工作开始时创造了我，

他的第一个旧行为。

年龄前我成立了，

在第一次，在地球开始之前。

当没有深度我被带出来时，

没有泉水的时候。

在山被塑造之前，

在山丘之前，我被带出了。

Does this not indicate that this “wisdom” was created?

In fact, it does not. The Hebrew word that commonly means “create” (בָּרָא, H1343) is not used in verse 22; rather the word is קָנָה, H7865, which occurs eighty-four times in the Old Testament and almost always means “to get, acquire.” The NASB is most clear here: “The Lord possessed me at the beginning of his way” (similarly KJV). (Note this sense of the word in Gen. 39:1; Ex. 21:2; Prov. 4:5, 7; 23:23; Eccl. 2:7; Isa. 1:3 [“owner”].) This is a legitimate sense and, if wisdom is understood as a real person, would mean only that God the Father began to direct and make use of the powerful creative work of God the Son at the time creation began : the Father summoned the Son to work with him in the activity of creation. The expression “brought forth” in verses 24 and 25 is a different term but could carry a similar meaning: the Father began to direct and make use of the powerful creative work of the Son in the creation of the universe.

**2. More Complete Revelation of the Trinity in the New Testament.** When the New Testament opens, we enter into the history of the coming of the Son of God to earth. It is to be expected that this great event would be accompanied by more explicit teaching about the trinitarian nature of God, and that is in fact what we find. Before looking at this in detail, we can simply list several passages where all three persons of the Trinity are named together.

这不是表明创造了这种“智慧”吗？

事实上，它没有。在第22节中没有使用通常意为“创造”（בָּרָא，H1343）的希伯来词;相反，这个词是קָנָה，H7865，在旧约中出现了八十四次，几乎总是意味着“获得，获得。”NASB在这里最清楚：“主在他的方式开始时拥有我”（同样KJV）。 （请注意创世纪39：1;出埃及记21：2;箴言4：5,7; 23:23;传道书2：7;以赛亚书1：3 [“所有者”]。）这是一种合法的意义，如果智慧被理解为一个真实的人，那只会意味着父神开始指导和利用创造开始时儿子的强大创造性工作：父召了儿子去在创作活动中与他合作。在第24和25节中“提出”的表达是一个不同的术语，但可以带有类似的含义：父开始指导和利用儿子在创造宇宙中的强大创造性工作。

2.新约中三位一体的更完全启示。当新约开启时，我们进入了神的儿子降临到地球的历史。可以预料，这一重大事件将伴随着关于上帝三位一体性质的更明确的教导，这实际上就是我们所发现的。在详细研究之前，我们可以简单地列出几个三位一体的三个人一起被命名的段落。

When Jesus was baptized, “the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, “This is my beloved Son, with whom I am well pleased”’ (Matt. 3:16-17). Here at one moment we have three members of the Trinity performing three distinct activities. God the Father is speaking from heaven; God the Son is being baptized and is then spoken to from heaven by God the Father; and God the Holy Spirit is descending from heaven to rest upon and empower Jesus for his ministry.

At the end of Jesus’ earthly ministry, he tells the disciples that they should go “and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19). The very names “Father” and “Son,” drawn as they are from the family, the most familiar of human institutions, indicate very strongly the distinct personhood of both the Father and the Son. When “the Holy Spirit” is put in the same expression and on the same level as the other two persons, it is hard to avoid the conclusion that the Holy Spirit is also viewed as a person and of equal standing with the Father and the Son.

当耶稣受洗时，“天开了，他看见上帝的灵像鸽子一样下降，落在他身上;从天上传来一个声音，说：“这是我心爱的儿子，我很高兴”（马太福音3：16-17）。在这一刻，我们有三位三位一体的成员进行三项不同的活动。父神在天上说话;圣子是受洗的，然后父神就从天上说出来;并且上帝圣灵正从天降下来，依靠并授权耶稣为他的事工。

在耶稣的世俗事工结束时，他告诉门徒他们应该“去做所有国家的门徒，以父，子，圣灵的名义给他们施洗”（马太福音28:19） 。 “父亲”和“儿子”这两个名字来自家庭，这是人类最熟悉的机构，非常强烈地表明了父与子的独特个性。当“圣灵”被置于与其他两个人相同的表达和同一层面时，很难避免得出圣灵也被视为一个人并与父与子同等的结论。 。

When we realize that the New Testament authors generally use the name “God” (Gk. θεός, G2536) to refer to God the Father and the name “Lord” (Gk. Κύριος, G3261) to refer to God the Son, then it is clear that there is another trinitarian expression in 1 Corinthians 12:4-6: “Now there are varieties of gifts, but the same *Spirit*; and there are varieties of service, but the same *Lord*; and there are varieties of working, but it is the same *God* who inspires them all in every one.”

Similarly, the last verse of 2 Corinthians is trinitarian in its expression: “The grace of the *Lord Jesus Christ* and the love of *God* and the fellowship of the *Holy Spirit* be with you all” (2 Cor. 13:14). We see the three persons mentioned separately in Ephesians 4:4-6 as well: “There is one body and one *Spirit* just as you were called to the one hope that belongs to your call, one *Lord* one faith, one baptism, one *God and Father* of us all, who is above all and through all and in all.”

All three persons of the Trinity are mentioned together in the opening sentence of 1 Peter: “According to the foreknowledge of God the Father, by the sanctifying work of the Spirit, that you may obey Jesus Christ and be sprinkled with his blood” (1 Peter 1:2 nasb). And in Jude 20-21, we read: “But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit; keep yourselves in the love of God; wait for the mercy of our Lord Jesus Christ unto eternal life.”

当我们意识到新约作者通常使用“上帝”这个名字（Gk.θεός，G2536）来指代父神和“主”（Gk.Κύριος，G3261）这个名称来指代上帝的儿子，那么它很清楚，在哥林多前书12：4-6中还有另一个三位一体的表达：“现在有各种各样的礼物，但同样的灵;并且有各种各样的服务，但是同一个主;并且有各种各样的工作，但同样的上帝在每一个人中激励他们。“

同样地，哥林多后书的最后一节经文在其表达中是三位一体的：“主耶稣基督的恩典和上帝的爱以及圣灵的交通与你们所有人”（林后13:14）。我们看到以弗所书4：4-6中分别提到的三个人：“有一个身体和一个灵就像你被称为属于你的召唤的一个希望，一个主信仰，一个洗礼，一个神和我们所有人的父亲，谁是最重要的，也是最重要的。“

三位一体的所有三个人在彼得的开头句中被一并提到：“根据父神的预知，借着圣灵的成圣工作，你可以顺服耶稣基督，撒上他的血”（1彼得后书1：2。在20至21岁的犹大书中，我们读到：“但是，亲爱的，你们要建立自己最神圣的信仰;在圣灵里祷告;保持自己对上帝的爱;等待我们的主耶稣基督的怜悯，直到永生。“

However, the kjv translation of 1 John 5:7 should not be used in this connection. It reads, “For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”

The problem with this translation is that it is based on a very small number of unreliable Greek manuscripts, the earliest of which comes from the fourteenth century a.d. No modern translation (except NKJV) includes this kjv reading, but all omit it, as do the vast majority of Greek manuscripts from all major text traditions, including several very reliable manuscripts from the fourth and fifth century a.d., and also including quotations by church fathers such as Irenaeus (d. ca. a.d. 202), Clement of Alexandria (d. ca. a.d. 212), Tertullian (died after a.d. 220), and the great defender of the Trinity, Athanasius (d. a.d. 373).

**B. Three Statements Summarize the Biblical Teaching**

In one sense the doctrine of the Trinity is a mystery that we will never be able to understand fully. However, we can understand something of its truth by summarizing the teaching of Scripture in three statements:

1. God is three persons.  
2. Each person is fully God.  
3. There is one God.

The following section will develop each of these statements in more detail.

但是，在这方面不应使用约翰一书5：7的kjv翻译。它写道：“因为在天上有三个记载，父，圣言和圣灵：这三个是一个。”

这种翻译的问题在于它是基于极少数不可靠的希腊手稿，其中最早的手稿来自公元十四世纪。没有现代翻译（除了NKJV）包括这个kjv阅读，但所有省略它，以及所有主要文本传统的绝大多数希腊手稿，包括来自公元四世纪和五世纪的几个非常可靠的手稿，还包括教会的引用Irenaeus（d.ca.ad 202），Clement of Alexandria（d.ca.ad 212），Tertullian（在220年后去世）以及三位一体的伟大捍卫者Athanasius（父亲373）等父亲。

B.三个陈述总结圣经教学

从某种意义上说，三位一体的教义是一个我们永远无法完全理解的谜。但是，我们可以通过在三个陈述中总结圣经的教导来理解其真理：

1.上帝是三个人。

2.每个人都是完全的上帝。

3.有一位上帝。

以下部分将更详细地阐述每个陈述。

**1. God Is Three Persons.** The fact that God is three persons means that the Father is not the Son; they are distinct persons. It also means that the Father is not the Holy Spirit, but that they are distinct persons. And it means that the Son is not the Holy Spirit. These distinctions are seen in a number of the passages quoted in the earlier section as well as in many additional New Testament passages.

John 1:1–2 tells us: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God.” The fact that the “Word” (who is seen to be Christ in vv. 9–18) is “with” God shows distinction from God the Father. In John 17:24 (NIV), Jesus speaks to God the Father about “my glory, the glory you have given me because you loved me before the creation of the world,” thus showing distinction of persons, sharing of glory, and a relationship of love between the Father and the Son before the world was created.

We are told that Jesus continues as our High Priest and Advocate before God [p. 232] the Father: “If any one does sin, we have an advocate with the Father, Jesus Christ the righteous” (1 John 2:1). Christ is the one who “is able for all time to save those who draw near to God through him, since he always lives to make intercession for them” (Heb. 7:25). Yet in order to intercede for us before God the Father, it is necessary that Christ be a person distinct from the Father.

1.上帝是三个人。上帝是三个人的事实意味着父不是儿子;他们是不同的人。这也意味着父不是圣灵，而是他们是不同的人。这意味着圣子不是圣灵。这些区别可以在前面部分以及许多其他新约经文中引用的一些段落中看到。

约翰福音1：1-2告诉我们：“起初就是道，道与神同在，道就是神。他与上帝在一起。“事实上，”道“（在第9-18节中被视为基督）是”与“上帝显示出与父神的区别。在约翰福音17:24（NIV）中，耶稣向父神讲述了“我的荣耀，就是因为你们在创造世界之前爱我，所赐给我的荣耀”，从而表现出人与人之间的区别，分享荣耀，在创造世界之前，父与子之间的爱情关系。

我们被告知耶稣继续作为我们的大祭司并在上帝面前提倡[p。父亲：“如果有人犯了罪，我们就有一位与父同在的人，就是义人耶稣基督”（约翰一书2：1）。基督是那样“有能力拯救那些靠近上帝靠近上帝的人，因为他总是活着为他们代求”（希伯来书7:25）。然而，为了在父神面前为我们代求，基督必须成为一个与天父不同的人。

Moreover, the Father is not the Holy Spirit, and the Son is not the Holy Spirit. They are distinguished in several verses. Jesus says, “But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you” (John 14:26). The Holy Spirit also prays or “intercedes” for us (Rom. 8:27), indicating a distinction between the Holy Spirit and God the Father to whom the intercession is made.

Finally, the fact that the Son is not the Holy Spirit is also indicated in the several trinitarian passages mentioned earlier, such as the Great Commission (Matt. 28:19), and in passages that indicate that Christ went back to heaven and then sent the Holy Spirit to the church. Jesus said, “It is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you” (John 16:7).

Some have questioned whether the Holy Spirit is indeed a distinct person, rather than just the “power” or “force” of God at work in the world. But the New Testament evidence is quite clear and strong. First are the several verses mentioned earlier where the Holy Spirit is put in a coordinate relationship with the Father and the Son (Matt. 28:19; 1 Cor. 12:4–6; 2 Cor. 13:14; Eph. 4:4–6; 1 Peter 1:2): since the Father and Son are both persons, the coordinate expression strongly intimates that the Holy Spirit is a person also. Then there are places where the masculine pronoun *he* (Gk. ἐκεῖνος, G1697) is applied to the Holy Spirit (John 14:26; 15:26; 16:13–14), which one would not expect from the rules of Greek grammar, for the word “*spirit*” (Gk. πνεῦμα, G4460) is neuter, not masculine, and would ordinarily be referred to with the neuter pronoun ἐκεῖνο. Moreover, the name *counselor* or *comforter* (Gk. παράκλητος, G4156) is a term commonly used to speak of a person who helps or gives comfort or counsel to another person or persons, but is used of the Holy Spirit in John’s gospel (14:16, 26; 15:26; 16:7).

而且，父不是圣灵，圣子不是圣灵。他们在几节经文中有所区别。耶稣说，“但是，除了圣灵，就是父亲将奉我的名传给他的圣灵，他将教导你所有的事，并记住我对你所说的一切”（约翰福音14:26）。圣灵也为我们祷告或“劝勉”（罗马书8:27），表明圣灵与代祷之父的上帝之间有所区别。

最后，儿子不是圣灵的事实也在前面提到的几个三位一体的经文中表明，例如大使命（马太福音28:19），以及表明基督回到天堂然后被送去的段落圣灵到教会。耶稣说：“我离开是你的好处，因为如果我不离开，辅导员不会来找你;但如果我去，我会把他送给你“（约翰福音16：7）。

有些人质疑圣灵是否确实是一个独特的人，而不仅仅是上帝在世界上工作的“力量”或“力量”。但是新约的证据非常明确和强烈。首先是前面提到的几节经文，其中圣灵与父与子成一个坐标关系（马太福音28:19;林前12：4-6;林前13:14;以弗所书4： 4-6;彼得前书1：2）：既然父与子都是人，那么坐标表达强烈暗示圣灵也是一个人。然后有些地方将男性代名词（Gk.ἐκεῖνος，G1697）应用于圣灵（约翰福音14:26; 15:26; 16：13-14），其中一个人不会对希腊语语法规则有所期待，因为“精神”（Gk.πνεῦμα，G4460）这个词是中性的，而不是男性化的，通常会用中性代词ἐκεῖνο来提及。此外，名称顾问或安慰者（Gk.παράκλητος，G4156）是一个常用来谈论帮助或给予他人安慰或忠告的人，但在约翰的福音书中使用圣灵（14： 16,26; 15:26; 16：7）。

Other personal activities are ascribed to the Holy Spirit, such as teaching (John 14:26), bearing witness (John 15:26; Rom. 8:16), interceding or praying on behalf of [p. 233] others (Rom. 8:26–27), searching the depths of God (1 Cor. 2:10), knowing the thoughts of God (1 Cor. 2:11), willing to distribute some gifts to some and other gifts to others (1 Cor. 12:11), forbidding or not allowing certain activities (Acts 16:6–7), speaking (Acts 8:29; 13:2; and many times in both Old and New Testaments), evaluating and approving a wise course of action (Acts 15:28), and being grieved by sin in the lives of Christians (Eph. 4:30).

Finally, if the Holy Spirit is understood simply to be the power of God, rather than a distinct person, then a number of passages would simply not make sense, because in them the Holy Spirit and his power or the power of God are both mentioned. For example, Luke 4:14, “And Jesus returned in the power of the Spirit into Galilee,” would have to mean, “Jesus returned in the power of the power of God into Galilee.” In Acts 10:38, “God anointed Jesus of Nazareth with the Holy Spirit and with power,” would mean, “God anointed Jesus with the power of God and with power” (see also Rom. 15:13; 1 Cor. 2:4).

其他个人活动归于圣灵，如教导（约翰福音14:26），见证（约翰福音15:26;罗马书8:16），代表[p。其他人（罗马书8：26-27），在寻求上帝的深处（林前2:10），知道上帝的思想（哥林多前书2:11），愿意将一些礼物分发给某些人和其他人。给别人的礼物（林前12:11），禁止或不允许某些活动（使徒行传16：6-7），说话（使徒行传8:2​​9; 13：2;旧约和新约中多次），评价并批准一个明智的行动方针（使徒行传15:28），并在基督徒的生活中因罪而忧伤（以弗所书4:30）。

最后，如果圣灵被简单地理解为上帝的力量，而不是一个独特的人，那么许多段落根本就没有意义，因为在他们身上，圣灵和他的能力或上帝的力量都被提及。例如，路加福音4:14，“耶稣借着圣灵的能力回到加利利，”必须说，“耶稣借着上帝的能力回到加利利。”在使徒行传10:38，“上帝拿着拿撒勒的耶稣与圣灵和权柄，“意味着，”上帝用上帝和权势的力量膏耶稣“（参见罗马书15:13;林前2：4）。

Although so many passages clearly distinguish the Holy Spirit from the other members of the Trinity, one puzzling verse has been 2 Corinthians 3:17: “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.” Interpreters often assume that “the Lord” here must mean Christ, because Paul frequently uses “the Lord” to refer to Christ. But that is probably not the case here, for a good argument can be made from grammar and context to say that this verse is better translated with the Holy Spirit as subject, “Now the Spirit is the Lord....” In this case, Paul would be saying that the Holy Spirit is also “Yahweh” (or “Jehovah”), the Lord of the Old Testament (note the clear Old Testament background of this context, beginning at v. 7). Theologically this would be quite acceptable, for it could truly be said that just as God the Father is “Lord” and God the Son is “Lord” (in the full Old Testament sense of “Lord” as a name for God), so also the Holy Spirit is the one called “Lord” in the Old Testament—and it is the Holy Spirit who especially manifests the presence of the Lord to us in the new covenant age.

**2. Each Person Is Fully God.** In addition to the fact that all three persons are distinct, the abundant testimony of Scripture is that each person is fully God as well.

虽然有如此多的经文清楚地将圣灵与三位一体的其他成员区分开来，但有一个令人费解的经文是哥林多后书3:17：“现在主是圣灵，主的灵在哪里，就有自由。”口译员经常认为“主”在这里必须意味着基督，因为保罗经常使用“主”来指代基督。但这可能不是这里的情况，因为可以从语法和语境中得出一个好的论据，说这节经文更好地用圣灵作为主语，“现在圣灵就是主......”在这种情况下保罗会说圣灵也是“耶和华”（或“耶和华”），旧约的主（注意这个背景清楚的旧约背景，从第7节开始）。在神学上这是完全可以接受的，因为可以真实地说，正如父神是“主”而儿子是“主”（在旧约中完全意义上的“主”作为上帝的名字），所以圣灵也是旧约中被称为“主”的圣灵 - 圣灵在新约的时代特别向我们显明了主的同在。

2.每个人都是完全的上帝。除了所有三个人都是截然不同的事实之外，圣经的丰富见证是每个人都完全是上帝。

First, *God the Father is clearly God*. This is evident from the first verse of the Bible, where God created the heaven and the earth. It is evident through the Old and New Testaments, where God the Father is clearly viewed as sovereign Lord over all and where Jesus prays to his Father in heaven.

Next, *the Son is fully God*. Although this point will be developed in greater detail in chapter 26, “The Person of Christ,” we can briefly note several explicit passages at this point. John 1:1-4 clearly affirms the full deity of Christ:

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men.

Here Christ is referred to as “the Word,” and John says both that he was “with God” and that he “was God.” The Greek text echoes the opening words of Genesis 1:1 (“In the beginning...”) and reminds us that John is talking about something that was true before the world was made. God the Son was always fully God.

首先，父神显然是上帝。从圣经的第一节经文可以看出这一点，在那里上帝创造了天地。通过旧约和新约圣经可以明显看出，父神显然被视为一切主权的主，耶稣在天上向他的父祈祷。

接下来，儿子完全是上帝。虽然这一点将在第26章“基督的人”中更详细地阐述，但我们可以在这一点上简要地注意几个明确的段落。约翰福音1：1-4清楚地肯定基督完全的神性：

一开始就是道，道就是与神同在，道就是神。他与上帝在一起;所有的一切都是通过他制造出来的，没有他就没有制成任何东西。在他身上是生命，生命就是人的光。

在这里，基督被称为“道”，而约翰则说他“与上帝同在”并且他“是上帝”。希腊文中回应了创世纪1：1的开头语（“起初...... “）并提醒我们约翰正在谈论世界制造之前的事情。儿子的上帝永远完全是上帝。

The translation “the Word was God” has been challenged by the Jehovah’s Witnesses, who translate it “the Word was *a god* “ implying that the Word was simply a heavenly being but not fully divine. They justify this translation by pointing to the fact that the definite article (Gk. ὁ, G3836, “the”) does not occur before the Greek word θεός (G2536, “God”). They say therefore that θεός should be translated “a god.” However, their interpretation has been followed by no recognized Greek scholar anywhere, for it is commonly known that the sentence follows a regular rule of Greek grammar, and the absence of the definite article merely indicates that “God” is the predicate rather than the subject of the sentence. (A recent publication by the Jehovah’s Witnesses now acknowledges the relevant grammatical rule but continues to affirm their position on John 1:1 nonetheless.)

The inconsistency of the Jehovah’s Witnesses’ position can further be seen in their translation of the rest of the chapter. For various other grammatical reasons the word θεός (G2536) also lacks the definite article at other places in this chapter, such as verse 6 (“There was a man sent from God”), verse 12 (“power to become children of God”), verse 13 (“but of God”), and verse 18 (“No one has ever seen God”). If the Jehovah’s Witnesses were consistent with their argument about the absence of the definite article, they would have to translate all of these with the phrase “a god,” but they translate “God” in every case.

耶和华见证人的翻译是“道就是上帝”的翻译，他们将其翻译为“道是神”，意味着圣言只是天国的存在而不是完全的神圣。他们通过指出在希腊词θεός（G2536，“上帝”）之前没有出现定冠词（Gk.ὁ，G3836，“the”）这一事实证明了这一翻译的合理性。因此他们说，θεός应该被翻译为“上帝”。然而，他们的解释在任何地方都没有得到认可的希腊学者，因为众所周知，这句话遵循希腊语语法的常规规则，并且没有明确的文章仅仅表明“上帝”是谓语而不是句子的主语。 （耶和华见证人最近的出版物现在承认了相关的语法规则，但仍继续肯定他们对约翰福音1：1的立场。）

耶和华见证人的立场的不一致性可以在他们对本章其余部分的翻译中进一步看出。出于各种其他语法原因，θεός（G2536）这个词在本章的其他地方也没有明确的文章，如第6节（“有一个人从上帝派来”），第12节（“成为神的儿女的权力”） ），第13节（“但是上帝”）和第18节（“没有人见过上帝”）。如果耶和华见证人与他们关于缺少明确条款的论点是一致的，那么他们就必须用“神”来翻译所有这些，但他们在每种情况下都翻译“上帝”。

John 20:28 in its context is also a strong proof for the deity of Christ. Thomas had doubted the reports of the other disciples that they had seen Jesus raised from the dead, and he said he would not believe unless he could see the nail prints in Jesus’ hands and place his hand in his wounded side (John 20:25). Then Jesus appeared to the disciples when Thomas was with them. He said to Thomas, “Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing” (John 20:27). In response to this, we read, “Thomas answered him, “My Lord and my God!”’ (John 20:28). Here Thomas calls Jesus “my God.” The narrative shows that both John in writing his gospel and Jesus himself approve of what Thomas has said and encourage everyone who hears about Thomas to believe the same things that Thomas did. Jesus immediately responds to Thomas, “Have you believed because you have seen me? Blessed are those who have not seen and yet believe” (John 20:29). As far as John is concerned, this is the dramatic high point of the gospel, for he immediately tells the reader—in the very next verse—that this was the reason he wrote it:

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name. (John 20:30-31)

约翰福音20:28在其背景下也是基督神性的有力证据。托马斯怀疑其他门徒的报告，他们看到耶稣从死里复活，他说他不会相信，除非他能看到耶稣手中的指甲印迹并将他的手放在受伤的一方（约翰福音20:25） ）。当托马斯和他们在一起时，耶稣向门徒显现。他对托马斯说：“把手指放在这里，看看我的手;伸出你的手，把它放在我身边;不要没有信仰，而要相信“（约翰福音20:27）。为此，我们读到，“托马斯回答说，”我的主和我的上帝！“（约翰福音20:28）。在这里，托马斯称耶稣为“我的上帝。”叙述表明约翰在写福音和耶稣自己都赞同托马斯所说的话，并鼓励所有听到托马斯的人相信托马斯所做的事情。耶稣马上回应托马斯说：“你相信是因为你见过我吗？那些没有见过但却相信的人有福了“（约翰福音20:29）。至于约翰所关注的，这是福音的戏剧性高点，因为他立即告诉读者 - 在下一节经文中 - 这就是他写这篇文章的原因：

现在耶稣在门徒面前做了许多其他的迹象，这些都没有写在这本书中;但这些都写成你可能相信耶稣是基督，是上帝的儿子，并且相信你可以以他的名义生活。 （约翰福音20：30-31）

Jesus speaks of those who will not see him and will yet believe, and John immediately tells the reader that he recorded the events written in his gospel in order that they may believe in just this way, imitating Thomas in his confession of faith. In other words, the entire gospel is written to persuade people to imitate Thomas, who sincerely called Jesus “My Lord and my God.” Because this is set out by John as the purpose of his gospel, the sentence takes on added force.

The Jehovah's Witnesses' booklet *Should You Believe in the Trinity?* offers two explanations for John 20:28: (1) "To Thomas, Jesus was like "a god,' especially in the miraculous circumstances that prompted his exclamation" (p. 29). But this explanation is unconvincing, because Thomas did not say, "You are like a god," but rather called Jesus "my God." The Greek text has the definite article (it cannot be translated "a god") and is explicit: ὁ θεός μου is not "a god of mine" but "my God." (2) The second explanation offered is that "Thomas may simply have made an emotional exclamation of astonishment, spoken to Jesus but directed to God" (ibid.). The second part of this sentence, "spoken to Jesus but directed to God," is simply incoherent: it seems to mean, "spoken to Jesus but not spoken to Jesus," which is not only self-contradictory, but also impossible: if Thomas is speaking to Jesus he is also directing his words to Jesus. The first part of this sentence, the claim that Thomas is really not calling Jesus "God," but is merely swearing or uttering some involuntary words of exclamation, is without merit, for the verse makes it clear that Thomas was not speaking into the blue but was speaking directly to Jesus: "Thomas answered and said *to Him* "My Lord and my God!"' (John 20:28, nasb). And immediately both Jesus and John in his writing commend Thomas, certainly not for swearing but for believing in Jesus as his Lord and his God.

耶稣谈到那些不会看见他并且仍然相信的人，约翰立即告诉读者他记录了他福音中写下的事件，以便他们可以这样相信，模仿托马斯的信仰认罪。换句话说，整本福音的写作是为了说服人们模仿托马斯，托马斯真诚地称耶稣为“我的主和我的上帝”。因为这是约翰所提出的福音的目的，所以这句话需要更多的力量。

耶和华见证人的小册子你应该相信三位一体吗？为约翰福音20:28提供了两种解释：（1）“托马斯，耶稣就像是”上帝“，特别是在引起他感叹的神奇环境中”（第29页）。但这种解释并不令人信服，因为托马斯没有说，“你就像一个上帝”，而是称耶稣为“我的上帝。”希腊文中有明确的文章（它不能被翻译成“上帝”）并且是明确的：ὁθεόςμου不是“我的上帝” “但是”我的上帝。“（2）提出的第二个解释是”托马斯可能只是发出一种惊讶的情感惊叹，向耶稣讲话但是指向上帝“（同上）。这句话的第二部分，”口语对耶稣却指向上帝，“简直是语无伦次：它似乎意味着，”对耶稣讲话，但没有对耶稣讲话，“这不仅是自相矛盾的，而且也是不可能的：如果托马斯对耶稣讲话，他也在指导他对耶稣的话。这句话的第一部分，即托马斯实际上并没有称耶稣为“上帝”的主张，而只是宣誓或说话。一些不自觉的感叹词，没有任何价值，因为这节经文清楚地表明托马斯不是在说蓝色而是直接对耶稣说：“托马斯回答并对他说：”我的主和我的上帝！“（约翰20：28，nasb）。耶稣和约翰在他的写作中立即对托马斯表示赞赏，当然不是为了咒骂而是为了相信耶稣是他的主和他的上帝。

Other passages speaking of Jesus as fully divine include Hebrews 1, where the author says that Christ is the “exact representation” (vs. 3, Gk. χαρακτήρ, G5917, “exact duplicate”) of the nature or being (Gk. ὑπόστασις, G5712) of God—meaning that God the Son exactly duplicates the being or nature of God the Father in every way: whatever attributes or power God the Father has, God the Son has them as well. The author goes on to refer to the Son as “God” in verse 8 (“But of the Son he says, ‘Your throne, O God, is for ever and ever’”), and he attributes the creation of the heavens to Christ when he says of him, “You, Lord, did found the earth in the beginning, and the heavens are the work of your hands” (Heb. 1:10, quoting Ps. 102:25). Titus 2:13 refers to “our great *God* and Savior Jesus Christ,” and 2 Peter 1:1 speaks of “the righteousness of our *God* and Savior Jesus Christ.” Romans 9:5, speaking of the Jewish people, says, “Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised! Amen” (NIV).

In the Old Testament, Isaiah 9:6 predicts, “For to us a child is born,  
to us a son is given;  
and the government will be upon his shoulder,  
and his name will be called  
‘Wonderful Counselor, Mighty God.’”

关于耶稣完全神圣的其他段落包括希伯来书1，其中作者说基督是自然或存在的“精确表示”（对比3，Gk.χαρακτήρ，G5917，“精确复制”）（Gk。ὑπόστασις， G5712）上帝 - 意味着上帝的儿子在各方面都完全复制了父神的存在或本质：无论父神有什么属性或能力，儿子上帝也有他们。作者继续在第8节中将儿子称为“上帝”（“但他的儿子说，'上帝啊，你的宝座，永远永远''），他将天堂的创造归功于基督在对他说：“你，主啊，在开始时确实找到了地球，天就是你手中的工作”（希伯来书1:10，引用诗篇102：25）。提多书2:13提到“我们伟大的上帝和救主耶稣基督”，彼得后书1：1提到“我们的上帝和救主耶稣基督的义。”罗马书9：5，谈到犹太人，说，“他们是族长，从他们身上追溯到基督的人类祖先，他是所有人的上帝，永远受到称赞！阿们“（NIV）。

在旧约中，以赛亚书9：6预言说：“因为我们孩子出生了，

给我们一个儿子;

而政府将在他肩上，

他的名字将被召集

“精彩的参赞，全能的上帝。”

As this prophecy is applied to Christ, it refers to him as “Mighty God.” Note the similar application of the titles “Lord” and “God” in the prophecy of the coming of the Messiah in Isaiah 40:3, “In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God,” quoted by John the Baptist in preparation for the coming of Christ in Matthew 3:3.

Many other passages will be discussed in chapter 26 below, but these should be sufficient to demonstrate that the New Testament clearly refers to Christ as fully God. As Paul says in Colossians 2:9, “In him the whole fulness of deity dwells bodily.”

Next, *the Holy Spirit is also fully God*. Once we understand God the Father and God the Son to be fully God, then the trinitarian expressions in verses like Matthew 28:19 (“baptizing them in the name of the Father and of the Son and of the Holy Spirit”) assume significance for the doctrine of the Holy Spirit, because they show that the Holy Spirit is classified on an equal level with the Father and the Son. This can be seen if we recognize how unthinkable it would have been for Jesus to say something like, “baptizing them in the name of the Father and of the Son and of the archangel Michael—this would give to a created being a status entirely inappropriate even to an archangel. Believers throughout all ages can only be baptized into the name (and thus into a taking on of the character) of God himself. (Note also the other trinitarian passages mentioned above: 1 Cor. 12:4–6; 2 Cor. 13:14; Eph. 4:4–6; 1 Peter 1:2; Jude 20–21.)

当这个预言适用于基督时，它将他称为“全能的上帝”。请注意“耶和华”和“上帝”这一标题在以赛亚书40：3中预言弥赛亚的预言中的类似应用。旷野为主的道路做好准备，在沙漠中为我们的上帝铺平道路，“施洗约翰引用，为马太福音3：3中基督的降临作准备。

许多其他段落将在下面的第26章中讨论，但这些段落应足以证明新约清楚地将基督称为完全的上帝。正如保罗在歌罗西书2：9中所说，“在他里面，神的全部充满了身体。”

接下来，圣灵也完全是上帝。一旦我们理解父神和儿子神完全是上帝，那么像马太福音28:19（“以圣父和圣子和圣灵的名义给他们施洗”）这些经文中的三位一体表达就具有重要意义。圣灵的教义，因为它们表明圣灵与父与子在同等程度上被分类。如果我们认识到耶稣会说“以父亲和儿子以及天使长迈克尔的名义给他们施洗”这样的事情是多么不可想象 - 这会给一个被创造出来的地位完全不合适甚至是大天使。所有年龄段的信徒都只能接受上帝自己的名字（因而成为一个角色的接受者）的洗礼。 （还要注意上面提到的其他三位一体的经文：林前12：4-6;林前13:14;以弗所书4：4-6;彼得前书1：2;犹大书20-21。）

In Acts 5:3-4, Peter asks Ananias, “Why has Satan filled your heart to lie to the Holy Spirit...? You have not lied to men but *to God.*” According to Peter’s words, to lie to the Holy Spirit is to lie to God. Paul says in 1 Corinthians 3:16, “Do you not know that you are God’s temple and that God’s Spirit dwells in you?” God’s temple is the place where God himself dwells, which Paul explains by the fact that “God’s Spirit” dwells in it, thus apparently equating God’s Spirit with God himself.

David asks in Psalm 139:7-8, “Whither shall I go from your Spirit? Or whither shall I flee from your presence? If I ascend to heaven, you are there!” This passage attributes the divine characteristic of omnipresence to the Holy Spirit, something that is not true of any of God’s creatures. It seems that David is equating God’s Spirit with God’s presence. To go from God’s Spirit is to go from his presence, but if there is nowhere that David can flee from God’s Spirit, then he knows that wherever he goes he will have to say, “You are there.”

Paul attributes the divine characteristic of omniscience to the Holy Spirit in 1 Corinthians 2:10-11: “For the Spirit searches everything, even the depths of God. For what person knows a man’s thoughts except the spirit of the man which is in him? So also no one comprehends the thoughts of God [Gk., literally “the things of God’] except the Spirit of God.”

在使徒行传5：3-4中，彼得问阿纳尼亚斯，“为什么撒旦充满了你的心，向圣灵撒谎......？你没有欺骗过男人而是欺骗上帝。“按照彼得的话说，欺骗圣灵就是欺骗上帝。保罗在哥林多前书3:16说：“你不知道你是上帝的圣殿吗？上帝的圣灵住在你里面吗？”上帝的圣殿是上帝自己居住的地方，保罗通过“上帝的灵”所居住的事实解释道。在其中，因此显然将上帝的灵与上帝本身等同起来。

大卫在诗篇139：7-8中问：“我要从你的灵里出去？或者我要逃离你的面前？如果我升天，你就在那里！“这段经文将无所不在的神圣特征归于圣灵，这是上帝生物中任何一个都不是真实的。大卫似乎把上帝的灵等同于上帝的同在。离开上帝的灵就是离开他的存在，但如果大卫无处可逃离上帝的灵，那么他就知道无论他走到哪里，都必须说：“你在那里。”

在哥林多前书2：10-11中，保罗将无所不知的神圣特征归于圣灵：“因为圣灵寻求一切，甚至是上帝的深处。谁知道一个人的想法，除了他内在的人的精神？因此，除了上帝的灵之外，没有人能理解上帝的思想[Gk。，字面意思是“上帝的事”。）

Moreover, the activity of giving new birth to everyone who is born again is the work of the Holy Spirit. Jesus said, “unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, “You must be born anew”’ (John 3:5-7). But the work of giving new spiritual life to people when they become Christians is something that only God can do (cf. 1 John 3:9, “born of God”). This passage therefore gives another indication that the Holy Spirit is fully God.

Up to this point we have two conclusions, both abundantly taught throughout Scripture:

1. God is three persons.  
2. Each person is fully God.

If the Bible taught only these two facts, there would be no logical problem at all in fitting them together, for the obvious solution would be that there are three Gods. The Father is fully God, the Son is fully God, and the Holy Spirit is fully God. We would have a system where there are three equally divine beings. Such a system of belief would be called polytheism—or, more specifically, “tritheism,” or belief in three Gods. But that is far from what the Bible teaches.

而且，重生的每个人重生的活动都是圣灵的工作。耶稣说：“除非一个人出生于水和圣灵，否则他就无法进入神的国。肉体所生的是肉体，而灵所生的就是灵。不要惊叹于我对你说：“你必须重新出生”（约翰福音3：5-7）。但是当人们成为基督徒时，为人们提供新的属灵生命的工作，只有上帝才能做到（参见约翰一书3：9，“天生的上帝”）。因此，这段经文再次表明圣灵是完全的上帝。

到目前为止，我们有两个结论，在整本圣经中都有很多教导：

1.上帝是三个人。

2.每个人都是完全的上帝。

如果圣经只教导这两个事实，那么将它们组合在一起就没有任何逻辑问题，因为显而易见的解决方案是有三个神。父是完全的上帝，儿子完全是上帝，圣灵是完全的上帝。我们会有一个系统，其中有三个同样神圣的生命。这种信仰体系将被称为多神论 - 或者更具体地说，是“三神论”，或者是对三位神的信仰。但这远不是圣经所教导的。

**3. There Is One God.** Scripture is abundantly clear that there is one and only one God. The three different persons of the Trinity are one not only in purpose and in agreement on what they think, but they are one in essence, one in their essential nature. In other words, God is only one being. There are not three Gods. There is only one God.

One of the most familiar passages of the Old Testament is Deuteronomy 6:4-5 (niv): “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.”

When Moses sings, “Who is like you, O Lord, among the gods? Who is like you, majestic in holiness, terrible in glorious deeds, doing wonders?” (Ex. 15:11) the answer obviously is “No one.” God is unique, and there is no one like him and there can be no one like him. In fact, Solomon prays “that all the peoples of the earth may know that the Lord is God; there is no other” (1 Kings 8:60).

When God speaks, he repeatedly makes it clear that he is the only true God; the idea that there are three Gods to be worshiped rather than one would be unthinkable in the light of these extremely strong statements. God alone is the one true God and there is no one like him. When he speaks, he alone is speaking—he is not speaking as one God among three who are to be worshiped. He says:

“I am the Lord, and there is no other, besides me there is no God;  
I gird you, though you do not know me,  
that men may know, from the rising of the sun  
and from the west, that there is none besides me;  
I am the Lord, and there is no other.” (Isa. 45:5-6)

3.有一位上帝。圣经清楚地表明，只有一位上帝。三位一体的三个不同的人不仅在目的上和对他们的想法达成一致，而且在本质上是一个，在本质上是一个。换句话说，上帝只是一个存在。没有三个神。只有一个上帝。

申命录6：4-5（niv）：旧约圣经中最熟悉的段落之一：“以色列啊，你们要听见：耶和华我们的神，耶和华是唯一的。全心全意，全力以赴地爱主你的上帝。“

当摩西唱歌时，“主啊，在众神中，谁会像你一样？谁像你一样，圣洁威严，光荣事迹可怜，创造奇迹？“（出15:11）答案显然是”没有人。“上帝是独一无二的，没有人喜欢他，也没有人一个喜欢他的人。事实上，所罗门祈祷“地上所有的人都知道主是上帝;没有其他“（列王记上8:60）。

当上帝说话时，他反复说清楚他是唯一的真神;根据这些极其强烈的言论，有三个神被崇拜而不是一个神的想法是不可想象的。只有上帝才是真正的上帝，没有人喜欢他。当他说话时，他独自说话 - 他不是在三个被敬拜的人中作为一个上帝说话。他说：

“我是主，没有别的，除了我，没有上帝;

我束缚你，虽然你不认识我，

从太阳的升起，人们可能知道

从西方来看，除了我之外没有;

我是主，没有别的。“（以赛亚书45：5-6）

Similarly, he calls everyone on earth to turn to him:

“There is no other god besides me,  
a righteous God and a Savior;  
there is none besides me.  
“Turn to me and be saved,  
all the ends of the earth!  
For I am God, and there is no other.” (Isa. 45:21-22; cf. 44:6-8)

The New Testament also affirms that there is one God. Paul writes, “For *there is one God* and there is one mediator between God and men, the man Christ Jesus” (1 Tim. 2:5). Paul affirms that “God is one” (Rom. 3:30), and that “there is one God, the Father, from whom are all things and for whom we exist” (1 Cor. 8:6).1 Cor. 8:6 does not deny that God the Son and God the Holy Spirit are also "God," but here Paul says that God the Father is identified as this "one God." Elsewhere, as we have seen, he can speak of God the Son and God the Holy Spirit as also "God." Moreover, in this same verse, he goes on to speak of "one Lord, Jesus Christ, through whom are all things and through whom we exist." He is here using the word *Lord* in its full Old Testament sense of "Yahweh" as a name for God, and saying that this is the person through whom all things were created, thus affirming the full deity of Christ as well, but with a different name. Thus this verse affirms both the unity of God and the diversity of persons in God. Finally, James acknowledges that even demons recognize that there is one God, even though their intellectual assent to that fact is not enough to save them: “You believe that God is one; you do well. Even the demons believe—and shudder” (James 2:19). But clearly James affirms that one “does well” to believe that “God is one.”

同样，他呼吁世上所有人转向他：

“除了我，没有别的神，

一个公义的上帝和一位救主;

除了我之外没有。

“转向我并得救，

地球的尽头！

因为我是上帝，没有别的。“（以赛亚书45：21-22;参见44：6-8）

新约也肯定有一位上帝。保罗写道：“因为有一位上帝，在上帝与人之间有一位中保，即基督耶稣”（提前2：5）。保罗肯定“上帝就是一个”（罗马书3:30），并且“有一位上帝，就是父，我们所有的一切都是存在的”（林前8：6）。 8：6不否认上帝的儿子和上帝的圣灵也是“上帝”，但在这里，保罗说父神被认为是“一个上帝”。在其他地方，正如我们所看到的，他可以说上帝的儿子和上帝，圣灵也是“上帝”。而且，在同一节经文中，他接着谈到“一位主，耶稣基督，通过谁，通过谁，我们存在。”他在这里使用旧约圣经中的“耶和华”这个词作为上帝的名字，并说这是所有事物都被创造出来的人，因此也肯定了基督的全部神性，但是不同的名字。因此，这节经文肯定了上帝的统一和上帝的人的多样性。最后，詹姆斯承认，即使是恶魔也认识到有一位上帝，即使他们对这一事实的知识分子不足以拯救他们：“你相信上帝是唯一的;你干得好。即便是恶魔也相信 - 并且不寒而栗“（雅各书2:19）。但显然詹姆斯肯定一个人“很好”相信“上帝就是一个人”。

**4. Simplistic Solutions Must All Deny One Strand of Biblical Teaching.** We now have three statements, all of which are taught in Scripture:

1. God is three persons.  
2. Each person is fully God.  
3. There is one God.

Throughout the history of the church there have been attempts to come up with a simple solution to the doctrine of the Trinity by denying one or another of these statements. If someone *denies the first statement* then we are simply left with the fact that each of the persons named in Scripture (Father, Son, and Holy Spirit) is God, and there is one God. But if we do not have to say that they are distinct persons, then there is an easy solution: these are just different names for one person who acts differently at different times. Sometimes this person calls himself Father, sometimes he calls himself Son, and sometimes he calls himself Spirit.The technical name for this view is modalism, a heresy condemned in the ancient church: see discussion below. We have no difficulty in understanding that, for in our own experience the same person can act at one time as a lawyer (for example), at another time as a father to his own children, and at another time as a son with respect to his parents: The same person is a lawyer, a father, and a son. But such a solution would deny the fact that the three persons are distinct individuals, that God the Father sends God the Son into the world, that the Son prays to the Father, and that the Holy Spirit intercedes before the Father for us.

简单的解决方案必须否定圣经教学的一个方面。我们现在有三个陈述，所有陈述都用经文教导：

1.上帝是三个人。

2.每个人都是完全的上帝。

3.有一位上帝。

在整个教会的历史中，人们试图通过否认这些陈述中的一个或另一个来提出对三位一体教义的简单解决方案。如果有人否认第一个陈述，那么我们只会留下这样一个事实，即圣经中所指出的每个人（父，子，和圣灵）都是上帝，而且有一位上帝。但是，如果我们不必说它们是不同的人，那么就有一个简单的解决方案：这些只是一个人在不同时间采取不同行为的不同名称。有时这个人称自己为父亲，有时他称自己是儿子，有时他称自己为灵。这种观点的技术名称是模态主义，是古代教会中被谴责的异端邪说：见下面的讨论。我们毫不困难地理解，因为根据我们自己的经验，同一个人可以同时作为律师行事（例如），在另一个时间作为他自己孩子的父亲行事，在另一个时间作为儿子行事。他的父母：同一个人是律师，父亲和儿子。但是这样的解决方案会否认这三个人是不同的个体，即父神将儿子送入世界，儿子向父祈祷，圣灵为我们在父面前代求。

Another simple solution might be found by *denying the second statement* that is, denying that some of the persons named in Scripture are really fully God. If we simply hold that God is three persons, and that there is one God, then we might be tempted to say that some of the “persons” in this one God are not fully God, but are only subordinate or created parts of God. This solution would be taken, for example, by those who deny the full deity of the Son (and of the Holy Spirit).The technical name for this view is Arianism, another heresy condemned in the ancient church: see discussion below. But, as we saw above, this solution would have to deny an entire category of biblical teaching.

Finally, as we noted above, a simple solution could come by *denying that there is one God*. But this would result in a belief in three Gods, something clearly contrary to Scripture.

Though the third error has not been common, as we shall see below, each of the first two errors has appeared at one time or another in the history of the church and they still persist today in some groups.

另一个简单的解决方案可能是通过否认第二个陈述而发现的，即否认圣经中提到的一些人真的完全是上帝。如果我们只是认为上帝是三个人，并且有一个上帝，那么我们可能会想要说这个上帝中的一些“人”不完全是上帝，而只是从属或创造了上帝的一部分。例如，那些否认儿子（和圣灵）完全神性的人就会采取这种解决方案。这种观点的技术名称是阿里乌斯主义，这是在古代教会中被谴责的另一种异端邪说：见下面的讨论。但是，正如我们上面所看到的，这个解决方案将不得不否定整个圣经教学范畴。

最后，正如我们上面提到的，一个简单的解决方案可能是否认有一个上帝。但这会导致对三位神的信仰，这显然与圣经相反。

虽然第三个错误并不常见，正如我们将在下面看到的那样，前两个错误中的每一个都出现在教会历史中的某个时刻，并且它们今天仍然存在于某些群体中。

**5. All Analogies Have Shortcomings.** If we cannot adopt any of these simple solutions, then how can we put the three truths of Scripture together and maintain the doctrine of the Trinity? Sometimes people have used several analogies drawn from nature or human experience to attempt to explain this doctrine. Although these analogies are helpful at an elementary level of understanding, they all turn out to be inadequate or misleading on further reflection. To say, for example, that God is like a three-leaf clover, which has three parts yet remains one clover, fails because each leaf is only part of the clover, and any one leaf cannot be said to be the whole clover. But in the Trinity, each of the persons is not just a separate part of God, each person is fully God. Moreover, the leaf of a clover is impersonal and does not have distinct and complex personality in the way each person of the Trinity does.

Others have used the analogy of a tree with three parts: the roots, trunk, and branches all constitute one tree. But a similar problem arises, for these are only parts of a tree, and none of the parts can be said to be the whole tree. Moreover, in this analogy the parts have different properties, unlike the persons of the Trinity, all of whom possess all of the attributes of God in equal measure. And the lack of personality in each part is a deficiency as well.

5.所有类比都有缺点。如果我们不能采用任何这些简单的解决方案，那么我们如何将圣经的三个真理放在一起并保持三位一体的教义呢？有时人们会使用从自然或人类经验中得出的几个类比来试图解释这一学说。尽管这些类比在初级理解方面是有帮助的，但它们在进一步反思时都变得不充分或误导。比如说，上帝就像一个三叶草，它有三个部分，但仍然是一个三叶草，因为每片叶子只是三叶草的一部分而失败，任何一片叶子都不能说是整个三叶草。但在三位一体中，每个人不仅仅是上帝的一个独立部分，每个人都完全是上帝。此外，三叶草的叶子是非个人的，并且在三位一体的每个人所做的方式上没有明显和复杂的个性。

其他人使用树的类比有三个部分：根，树干和树枝都构成一棵树。但是出现了类似的问题，因为这些只是树的一部分，并且没有一个部分可以说是整棵树。此外，在这个类比中，部分具有不同的属性，不同于三位一体的人，所有人都具有同等程度的上帝的所有属性。而且每个部分缺乏个性也是一个缺陷。

The analogy of the three forms of water (steam, water, and ice) is also inadequate because (a) no quantity of water is ever all three of these at the same time,There is a certain atmospheric condition (called the "triple point" by chemists) at which steam, liquid water, and ice can all exist simultaneously, but even then the quantity of water that is steam is not ice or liquid, the quantity that is liquid is not steam or ice, etc. (b) they have different properties or characteristics, (c) the analogy has nothing that corresponds to the fact that there is only one God (there is no such thing as “one water” or “all the water in the universe”), and (d) the element of intelligent personality is lacking.

Other analogies have been drawn from human experience. It might be said that the Trinity is something like a man who is both a farmer, the mayor of his town, and an elder in his church. He functions in different roles at different times, but he is one man. However, this analogy is very deficient because there is only one person doing these three activities at different times, and the analogy cannot deal with the personal interaction among the members of the Trinity. (In fact, this analogy simply teaches the heresy called modalism, discussed below.)

Another analogy taken from human life is the union of the intellect, the emotions, and the will in one human person. While these are parts of a personality, however, no one factor constitutes the entire person. And the parts are not identical in characteristics but have different abilities.

三种形式的水（蒸汽，水和冰）的类比也是不充分的，因为（a）同时没有任何数量的水都是这三种，有一定的大气条件（称为“三重点”） “化学家”，蒸汽，液态水和冰都可以同时存在，但即使这样，蒸汽的水量也不是冰或液体，液体的量不是蒸汽或冰等。（b）它们具有不同的属性或特征，（c）类比没有任何东西与只有一个上帝（没有“一个水”或“宇宙中的所有水”之类的东西）相对应的事实，和（d） ）缺乏聪明人格的元素。

其他类比来自人类经验。可以说三位一体就像一个既是农民，也是他镇上的市长，也是他教会中的长老的男人。他在不同的时间担任不同的角色，但他是一个人。然而，这种类比非常不足，因为只有一个人在不同的时间进行这三项活动，而这种类比不能处理三位一体成员之间的个人互动。 （事实上​​，这个类比只是简单地教导了称为模态论的异端，下面讨论。）

从人类生活中得到的另一个类比是一个人的智力，情感和意志的结合。虽然这些是个性的一部分，但是，没有一个因素构成整个人。部件的特性不同，但能力不同。

So what analogy shall we use to teach the Trinity? Although the Bible uses many analogies from nature and life to teach us various aspects of God’s character (God is like a rock in his faithfulness, he is like a shepherd in his care, etc.), it is interesting that Scripture nowhere uses any analogies to teach the doctrine of the Trinity. The closest we come to an analogy is found in the titles “Father” and “Son” themselves, titles that clearly speak of distinct persons and of the close relationship that exists between them in a human family. But on the human level, of course, we have two entirely separate human beings, not one being comprised of three distinct persons. It is best to conclude that no analogy adequately teaches about the Trinity, and all are misleading in significant ways.

**6. God Eternally and Necessarily Exists as the Trinity.** When the universe was created God the Father spoke the powerful creative words that brought it into being, God the Son was the divine agent who carried out these words (John 1:3; 1 Cor. 8:6; Col. 1:16; Heb. 1:2), and God the Holy Spirit was active “moving over the face of the waters” (Gen. 1:2). So it is as we would expect: if all three members of the Trinity are equally and fully divine, then they have all three existed for all eternity, and God has eternally existed as a Trinity (cf. also John 17:5, 24). Moreover, God cannot be other than he is, for he is unchanging (see chapter 11 above). Therefore it seems right to conclude that God necessarily exists as a Trinity—he cannot be other than he is.

**C. Errors Have Come By Denying Any of the Three Statements Summarizing the Biblical Teaching**

In the previous section we saw how the Bible requires that we affirm the following three statements:

那么我们用什么类比来教导三位一体呢？虽然圣经使用了许多来自自然和生命的类比来教导我们上帝品格的各个方面（上帝在他的忠诚中就像一块石头，他就像他照顾的牧羊人一样），有趣的是，圣经无处可用任何类比教导三位一体的教义。我们最接近类比的是“父亲”和“儿子”本身的标题，这些标题清楚地说明了不同的人以及他们在人类家庭中存在的密切关系。但是在人的层面上，当然，我们有两个完全独立的人，而不是一个由三个不同的人组成的人。最好得出结论，没有任何类比可以充分地教导三位一体，并且所有这些都在很大程度上具有误导性。

6.上帝永恒而且必然存在于三位一体。当宇宙被创造出来时，父神说出了使它成为存在的强有力的创造性话语，上帝儿子是执行这些话语的神圣代理人（约翰福音1：3;林前8：6;西1:16;希伯来书1：2），上帝圣灵活跃于“在水面上移动”（创1：2）。所以它就像我们所期望的那样：如果三位一体的所有三个成员都是平等而完全神圣的，那么他们就有三个永恒存在，并且上帝永远存在于三位一体中（参见约翰福音17：5,24） 。而且，上帝不能不是他，因为他是不变的（见上文第11章）。因此，似乎正确的结论是，上帝必然存在于三位一体 - 他不能不是他。

C.错误归结于否定圣经教学总结的三个陈述中的任何一个

在上一节中，我们看到圣经如何要求我们确认以下三个陈述：

1. God is three persons.  
2. Each person is fully God.  
3. There is one God.

Before we discuss further the differences between the Father, Son, and Holy Spirit, and the way they relate to one another, it is important that we recall some of the doctrinal errors about the Trinity that have been made in the history of the church. In this historical survey we will see some of the mistakes that we ourselves should avoid in any further thinking about this doctrine. In fact, the major trinitarian errors that have arisen have come through a denial of one or another of these three primary statements.

An excellent discussion of the history and theological implications of the trinitarian heresies discussed in this section is found in Harold O.J. Brown, *Heresies: The Image of Christ in the Mirror of Heresy and Orthodoxy from the Apostles to the Present* (Garden City, N.Y.: Doubleday, 1984), pp. 95-157.

1. **Modalism Claims That There Is One Person Who Appears to Us in Three Different Forms (or “Modes”).** At various times people have taught that God is not really three distinct persons, but only one person who appears to people in different “modes” at different times. For example, in the Old Testament God appeared as “Father.” Throughout the Gospels, this same divine person appeared as “the Son” as seen in the human life and ministry of Jesus. After Pentecost, this same person then revealed himself as the “Spirit” active in the church.

1.上帝是三个人。

2.每个人都是完全的上帝。

3.有一位上帝。

在我们进一步讨论圣父，圣子和圣灵之间的差异以及它们彼此之间的关系之前，重要的是我们要回忆一下教会历史中关于三位一体的一些教义错误。在这个历史调查中，我们将看到一些错误，我们自己应该避免进一步思考这个学说。事实上，出现的主要三位一体错误是通过否认这三个主要陈述中的一个或另一个来实现的。

本节讨论的三位一体异端的历史和神学含义的优秀讨论见于Harold O.J.布朗，异端邪说：从使徒到现在的异端和正统镜像中的基督形象（Garden City，N.Y。：Doubleday，1984），pp.95-157。

1.形式主义声称有三个不同形式（或“模式”）出现给我们的人。在不同的时间，人们已经教导说，上帝不是真正的三个不同的人，而是只有一个人在不同的时间以不同的“模式”出现。例如，在旧约圣经中，神显现为“父亲”。在整本福音书中，这个神圣的人在耶稣的人生和事工中看起来像“儿子”。在五旬节之后，这个人随后将自己显示为在教会中活跃的“圣灵”。

This teaching is also referred to by two other names. Sometimes it is called Sabellianism, after a teacher named Sabellius who lived in Rome in the early third century a.d. Another term for modalism is “modalistic monarchianism,” because this teaching not only says that God revealed himself in different “modes” but it also says that there is only one supreme ruler (“monarch”) in the universe and that is God himself, who consists of only one person.

Modalism gains its attractiveness from the desire to emphasize clearly the fact that there is only one God. It may claim support not only from the passages talking about one God, but also from passages such as John 10:30 (“I and the Father are one”) and John 14:9 (“He who has seen me has seen the Father”). However, the last passage can simply mean that Jesus fully reveals the character of God the Father, and the former passage (John 10:30), in a context in which Jesus affirms that he will accomplish all that the Father has given him to do and save all whom the Father has given to him, seems to mean that Jesus and the Father are one in purpose (though it may also imply oneness of essence).

这个教学也有两个其他名称。有时它被称为Sabellianism，是在一位名叫Sabellius的老师之后，他在公元三世纪早期住在罗马。形式主义的另一个术语是“形态主义的君主主义”，因为这种教导不仅说上帝以不同的“模式”显示自己，而且还说宇宙中只有一个至高无上的统治者（“君主”），那就是上帝自己，谁只有一个人。

形式主义从强调清楚只有一个上帝这一事实的愿望中获得了吸引力。它不仅可以从关于一位上帝的段落中获得支持，而且可以从诸如约翰福音10:30（“我和父是一位”）和约翰福音14：9（“见过我见过父亲的人”等段落中获得支持。 “）。然而，最后一段只是意味着耶稣完全揭示了父神的品格，以及前一段（约翰福音10:30），在耶稣确认他将完成父所赐给他的一切事情的背景下。拯救父所赐给他的所有人，似乎意味着耶稣和天父是有目的的（尽管它也可能暗示了本质的唯一性）。

The fatal shortcoming of modalism is the fact that it must deny the personal relationships within the Trinity that appear in so many places in Scripture (or it must affirm that these were simply an illusion and not real). Thus, it must deny three separate persons at the baptism of Jesus, where the Father speaks from heaven and the Spirit descends on Jesus like a dove. And it must say that all those instances where Jesus is praying to the Father are an illusion or a charade. The idea of the Son or the Holy Spirit interceding for us before God the Father is lost. Finally, modalism ultimately loses the heart of the doctrine of the atonement—that is, the idea that God sent his Son as a substitutionary sacrifice, and that the Son bore the wrath of God in our place, and that the Father, representing the interests of the Trinity, saw the suffering of Christ and was satisfied (Isa. 53:11).

Moreover, modalism denies the independence of God, for if God is only one person, then he has no ability to love and to communicate without other persons in his creation. Therefore it was necessary for God to create the world, and God would no longer be independent of creation (see chapter 12, above, on God’s independence).

One present denomination within Protestantism (broadly defined), the United Pentecostal Church, is modalistic in its doctrinal position.Some of the leaders who formed this group had earlier been forced out of the Assemblies of God when the Assemblies decided to insist on a trinitarian statement of faith for its ministers in 1916. The United Pentecostal Church is sometimes identified with the slogan "Jesus only," and it insists that people should be baptized in the name of Jesus, not in the name of the Father, Son, and Holy Spirit. Because of its denial of the three distinct persons in God, the denomination should not be considered to be evangelical, and it is doubtful whether it should be considered genuinely Christian at all.

形式主义的致命缺点在于它必须否认三位一体中出现在圣经中许多地方的个人关系（或者它必须肯定这些只是一种幻觉而不是真实的）。因此，它必须在耶稣的洗礼中否认三个不同的人，在那里父从天上说话，圣灵像鸽子一样降临在耶稣身上。而且必须说耶稣向天父祈祷的所有事例都是幻觉或游戏。儿子或圣灵在父神面前为我们代求的想法已经消失了。最后，形式主义最终失去了赎罪教义的核心 - 也就是说，上帝派他的儿子作为替代牺牲，并且儿子在我们的地方承受了上帝的愤怒，并且父亲代表了利益三位一体，看到基督的苦难，并得到满足（以赛亚书53:11）。

而且，形式主义否认了上帝的独立，因为如果上帝只有一个人，那么他就没有能力在他的创造中没有其他人去爱和交流。因此，上帝创造世界是必要的，上帝将不再独立于创造（见上文第12章，关于上帝的独立）。

新教（广泛定义）中的一个目前教派，即联合五旬节教会，在其教义立场中是模态的。当大会决定坚持三位一体的声明时，组建这个团体的一些领导人早先被迫离开上帝大会。联合五旬节教会有时被称为“只有耶稣”的口号，它坚持认为人们应该以耶稣的名义受洗，而不是以圣父，圣子和圣灵的名义受洗。 。由于它否认了上帝中的三个不同的人，所以不应该将教派视为福音派，而且是否应该将其视为真正的基督徒是值得怀疑的。

**2. Arianism Denies the Full Deity of the Son and the Holy Spirit.**

**a. The Arian Controversy.**The term *Arianism* is derived from Arius, a Bishop of Alexandria whose views were condemned at the Council of Nicea in a.d. 325, and who died in a.d. 336. Arius taught that God the Son was at one point created by God the Father, and that before that time the Son did not exist, nor did the Holy Spirit, but the Father only. Thus, though the Son is a heavenly being who existed before the rest of creation and who is far greater than all the rest of creation, he is still not equal to the Father in all his attributes—he may even be said to be “like the Father” or “similar to the Father” in his nature, but he cannot be said to be “of the same nature” as the Father.

The Arians depended heavily on texts that called Christ God’s “*only begotten*” Son (John 1:14; 3:16, 18; 1 John 4:9). If Christ were “begotten” by God the Father, they reasoned, it must mean that he was brought into existence by God the Father (for the word “beget” in human experience refers to the father’s role in conceiving a child). Further support for the Arian view was found in Colossians 1:15, “He is the image of the invisible God, *the first-born of all creation.*” Does not “first-born” here imply that the Son was at some point brought into existence by the Father? And if this is true of the Son, it must necessarily be true of the Holy Spirit as well.

阿里乌斯主义否认了儿子和圣灵的全神。

一个。阿里安争议。阿里乌斯主义这个词源于亚历山大主教阿里乌斯，他的观点在尼亚的理事会受到谴责。 325，谁在a.d.死了336.阿里乌斯教导说，儿子的上帝在某一点上是由父神创造的，而在此之前，儿子并不存在，圣灵也不存在，只有圣父。因此，虽然圣子是在创造之余存在之前存在的天上存在，并且远远超过所有创造的其余部分，但他仍然不能在所有属性中与父同等 - 他甚至可能被说成“像在他的本性中，父“或”与“父亲相似”，但他不能说与父有“天性”。

亚利安人在很大程度上依赖于称为基督上帝的“独生子”的文本（约翰福音1:14; 3：16,18;约翰一书4：9）。如果基督是由父神“生”，他们推理，那必定意味着他是由父神创造的（因为人类经历中的“生命”这个词指的是父亲在怀念孩子方面的作用）。在歌罗西书1:15中发现了对阿里乌尔观点的进一步支持，“他是无形之神的形象，是所有创造的第一个出生者。”这里没有“先生”意味着儿子在某种程度上被带来了父亲存在吗？如果这对儿子来说是真实的，那么圣灵也必然如此。

But these texts do not require us to believe the Arian position. Colossians 1:15, which calls Christ “the first-born of all creation,” is better understood to mean that Christ has the rights or privileges of the “first-born”—that is, according to biblical usage and custom, the right of leadership or authority in the family for one’s generation. (Note Heb. 12:16 where Esau is said to have sold his “first-born status” or “birthright”—the Greek word πρωτοτόκια, G4757, is cognate to the term πρωτότοκος, G4758, “first-born” in Col. 1:15.) So Colossians 1:15 means that Christ has the privileges of authority and rule, the privileges belonging to the “first-born,” but with respect to the whole creation. The NIV translates it helpfully, “the firstborn *over all creation.*”

As for the texts that say that Christ was God’s “only begotten Son,” the early church felt so strongly the force of many other texts showing that Christ was fully and completely God, that it concluded that, whatever “only begotten” meant, it did not mean “created.” Therefore the Nicene Creed in 325 affirmed that Christ was “begotten, not made”:

但这些文本并不要求我们相信阿里安的立场。歌罗西书1:15，称基督为“所有创造的第一个出生的人”，更好地理解为基督拥有“第一胎”的权利或特权 - 即根据圣经的用法和习惯，权利或权利一代人的家庭领导或权威（注意希伯来书12:16据说以扫出售了他的“第一胎”或“与生俱来的” - 希腊词πρωτοτόκια，G4757，与πρωτότοκος，G4758，“Coló的第一胎”一词同源。 1:15。）因此，歌罗西书1:15意味着基督拥有权威和统治的特权，属于“第一胎”的特权，但与整个创造有关。 NIV有助于翻译它，“所有创造的长子”。

至于说基督是上帝的“独生子”的文本，早期的教会强烈地感受到许多其他文本的力量，表明基督是完全和完全的上帝，它的结论是，无论“只生”是什么意思，它并不意味着“创造”。因此，325年的尼西亚信条肯定基督是“生，不是造”：

We believe in one God, the Father Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, the only-begotten; that is, of the essence of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance (ὁμοούσιον) with the Father....This is the original form of the Nicene Creed, but it was later modified at the Council of Constantinople in 381 and there took the form that is commonly called the "Nicene Creed" by churches today. This text is taken from Philip Schaff, *Creeds of Christendom* 3 vols. (Grand Rapids: Baker, 1983 reprint of 1931 edition), 1:28-29.

This same phrase was reaffirmed at the Council of Constantinople in 381. In addition, the phrase “before all ages” was added after “begotten of the Father,” to show that this “begetting” was eternal. It never began to happen, but is something that has been eternally true of the relationship between the Father and the Son. However, the nature of that “begetting” has never been defined very clearly, other than to say that it has to do with the relationship between the Father and the Son, and that in some sense the Father has eternally had a primacy in that relationship.

我们相信一位上帝，万能的父，一切可见和无形的创造者。在一位主耶稣基督里，是神的儿子，是父所生的，是独生子;也就是说，父的本质，上帝的上帝，光的光，上帝的上帝，生，不是被造，与父有一种物质（ὁμοοσσοον）......这是原始形式的Nicene Creed，但后来在381年在君士坦丁堡议会进行了修改，并采用了今天教会通常称为“Nicene Creed”的形式。本文摘自Philip Schaff，基督教世界3卷的Creeds。 （大急流城：贝克，1983年再版1931年版），1：28-29。

同样的话在381年的君士坦丁堡议会得到了重申。此外，在“父之后”之后加上“所有年龄之前”这一短语，以表明这种“生育”是永恒的。它从未开始发生，但是父与子之间的关系永远是真实的。然而，这种“生育”的本质从来没有被清楚地定义过，除了说它与父与子之间的关系有关，而且从某种意义上说，父在这种关系中永远占据首要地位。 。

In further repudiation of the teaching of Arius, the Nicene Creed insisted that Christ was “of the same substance as the Father.” The dispute with Arius concerned two words that have become famous in the history of Christian doctrine, ὁμοούσιος (“of the same nature”) and ὁμοιούσιος (“of a similar nature”). The difference depends on the different meaning of two Greek prefixes, ὁμο- meaning “same,” and ὁμοι- meaning “similar.” Arius was happy to say that Christ was a supernatural heavenly being and that he was created by God before the creation of the rest of the universe, and even that he was “similar” to God in his nature. Thus, Arius would agree to the word ὁμοιούσιος. But the Council of Nicea in 325 and the Council of Constantinople in 381 realized that this did not go far enough, for if Christ is not of exactly the same nature as the Father, then he is not fully God. So both councils insisted that orthodox Christians confess Jesus to be ὁμοούσιος of the *same* nature as God the Father. The difference between the two words was only one letter, the Greek letter iota, and some have criticized the church for allowing a doctrinal dispute over a single letter to consume so much attention for most of the fourth century A.D. Some have wondered, “Could anything be more foolish than arguing over a single letter in a word?” But the difference between the two words was profound, and the presence or absence of the iota really did mark the difference between biblical Christianity, with a true doctrine of the Trinity, and a heresy that did not accept the full deity of Christ and therefore was nontrinitarian and ultimately destructive to the whole Christian faith.

在进一步否定阿里乌斯教义的过程中，尼西亚信条坚持认为基督“与父有同样的实质。”与阿里乌斯的争执涉及两个在基督教教义史上已经成名的词，ὁμοοσσοος（“相同的”自然“）和ὁμοιούσιος（”类似性质“）。差异取决于两个希腊语前缀的不同含义，ὁμο-意为“相同”，而ὁμοι-意思是“相似”.Arius很高兴地说基督是一个超自然的天堂存在，并且他是在创造之前由上帝创造的。宇宙的其余部分，甚至他在性质上与上帝“相似”。因此，Arius会同意ὁμοιούσιος这个词。但是，325年的尼西亚议会和381年的君士坦丁堡议会认识到这一点还不够，因为如果基督与父的性质不完全相同，那么他就不是完全的上帝。因此，两个议会都坚持认为正统的基督徒承认耶稣与父神一样具有同样的本性。两个单词之间的差异只有一个字母，希腊字母iota，有些人批评教会允许在一封信中对一个字母的争论在公元四世纪的大部分时间里都引起如此多的关注。有些人想知道，“可能有什么比一句话中的单个字母更愚蠢吗？“但这两个词之间的区别是深刻的，iota的存在与否确实标志着圣经基督教与三位一体的真正教义之间的区别，以及一种不接受基督完全神性的异端邪说，因此是非立体主义的，最终破坏整个基督教信仰。

**b. Subordinationism.** In affirming that the Son was of the same nature as the Father, the early church also excluded a related false doctrine, subordinationism. While Arianism held that the Son was created and was not divine, subordinationism held that the Son was eternal (not created) and divine, but still not equal to the Father in being or attributes—the Son was inferior or “subordinate” in being to God the Father.The heresy of subordinationism, which holds that the Son is inferior in being to the Father, should be clearly distinguished from the orthodox doctrine that the Son is eternally subordinate to the Father in role or function: without this truth, we would lose the doctrine of the Trinity, for we would not have any eternal personal distinctions between the Father and the Son, and they would not eternally be Father and Son. (See section D. below on the differences between the Father, Son, and Holy Spirit.) The early church father Origen (c. 185-c. a.d. 254) advocated a form of subordinationism by holding that the Son was inferior to the Father in being, and that the Son eternally derives his being from the Father. Origen was attempting to protect the distinction of persons and was writing before the doctrine of the Trinity was clearly formulated in the church. The rest of the church did not follow him but clearly rejected his teaching at the Council of Nicea.

湾从属论。在肯定圣子与父的性质相同的情况下，早期教会也排除了相关的错误教义，即从属主义。虽然阿里乌斯主义认为儿子是创造的而不是神圣的，但是从属主义认为儿子是永恒的（不是创造的）和神圣的，但仍然不等于父的存在或属性 - 儿子是低级的或“从属”的父神。从属主义的异端，认为儿子在与父同在方面是劣等的，应当明确地区别于正统的教义，即儿子在角色或功能上永远地从属于天父：如果没有这个真理，我们就会失去三位一体的教义，因为我们不会在父与子之间有任何永恒的个人差别，他们也不会永远是父与子。 （参见下面关于圣父，圣子和圣灵之间差异的D节。）早期教会的父亲奥利金（约185-cad 254）提倡一种从属主义的形式，认为儿子不如父在存在并且儿子永远从父那里得到他的存在。 Origen试图保护人的区分，并且在教会明确制定三位一体的教义之前写作。教会的其余部分没有跟随他，但显然拒绝了他在尼西亚议会的教学。

Although many early church leaders contributed to the gradual formulation of a correct doctrine of the Trinity, the most influential by far was Athanasius. He was only twenty-nine years old when he came to the Council of Nicea in a.d. 325, not as an official member but as secretary to Alexander, the Bishop of Alexandria. Yet his keen mind and writing ability allowed him to have an important influence on the outcome of the Council, and he himself became Bishop of Alexandria in 328. Though the Arians had been condemned at Nicea, they refused to stop teaching their views and used their considerable political power throughout the church to prolong the controversy for most of the rest of the fourth century. Athanasius became the focal point of Arian attack, and he devoted his entire life to writing and teaching against the Arian heresy. “He was hounded through five exiles embracing seventeen years of flight and hiding,” but, by his untiring efforts, “almost single-handedly Athanasius saved the Church from pagan intellectualism.”S.J. Mikolaski, "Athanasius," *NIDCC* 81. The “Athanasian Creed” which bears his name is not today thought to stem from Athanasius himself, but it is a very clear affirmation of trinitarian doctrine that gained increasing use in the church from about a.d. 400 onward and is still used in Protestant and Catholic churches today. (See appendix 1.)

尽管许多早期教会领袖为逐步形成正确的三位一体教义做出了贡献，但迄今为止最具影响力的是亚他那修。他在一年中来到尼西亚议会时才二十九岁。 325，不是正式成员，而是作为亚历山大主教亚历山大的秘书。然而他敏锐的头脑和写作能力使他对安理会的结果产生了重要的影响，他本人在328年成为亚历山大主教。虽然亚利安人在尼西亚遭到谴责，但他们拒绝停止教导他们的观点并使用他们的整个教会的相当大的政治权力，以延长四世纪剩余时间的大部分时间的争议。 Athanasius成为阿里安攻击的焦点，他毕生致力于反对阿里乌斯异端的写作和教学。 “他被五个流亡者追捕，拥有十七年的飞行和躲藏，”但是，通过他的不懈努力，“几乎单枪匹马的Athanasius将教会从异教的知识分子中拯救出来。”S.J。 Mikolaski，“Athanasius，”NIDCC 81.以他的名字命名的“Athanasian信条”今天不被认为是源自Athanasius本人，但它是对三位一体学说的一种非常明确的肯定，它在教堂中从大约一个时期开始越来越多地被使用。 400以后，今天仍然在新教和天主教教堂使用。 （见附录1）

**c. Adoptionism.** Before we leave the discussion of Arianism, one related false teaching needs to be mentioned. “Adoptionism” is the view that Jesus lived as an ordinary man until his baptism, but then God “adopted” Jesus as his “Son” and conferred on him supernatural powers. Adoptionists would not hold that Christ existed before he was born as a man; therefore, they would not think of Christ as eternal, nor would they think of him as the exalted, supernatural being created by God that the Arians held him to be. Even after Jesus’ “adoption” as the “Son” of God, they would not think of him as divine in nature, but only as an exalted man whom God called his “Son” in a unique sense.

Adoptionism never gained the force of a movement in the way Arianism did, but there were people who held adoptionist views from time to time in the early church, though their views were never accepted as orthodox. Many modern people who think of Jesus as a great man and someone especially empowered by God, but not really divine, would fall into the adoptionist category. We have placed it here in relation to Arianism because it, too, denies the deity of the Son (and, similarly, the deity of the Holy Spirit)

The controversy over Arianism was drawn to a close by the Council of Constantinople in a.d. 381. This council reaffirmed the Nicene statements and added a statement on the deity of the Holy Spirit, which had come under attack in the period since Nicea. After the phrase, “And in the Holy Spirit,” Constantinople added, “the Lord and Giver of Life; who proceeds from the Father; who with the Father and the Son together is worshipped and glorified; who spake by the Prophets.” The version of the creed that includes the additions at Constantinople is what is commonly known as the Nicene Creed today (See p. 1169 for the text of the Nicene Creed.)

**d. The Filioque Clause:** In connection with the Nicene Creed, one unfortunate chapter in the history of the church should be briefly noted, namely the controversy over the insertion of the filioque clause into the Nicene Creed, an insertion that eventually led to the split between western (Roman Catholic) Christianity and eastern Christianity (consisting today of various branches of eastern orthodox Christianity, such as the Greek Orthodox Church, the Russian Orthodox Church, etc.) in a.d. 1054.

C。嗣子。在我们离开阿里乌斯主义的讨论之前，需要提到一个相关的错误教学。 “收养主义”是指耶稣在受洗之前作为一个普通人生活的观点，但后来上帝“将”耶稣作为他的“儿子”，并赋予他超自然力量。收养主义者不会认为基督在他出生之前就存在过;因此，他们不会认为基督是永恒的，他们也不会认为他是上帝创造的阿里人抱他的高尚超自然的存在。即使在耶稣被“收养”为上帝的“儿子”之后，他们也不会认为他是神圣的，而只是作为一个崇高的人，上帝称他为“儿子”的独特意义。

收养主义从来没有像阿里乌斯主义那样获得运动的力量，但有些人不时在早期教会中持有收养主义者的观点，尽管他们的观点从未被接受为正统观念。许多现代人认为耶稣是一个伟大的人，而一个特别是被上帝赋予权力的人，却不是真正神圣的人，将属于收养人的范畴。我们把它放在这里与阿里乌斯主义有关，因为它也否认了圣子的神性（同样地，圣灵的神性）

关于阿里乌斯主义的争议在下午由君士坦丁堡议会接近尾声。 381.该委员会重申了尼西亚的声明，并加入了一份关于圣灵神灵的声明，该声明自尼西亚以来一直受到攻击。在“和圣灵”之后，君士坦丁堡补充道，“生命的主和赐予者;从父那里得到的;与父与子在一起的人被敬拜和荣耀;先知所说的“包含君士坦丁堡新增内容的信条的版本就是今天通常所说的尼西亚信条（参见尼西亚信条的文字第1169页）。”

d。 Filioque条款：关于尼西亚信条，应该简要地指出教会历史中的一个不幸的章节，即关于将尼日利亚信条插入尼西亚信条的争议，最终导致西方分裂（罗马天主教徒）基督教和东方基督教（今天由东正教基督教的各个分支组成，如希腊东正教会，俄罗斯东正教会等）AD 1054。

The word *filioque* is a Latin term that means “and from the Son.” It was not included in the Nicene Creed in either the first version of a.d. 325 or the second version of a.d. 381. Those versions simply said that the Holy Spirit “proceeds from the Father.” But in a.d. 589, at a regional church council in Toledo (in what is now Spain), the phrase “and the Son” was added, so that the creed then said that the Holy Spirit “proceeds from the Father *and the Son (filioque).*” In the light of John 15:26 and 16:7, where Jesus said that he would send the Holy Spirit into the world, it seems there could be no objection to such a statement if it referred to the Holy Spirit proceeding from the Father and the Son at a point in time (particularly at Pentecost). But this was a statement about the nature of the Trinity, and the phrase was understood to speak of the *eternal*relationship between the Holy Spirit and the Son, something Scripture never explicitly discusses.The word *proceeds* was not understood to refer to a creating of the Holy Spirit, or any deriving of his being from the Father and Son, but to indicate the way the Holy Spirit eternally relates to the Father and Son. The form of the Nicene Creed that had this additional phrase gradually gained in general use and received an official endorsement in a.d. 1017. The entire controversy was complicated by ecclesiastical politics and struggles for power, and this apparently very insignificant doctrinal point was the main doctrinal issue in the split between eastern and western Christianity in a.d. 1054. (The underlying political issue, however, was the relation of the Eastern church to the authority of the Pope.) The doctrinal controversy and the split between the two branches of Christianity have not been resolved to this day.

filioque这个词是一个拉丁术语，意思是“和来自儿子。”它在第一版的a.d.中没有包含在Nicene Creed中。 AD 325或第二版的a.d. 381.那些版本只是简单地说圣灵“从父那里出来。”但是在a.d. 589，在托莱多（现在的西班牙）的一个地区教会理事会中，增加了“和儿子”这一短语，以便信条随后说圣灵“从父与子（filioque）中获得”。根据约翰福音15:26和16：7，在耶稣说他会将圣灵送入世界的地方，如果它提到从圣父那里出来的圣灵，似乎不会反对这样的陈述。儿子在某个时间点（特别是在五旬节）。但这是关于三位一体性质的陈述，这句话被理解为可以说圣灵与圣子之间永恒的关系，这是圣经从未明确讨论过的。收益这个词并不被理解为指圣灵的创造。精神，或任何从父与子中得出他的存在，但指示圣灵永远与父与子有关的方式。具有这个附加短语的尼西亚信条的形式在一般用途中逐渐获得并在a.d.中得到官方认可。 AD 1017.整个争议因教会政治和权力斗争而变得复杂化，而这个显然非常微不足道的教义观点是东西方基督教分裂中的主要教义问题。 AD 1054.（然而，潜在的政治问题是东方教会与教皇权威的关系。）教义的争论和基督教两个分支之间的分裂至今仍未得到解决。

Is there a correct position on this question? The weight of evidence (slim though it is) seems clearly to favor the western church. In spite of the fact that John 15:26 says that the Spirit of truth “proceeds from the Father,” this does not deny that he proceeds also from the Son (just as John 14:26 says that the Father will send the Holy Spirit, but John 16:7 says that the Son will send the Holy Spirit). In fact, in the same sentence in John 15:26 Jesus speaks of the Holy Spirit as one “whom I shall send to you from the Father.” And if the Son together with the Father sends the Spirit into the world, by analogy it would seem appropriate to say that this reflects eternal ordering of their relationships. This is not something that we can clearly insist on based on any specific verse, but much of our understanding of the *eternal* relationships among the Father, Son, and Holy Spirit comes by analogy from what Scripture tells us about the way they relate to the creation *in time*. Moreover, the eastern formulation runs the danger of suggesting an unnatural distance between the Son and the Holy Spirit, leading to the possibility that even in personal worship an emphasis on more mystical, Spirit-inspired experience might be pursued to the neglect of an accompanying rationally understandable adoration of Christ as Lord. Nevertheless, the controversy was ultimately over such an obscure point of doctrine (essentially, the relationship between the Son and Spirit before creation) that it certainly did not warrant division in the church.

这个问题上有正确的立场吗？证据的重量（虽然很小）似乎显然有利于西方教会。尽管约翰福音15:26说真理的灵“从父那里来”，但这并不否认他也是从圣子中得到的（正如约翰福音14:26所说，父会派圣灵）但是约翰福音16：7说儿子会差遣圣灵。事实上，在约翰福音15:26的同一句话中，耶稣说圣灵是“我将从父那里传给你的人”。如果儿子与父一起将圣灵送入世界，那么就类比它似乎可以说这反映了他们关系的永恒顺序。这不是我们可以根据任何特定的经文明确坚持的东西，但我们对父，子和圣灵之间永恒关系的大部分理解来自圣经告诉我们它们与创造的关系的方式。及时。此外，东方的表述有可能表明儿子与圣灵之间存在不自然的距离，导致即使在个人崇拜中也可能会强调更神秘，灵感的体验，而忽略了理性的伴随。基督作为主的可理解的崇拜。尽管如此，争议最终还是出现在这样一个模糊的学说点上（基本上是创造之前儿子和圣灵之间的关系），它肯定不能保证教会的分裂。

**e. The Importance of the Doctrine of the Trinity.**Why was the church so concerned about the doctrine of the Trinity? Is it really essential to hold to the full deity of the Son and the Holy Spirit? Yes it is, for this teaching has implications for the very heart of the Christian faith. First, the atonement is at stake. If Jesus is merely a created being, and not fully God, then it is hard to see how he, a creature, could bear the full wrath of God against all of our sins. Could any creature, no matter how great, really save us? Second, justification by faith alone is threatened if we deny the full deity of the Son. (This is seen today in the teaching of the Jehovah’s Witnesses, who do not believe in justification by faith alone.) If Jesus is not fully God, we would rightly doubt whether we can really trust him to save us completely. Could we really depend on any creature fully for our salvation? Third, if Jesus is not infinite God, should we pray to him or worship him? Who but an infinite, omniscient God could hear and respond to all the prayers of all God’s people? And who but God himself is worthy of worship? Indeed, if Jesus is merely a creature, no matter how great, it would be idolatry to worship him—yet the New Testament commands us to do so (Phil. 2:9-11; Rev. 5:12-14). Fourth, if someone teaches that Christ was a created being but nonetheless one who saved us, then this teaching wrongly begins to attribute credit for salvation to a creature and not to God himself. But this wrongfully exalts the creature rather than the Creator, something Scripture never allows us to do. Fifth, the independence and personal nature of God are at stake: If there is no Trinity, then there were no interpersonal relationships within the being of God before creation, and, without personal relationships, it is difficult to see how God could be genuinely personal or be without the need for a creation to relate to. Sixth, the unity of the universe is at stake: If there is not perfect plurality and perfect unity in God himself, then we have no basis for thinking there can be any ultimate unity among the diverse elements of the universe either. Clearly, in the doctrine of the Trinity, the heart of the Christian faith is at stake. Herman Bavinck says that “Athanasius understood better than any of his contemporaries that Christianity stands or falls with the confession of the deity of Christ and of the Trinity.”Bavinck, *The Doctrine of God* p. 281. He adds, “In the confession of the Trinity throbs the heart of the Christian religion: every error results from, or upon deeper reflection may be traced to, a wrong view of this doctrine.”Ibid., p. 285.

即三位一体学说的重要性。为什么教会如此关注三位一体的教义呢？坚持圣子和圣灵的全神，真的很重要吗？是的，因为这种教导对基督教信仰的核心有影响。首先，赎罪受到威胁。如果耶稣仅仅是一个被创造的存在，而不是完全的上帝，那么很难看出他，一个生物如何能够承受上帝对我们所有罪恶的充分愤怒。任何生物，无论多么伟大，真的能拯救我们吗？其次，如果我们否认圣子的完全神性，那么仅靠信仰的称义就会受到威胁。 （今天在耶和华见证人的教导中看到了这一点，他们不相信只靠信仰的理由。）如果耶稣不完全是上帝，我们就会怀疑我们是否真的可以信任他完全拯救我们。我们真的可以完全依赖任何生物来拯救我们吗？第三，如果耶稣不是无限的上帝，我们应该向他祈祷还是崇拜他？除了一个无限的，无所不知的上帝，谁能听到并回应所有上帝子民的一切祈祷？除了上帝之外谁还值得敬拜？事实上，如果耶稣只是一个生物，无论多么伟大，崇拜他都是偶像崇拜 - 然而新约命令我们这样做（腓2：9-11;启示录5：12-14）。第四，如果有人教导基督是一个被创造的存在但是却拯救了我们的人，那么这种教导错误地开始将信仰归功于一个生物而不是上帝本人。但这种错误地高举了生物而不是造物主，这是圣经永远不允许我们做的事情。第五，上帝的独立和个人性质受到威胁：如果没有三位一体，那么在创造之前，在上帝的存在中就没有人际关系，而且，如果没有私人关系，就很难看出上帝是如何真正地成为个人的或者不需要与之相关的创作。第六，宇宙的统一性受到威胁：如果上帝本身没有完美的多元和完美的统一，那么我们就没有理由认为宇宙的不同元素之间也可以有任何最终的统一。显然，在三位一体的教义中，基督教信仰的核心受到威胁。赫尔曼·巴文克（Herman Bavinck）说，“亚他那修比他的同时代人更了解基督教在基督和三位一体的神性中承认或堕落。”巴文克，上帝的教义p。 281.他补充说：“在三位一体的认罪中，基督教信仰的核心突然爆发：每一个错误的结果，或者经过深刻的反思，都可以追溯到这种学说的错误观点。”同上，p。 285。

**3. Tritheism Denies That There Is Only One God.** A final possible way to attempt an easy reconciliation of the biblical teaching about the Trinity would be to deny that there is only one God. The result is to say that God is three persons and each person is fully God. Therefore, there are three Gods. Technically this view would be called “tritheism.”

Few persons have held this view in the history of the church. It has similarities to many ancient pagan religions that held to a multiplicity of gods. This view would result in confusion in the minds of believers. There would be no absolute worship or loyalty or devotion to one true God. We would wonder to which God we should give our ultimate allegiance. And, at a deeper level, this view would destroy any sense of ultimate unity in the universe: even in the very being of God there would be plurality but no unity.

Although no modern groups advocate tritheism, perhaps many evangelicals today unintentionally tend toward tritheistic views of the Trinity, recognizing the distinct personhood of the Father, the Son, and the Holy Spirit, but seldom being aware of the unity of God as one undivided being.

3.三神论否认只有一位上帝。尝试轻松调和关于三位一体的圣经教导的最后一种方法是否认只有一位上帝。结果是说上帝是三个人，每个人都完全是上帝。因此，有三个神。从技术上讲，这种观点将被称为“三神论”。

很少有人在教会的历史中持有这种观点。它与许多古代异教徒的宗教有相似之处。这种观点会导致信徒心中的混乱。对一个真正的上帝没有绝对的崇拜，忠诚或忠诚。我们想知道上帝应该给予我们最终的忠诚。并且，在更深层次上，这种观点会破坏宇宙中任何最终统一的感觉：即使在上帝的存在中，也会存在多元而不是统一。

虽然没有现代群体提倡三神论，但今天许多福音派人士无意中倾向于三位一体的三神论观点，认识到父，子和圣灵的独特人格，但很少意识到上帝作为一个不可分割的存在的统一。

**D. What Are the Distinctions Between the Father, the Son, and the Holy Spirit?**

After completing this survey of errors concerning the Trinity, we may now go on to ask if anything more can be said about the distinctions between the Father, Son, and Holy Spirit. If we say that each member of the Trinity is fully God, and that each person fully shares in all the attributes of God, then is there any difference at all among the persons? We cannot say, for example, that the Father is more powerful or wiser than the Son, or that the Father and Son are wiser than the Holy Spirit, or that the Father existed before the Son and Holy Spirit existed, for to say anything like that would be to deny the full deity of all three members of the Trinity. But what then are the distinctions between the persons?

D.父，子和圣灵之间的区别是什么？

在完成关于三位一体的错误的调查之后，我们现在可以继续询问是否可以说更多关于父，子和圣灵之间的区别。 如果我们说三位一体的每个成员都完全是上帝，并且每个人完全分享上帝的所有属性，那么这些人之间是否有任何不同？ 例如，我们不能说天父比儿子更强大或更聪明，或父和子比圣灵更聪明，或父在儿子和圣灵存在之前存在，为了说出类似的话 这将是否认三位一体的所有三个成员的完全神性。 但那些人之间的区别又是什么呢？

**1. The Persons of the Trinity Have Different Primary Functions in Relating to the World.** When Scripture discusses the way in which God relates to the world, both in creation and in redemption, the persons of the Trinity are said to have different functions or primary activities. Sometimes this has been called the “economy of the Trinity,” using *economy* in an old sense meaning “ordering of activities.” (In this sense, people used to speak of the “economy of a household” or “home economics,” meaning not just the financial affairs of a household, but all of the “ordering of activities” within the household.) The “economy of the Trinity” means the different ways the three persons act as they relate to the world and (as we shall see in the next section) to each other for all eternity.

We see these different functions in the work of creation. God the Father spoke the creative words to bring the universe into being. But it was God the Son, the eternal Word of God, who carried out these creative decrees. “All things were made through him, and without him was not anything made that was made” (John 1:3). Moreover, “in him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or principalities or authorities—all things were created through him and for him” (Col. 1:16; see also Ps. 33:6, 9; 1 Cor. 8:6; Heb. 1:2). The Holy Spirit was active as well in a different way, in “moving” or “hovering” over the face of the waters (Gen. 1:2), apparently sustaining and manifesting God’s immediate presence in his creation (cf. Ps. 33:6, where “breath” should perhaps be translated “Spirit”; see also Ps. 139:7).

1.三位一体的人在与世界有关的方面有不同的主要功能。当圣经在创造和救赎中讨论上帝与世界的关系时，三位一体的人被认为具有不同的功能或主要活动。有时这被称为“三位一体的经济”，旧的意义上的经济意味着“活动的秩序”。（在这个意义上，人们过去常常谈到“家庭经济”或“家庭经济”，意思不仅是家庭的财务，而且是家庭内所有“活动的秩序”。）“三位一体的经济”是指三个人与世界相关的不同方式（正如我们将要看到的）在下一节）彼此永恒。

我们在创作中看到了这些不同的功能。父神说出创造性的话语，使宇宙成为现实。但是，上帝是儿子，是上帝永恒的话语，他们执行了这些创造性的法令。 “所有的一切都是通过他制造的，没有他就没有制成任何东西”（约翰福音1：3）。而且，“在他里面，所有的事物都是在天上和地上创造出来的，无论是有形的还是看不见的，无论是权力，还是统治或公正或权威 - 所有的事物都是通过他和他来创造的”（歌罗西书1:16;参见Ps。 33：6,9;林前8：6;希伯来书1：2）。圣灵也以不同的方式活跃，在水面上“移动”或“盘旋”（创1：2），显然维持并表现出上帝在他的创造中的直接存在（参见诗33） ：6，“呼吸”或许应该被翻译为“精神”;参见诗篇139：7）。

In the work of redemption there are also distinct functions. God the Father planned redemption and sent his Son into the world (John 3:16; Gal. 4:4; Eph. 1:9–10). The Son obeyed the Father and accomplished redemption for us (John 6:38; Heb. 10:5–7; et al.). God the Father did not come and die for our sins, nor did God the Holy Spirit. That was the particular work of the Son. Then, after Jesus ascended back into heaven, the Holy Spirit was sent by the Father and the Son to apply redemption to us. Jesus speaks of “the Holy Spirit, whom the Father will send in my name” (John 14:26), but also says that he himself will send the Holy Spirit, for he says, “If I go, I will send him to you” (John 16:7), and he speaks of a time “when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth” (John 15:26). It is especially the role of the Holy Spirit to give us regeneration or new spiritual life (John 3:5–8), to sanctify us (Rom. 8:13; 15:16; 1 Peter 1:2), and to empower us for service (Acts 1:8; 1 Cor. 12:7–11). In general, the work of the Holy Spirit seems to be to bring to completion the work that has been planned by God the Father and begun by God the Son. (See chapter 30, on the work of the Holy Spirit.)

So we may say that the role of the Father in creation and redemption has been to plan and direct and send the Son and Holy Spirit. This is not surprising, for it shows that the Father and the Son relate to one another as a father and son relate to one another in a human family: the father directs and has authority over the son, and the son obeys and is responsive to the directions of the father. The Holy Spirit is obedient to the directives of both the Father and the Son.

在救赎工作中，也有不同的功能。父神计划救赎并将他的儿子送入世界（约翰福音3:16;加拉太书4：4;以弗所书1：9-10）。儿子顺服了父，为我们成就了救赎（约翰福音6:38;希伯来书10：5-7;等等）。父神没有为我们的罪而死，上帝也没有为圣灵而死。这是儿子的特殊工作。然后，在耶稣升天后，圣灵被圣父和圣子派来救赎我们。耶稣谈到“圣灵，父将以我的名义传给他们”（约翰福音14:26），但也说他自己会派圣灵，因为他说，“如果我去，我会把他送到“（约翰福音16：7），他说的是”当顾问来的时候，我将从父那里传给你们，甚至是真理的灵“（约翰福音15:26）。特别是圣灵的作用是给我们重生或新的属灵生命（约翰福音3：5-8），使我们成圣（罗马书8:13; 15:16;彼得前书1：2），并赋予我们权力我们服务（使徒行传1：8;林前12：7-11）。一般来说，圣灵的工作似乎是要完成父神计划并由圣子启动的工作。 （见第30章，关于圣灵的工作。）

所以我们可以说父在创造和救赎中的作用是计划和指导并传递圣子和圣灵。这并不奇怪，因为它表明父亲和儿子彼此相关，因为父亲和儿子在一个人类家庭中相互联系：父亲指导并对儿子有权威，儿子服从并对父亲的指示。圣灵顺服父与子的指示。

Thus, while the persons of the Trinity are equal in all their attributes, they nonetheless differ in their relationships to the creation. The Son and Holy Spirit are equal in deity to God the Father, but they are subordinate in their roles.

Moreover, these differences in role are not temporary but will last forever: Paul tells us that even after the final judgment, when the “last enemy,” that is, death, is destroyed and when all things are put under Christ’s feet, “then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one” (1 Cor. 15:28).

因此，虽然三位一体的人在所有属性上都是平等的，但他们与创造的关系却不同。 儿子和圣灵在神性上与父神同等，但他们在他们的角色中是从属的。

而且，这些角色的差异不是暂时的，而是永远存在的：保罗告诉我们，即使在最后的审判之后，当“最后的敌人”，即死亡，被毁灭，当所有的事物被置于基督的脚下时，“那么 儿子自己也会受到那些把所有事情都放在他之下的人的伤害，上帝对每一个人都是一切“（哥林多前书15:28）。

**2. The Persons of the Trinity Eternally Existed as Father, Son, and Holy Spirit.** But why do the persons of the Trinity take these different roles in relating to creation? Was it accidental or arbitrary? Could God the Father have come instead of God the Son to die for our sins? Could the Holy Spirit have sent God the Father to die for our sins, and then sent God the Son to apply redemption to us?

No, it does not seem that these things could have happened, for the role of commanding, directing, and sending is appropriate to the position of the Father, after whom all human fatherhood is patterned (Eph. 3:14-15). And the role of obeying, going as the Father sends, and revealing God to us is appropriate to the role of the Son, who is also called the Word of God (cf. John 1:1-5, 14, 18; 17:4; Phil. 2:5-11). These roles could not have been reversed or the Father would have ceased to be the Father and the Son would have ceased to be the Son. And by analogy from that relationship, we may conclude that the role of the Holy Spirit is similarly one that was appropriate to the relationship he had with the Father and the Son before the world was created.

2.三位一体的人永远存在为父，子，圣灵。但为什么三位一体的人在创作方面扮演着不同的角色呢？这是偶然的还是随意的？父神能来代替神的儿子为我们的罪而死吗？圣灵是否已经差遣父神为我们的罪而死，然后派上帝赐给他们救赎我们呢？

不，似乎这些事情本来不会发生，因为指挥，指挥和派遣的作用适合于父的位置，在此之后所有的人类父亲都是有图案的（以弗所书3：14-15）。遵守，顺服天父，向我们启示上帝的角色，适合于儿子的角色，他也被称为神的话语（约翰福音1：1-5,14,18; 17： 4;腓2：5-11）。这些角色不可能被扭转，或者父亲不再是父亲，而儿子将不再是儿子。通过这种关系的类比，我们可以得出结论，圣灵的角色同样适合他在创造世界之前与父与子的关系。

Second, before the Son came to earth, and even before the world was created, for all eternity the Father has been the Father, the Son has been the Son, and the Holy Spirit has been the Holy Spirit. These relationships are eternal, not something that occurred only in time. We may conclude this first from the unchangeableness of God (see chapter 11): if God now exists as Father, Son, and Holy Spirit, then he has always existed as Father, Son, and Holy Spirit. We may also conclude that the relationships are eternal from other verses in Scripture that speak of the relationships the members of the Trinity had to one another before the creation of the world. For instance, when Scripture speaks of God’s work of election (see chapter 32) before the creation of the world, it speaks of the Father choosing us “in” the Son: “Blessed be the God and Father of our Lord Jesus Christ...*he chose us in him before the foundation of the world* that we should be holy and blameless before him” (Eph. 1:3–4). The initiatory act of choosing is attributed to God the Father, who regards us as united to Christ or “in Christ” before we ever existed. Similarly, of God the Father, it is said that “those whom he foreknew he also predestined to be conformed to the image of his Son” (Rom. 8:29). We also read of the “foreknowledge of God the Father” in distinction from particular functions of the other two members of the Trinity (1 Peter 1:2 NASB; cf. 1:20). Even the fact that the Father “gave his only Son” (John 3:16) and “sent the Son into the world” (John 3:17) indicate that there was a Father-Son relationship before Christ came into the world. The Son did not become the Son when the Father sent him into the world. Rather, the great love of God is shown in the fact that the one who was *always* Father gave the one who was *always* his only Son: “For God so loved the world that he gave his only Son...” (John 3:16). “But when the time had fully come, God sent forth his Son” (Gal. 4:4).

第二，在儿子来到世上之前，甚至在创造世界之前，父亲一直是父，儿子是儿子，圣灵是圣灵。这些关系是永恒的，而不是仅在时间上发生的事情。我们可以从上帝的不变性中得出结论（见第11章）：如果上帝现在以父，子，圣灵的形式存在，那么他一直存在为父，子，圣灵。我们也可以得出这样的结论：圣经中的其他经文之间的关系是永恒的，它们讲的是三位一体的成员在创造世界之前彼此之间的关系。例如，当圣经在创造世界之前谈到上帝的选举（见第32章）时，它说的是父选择我们“进入”儿子：“我们的主耶稣基督的上帝和父亲是有福的。在世界建立之前，我在他里面拣选了我们，使我们在他面前成为圣洁无瑕“（以弗所书1：3-4）。选择的初始行为归于父神，他在我们存在之前将我们视为与基督联合或“在基督里”。同样地，在父神中，有人说“他预知的那些人也注定要与他儿子的形象相符”（罗马书8:29）。我们还读到了“父神的预知”，区别于三位一体的另外两个成员的特定功能（彼得前书1：2 NASB;参见1:20）。甚至父亲“赐下他唯一的儿子”（约翰福音3:16）和“将儿子送入世界”这一事实（约翰福音3:17）表明在基督进入世界之前有一种父子关系。当父将他送入世界时，儿子没有成为圣子。相反，上帝的大爱表现在这样一个事实上，那位永远是父亲的人给了一个永远是他唯一的儿子的人：“因为上帝如此爱世界，他给了他唯一的儿子......”（约翰福音3： 16）。 “但是当时间到了，上帝差遣了他的儿子”（加拉太书4：4）。

When Scripture speaks of creation, once again it speaks of the Father creating *through* the Son, indicating a relationship prior to when creation began (see John 1:3; 1 Cor. 8:6; Heb. 1:2; also Prov. 8:22-31). But nowhere does it say that the Son or Holy Spirit created through the Father. These passages again imply that there was a relationship of Father (as originator) and Son (as active agent) before creation, and that this relationship made it appropriate for the different persons of the Trinity to fulfill the roles they actually did fulfill.

Therefore, the different functions that we see the Father, Son, and Holy Spirit performing are simply outworkings of an eternal relationship between the three persons, one that has always existed and will exist for eternity. God has always existed as three distinct persons: Father, Son, and Holy Spirit. These distinctions are essential to the very nature of God himself, and they could not be otherwise.

Finally, it may be said that there are no differences in deity, attributes, or essential nature between the Father, Son, and Holy Spirit. Each person is fully God and has all the attributes of God. *The only distinctions between the members of the Trinity are in the ways they relate to each other and to the creation*. In those relationships they carry out roles that are appropriate to each person.

当圣经谈到创造时，它再一次谈到父通过圣子创造，表明在创造开始之前的关系（见约翰福音1：3;林前8：6;希伯来书1：2;也是箴言8） ：22-31）。但是没有任何地方说圣子或圣灵是通过父创造的。这些段落再次暗示在创造之前父亲（作为创造者）和儿子（作为活跃的代理人）之间存在关系，并且这种关系使得三位一体的不同人适合履行他们实际履行的角色。

因此，我们看到圣父，圣子和圣灵表现的不同功能，只不过是三个人之间永恒关系的外在工作，这个人永远存在并永远存在。上帝一直存在于三个不同的人：父亲，儿子和圣灵。这些区别对于上帝本身的本质至关重要，而且不可能。

最后，可以说父，子和圣灵之间在神性，属性或本质上没有差异。每个人都是完全的上帝，拥有上帝的所有属性。三位一体成员之间的唯一区别在于它们彼此之间以及与创造相关的方式。在这些关系中，他们执行适合每个人的角色。

This truth about the Trinity has sometimes been summarized in the phrase “ontological equality but economic subordination,” where the word *ontological* means “being.” See section D.1, above, where *economy* was explained to refer to different activities or roles. Another way of expressing this more simply would be to say “equal in being but subordinate in role.” Both parts of this phrase are necessary to a true doctrine of the Trinity: If we do not have ontological equality, not all the persons are fully God. But if we do not have economic subordination,Economic subordination should be carefully distinguished from the error of "subordinationism," which holds that the Son or Holy Spirit are inferior in being to the Father (see section C.2, above, p. 245.) then there is no inherent difference in the way the three persons relate to one another, and consequently we do not have the three distinct persons existing as Father, Son, and Holy Spirit for all eternity. For example, if the Son is not eternally subordinate to the Father in role, then the Father is not eternally “Father” and the Son is not eternally “Son.” This would mean that the Trinity has not eternally existed.

关于三位一体的这个真理有时在“本体论平等但经济从属”这一短语中进行了总结，其中本体论一词意味着“存在”。见上文D.1节，其中解释经济指的是不同的活动或角色。另一种更简单地表达这种观点的方式是说“在存在中是平等的，但在角色中是从属的。”这一短语的两个部分对于三位一体的真正教义是必要的：如果我们没有本体论平等，那么并非所有人都是完全的神。但是，如果我们没有经济上的从属关系，那么应该将经济从属地位与“从属主义”的错误区分开来，因为“从属主义”认为儿子或圣灵在与父的关系方面较差（参见上文C.2节，第245页）因此，三个人彼此相关的方式没有内在差异，因此我们没有三个不同的人永远存在为父，子，圣灵。例如，如果儿子在角色中不是永远地从属于父，那么父就不是永远的“父亲”而儿子并非永远是“儿子”。这意味着三位一体并非永远存在。

This is why the idea of eternal equality in being but subordination in role has been essential to the church’s doctrine of the Trinity since it was first affirmed in the Nicene Creed, which said that the Son was “begotten of the Father before all ages” and that the Holy Spirit “proceeds from the Father and the Son.” Surprisingly, some recent evangelical writings have denied an eternal subordination in role among the members of the Trinity,See, for example, Richard and Catherine Kroeger, in the article "Subordinationism" in *EDT*: They define subordinationism as "a doctrine which assigns an inferiority of being, status, *or role* to the Son or the Holy Spirit within the Trinity. Condemned by numerous church councils, this doctrine has continued in one form or another throughout the history of the church" (p. 1058, emphasis mine). When the Kroegers speak of "inferiority of...role" they apparently mean to say that any affirmation of eternal subordination in role belongs to the heresy of subordinationism. But if this is what they are saying, then they are condemning all orthodox Christology from the Nicene Creed onward and thereby condemning a teaching that Charles Hodge says has been a teaching of "the Church universal." Similarly, Millard Erickson, in his *Christian Theology* (Grand Rapids: Baker, 1983-85), pp. 338 and 698, is willing only to affirm that Christ had a temporary subordination in function for the period of ministry on earth, but nowhere affirms an eternal subordination in role of the Son to the Father or the Holy Spirit to the Father and the Son. (Similarly, his *Concise Dictionary of Christian Theology* p. 161.) Robert Letham, in "The Man-Woman Debate: Theological Comment," *WTJ* 52:1 (Spring 1990), pp. 65-78, sees this tendency in recent evangelical writings as the outworking of an evangelical feminist claim that a subordinate role necessarily implies lesser importance or lesser personhood. Of course, if this is not true among members of the Trinity, then it is not necessarily true between husband and wife either. but it has clearly been part of the church’s doctrine of the Trinity (in Catholic, Protestant, and Orthodox expressions), at least since Nicea (a.d. 325). So Charles Hodge says:

这就是为什么在教会的三位一体教义中，永恒平等作为教会的三位一体论至关重要的原因，因为它首先在尼西亚信条中得到肯定，后者说儿子是“在所有年龄之前生下父”，圣灵“从圣父和圣子那里出来。”令人惊讶的是，一些最近的福音派着作否认了三位一体成员之间永恒的从属地位，例如，理查德和凯瑟琳克罗格，在“从属主义”一文中。在美国东部时间：他们将从属主义定义为“在三位一体中赋予儿子或圣灵的存在，地位或角色自卑的学说。受到众多教会理事会的谴责，这种学说在整个历史中以某种形式继续存在教会“（第1058页，强调我的）。当克罗格斯谈到“......作用的自卑”时，他们显然意味着任何对角色永恒从属的肯定都属于从属主义的异端。但如果这就是他们所说的话，那么他们就会谴责所有来自尼西亚信条的正统基督论，从而谴责查尔斯霍奇所说的“教会普及”的教导。同样，米勒德·埃里克森在他的基督教神学（大急流城：贝克，1983-85），第338和698页中，只愿意肯定基督在地上的事工时期具有暂时的从属地位，但无处可以肯定儿子对父或圣灵对父与子的作用是永恒的从属关系。 （同样，他的基督教神学简明词典第161页。）罗伯特·莱瑟姆在“男女辩论：神学评论”，WTJ 52：1（1990年春），第65-78页，在最近的福音派中看到了这种倾向作为一个福音派女权主义者声称，从属角色必然意味着较低的重要性或较少的人格。当然，如果三位一体的成员不是这样，那么丈夫和妻子之间也不一定如此。但它显然是教会三位一体教义的一部分（在天主教，新教和东正教的表达中），至少从尼西亚（a.d. 325）开始。所以Charles Hodge说：

The Nicene doctrine includes, (1) the principle of the subordination of the Son to the Father, and of the Spirit to the Father and the Son. But this subordination does not imply inferiority....The subordination intended is only that which concerns the mode of subsistence and operation....

The creeds are nothing more than a well-ordered arrangement of the facts of Scripture which concern the doctrine of the Trinity. They assert the distinct personality of the Father, Son, and Spirit...and their consequent perfect equality; and the subordination of the Son to the Father, and of the Spirit to the Father and the Son, as to the mode of subsistence and operation. These are scriptural facts, to which the creeds in question add nothing; *and it is in this sense they have been accepted by the Church universal*. *Systematic Theology* (3 vols.; Grand Rapids: Eerdmans, 1970 [reprint; first published 1871-73]), 1:460-62 (italics mine).

Similarly, A.H. Strong says:

"Father, Son, and Holy Spirit, while equal in essence and dignity, stand to each other in an order of personality, office, and operation....

The subordination of the *person* of the Son to the *person* of the Father, or in other words an order of personality, office, and operation which permits the Father to be officially first, the Son second, and the Spirit third, is perfectly consistent with equality. Priority is not necessarily superiority....*We frankly recognize an eternal subordination of Christ to the Father* but we maintain at the same time that this subordination is a subordination of order, office, and operation, not a subordination of essence."*Systematic Theology* (Valley Forge, Pa.: Judson, 1907), p. 342 (third italics mine).

尼西亚教义包括：（1）儿子从属于父，圣灵从属于父和子的原则。但这种从属关系并不意味着自卑......所谓的从属关系只涉及生存和经营方式......

信条只不过是对圣经事实的有序排列，涉及三位一体的教义。他们主张父，子，灵的独特个性......以及他们随之而来的完全平等;在生存和运作的方式上，圣子归于父，圣灵归于父与子。这些都是圣经的事实，有问题的信条没有任何东西;从这个意义上讲，它们已被教会普遍接受。系统神学（3卷;大急流城：Eerdmans，1970年[转载;第一次出版1871-73]），1：460-62（斜体矿）。

同样，A.H。Strong说：

“父亲，儿子和圣灵虽然在本质和尊严上是平等的，但却在人格，办公室和操作的顺序上相互支持......

儿子的人从属于父的人，或者换言之，一个人格，职位和操作的顺序，允许父正式第一，儿子第二，圣灵第三，与完全一致平等。优先权不一定是优越性......我们坦率地承认基督对父的永恒从属，但我们同时保持这种从属关系是秩序，职责和操作的从属关系，而不是本质的从属关系。“系统神学（Valley Forge，Pa。：Judson，1907），第342页（第三斜体）。

**3. What Is the Relationship Between the Three Persons and the Being of God?** After the preceding discussion, the question that remains unresolved is, What is the difference between “person” and “being” in this discussion? How can we say that God is one undivided being, yet that in this one being there are three persons?

First, it is important to affirm that each person is completely and fully God; that is, that each person has the whole fullness of God’s being in himself. The Son is not partly God or just one-third of God, but the Son is wholly and fully God, and so is the Father and the Holy Spirit. Thus, it would not be right to think of the Trinity according to figure 14.1, with each person representing only one-third of God’s being.

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Rather, we must say that the person of the Father possesses the *whole being* of God in himself. Similarly, the Son possesses the *whole being* of God in himself, and the Holy Spirit possesses the *whole being* of God in himself. When we speak of the Father, Son, and Holy Spirit together we are not speaking of any greater being than when we speak of the Father alone, or the Son alone, or the Holy Spirit alone. The Father is *all* of God’s being. The Son also is *all* of God’s being. And the Holy Spirit is *all* of God’s being.

This is what the Athanasian Creed affirmed in the following sentences:

3.三个人与上帝存在之间的关系是什么？在前面的讨论之后，仍然没有解决的问题是，在这个讨论中“人”和“存在”之间有什么区别？我们怎能说上帝是一个不可分割的存在，但在这一个存在的情况下有三个人？

首先，重要的是要确认每个人都是完全和完全的上帝;也就是说，每个人都拥有上帝在自己身上的全部。儿子不是神的一部分，也不是上帝的三分之一，但儿子完全是上帝，父和圣灵也是如此。因此，根据图14.1思考三位一体是不对的，每个人只代表上帝存在的三分之一。

[Freelinking：未知的插件指示器“图像”]

相反，我们必须说父神的人在自己身上拥有整个上帝的存在。同样地，儿子在自己身上拥有整个上帝的存在，圣灵在自己身上拥有上帝的全部存在。当我们一起谈论圣父，圣子和圣灵时，我们所说的不比任何更大的存在，而不是我们单独谈论父，或单独的儿子，或仅仅是圣灵。父是神的全部。儿子也是上帝的存在。圣灵充满了上帝的存在。

这就是Athanasian Creed在以下句子中所肯定的：

And the Catholic Faith is this: That we worship one God in Trinity, and Trinity in Unity; Neither confounding the Persons: nor dividing the Substance [Essence]. For there is one Person of the Father: another of the Son: and another of the Holy Spirit. But the Godhead of the Father, of the Son, and of the Holy Spirit, is all one: the Glory equal, the Majesty coeternal. Such as the Father is: such is the Son: and such is the Holy Spirit....For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord: So are we forbidden by the Catholic Religion: to say, There be [are] three Gods, or three Lords.

But if each person is fully God and has all of God’s being, then we also should not think that the personal distinctions are any kind of additional attributes added on to the being of God, something after the pattern of figure 14.2.

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Rather, each person of the Trinity has all of the attributes of God, and no one person has any attributes that are not possessed by the others.

天主教信仰就是这样：我们在三位一体中崇拜一位上帝，在统一中崇拜三位一体;既没有混淆人物：也没有划分物质[本质]。因为父有一个人：圣子的另一个人：圣灵的另一个人。但是父亲，儿子和圣灵的神性都是一个：荣耀平等，陛下是同等的。如父就是：这就是儿子：这就是圣灵.......就像我们被基督徒的真理所强迫一样：承认每一个人自己都是上帝和主：所以我们是被禁止的天主教宗教：说，有三个神，或三个领主。

但是，如果每个人都完全是上帝并拥有上帝所有的存在，那么我们也不应该认为个人的区别是上帝存在的任何附加属性，这是图14.2的模式之后的事物。

[Freelinking：未知的插件指示器“图像”]

相反，三位一体的每个人都具有上帝的所有属性，没有一个人具有任何其他人没有的属性。

On the other hand, we must say that the persons are real, that they are not just different ways of looking at the one being of God. (This would be modalism or Sabellianism, as discussed above.) So figure 14.3 would not be appropriate.

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Rather, we need to think of the Trinity in such a way that the reality of the three persons is maintained, and each person is seen as relating to the others as an “I” (a first person) and a “you” (a second person) and a “he” (a third person).

The only way it seems possible to do this is to say that the distinction between the persons is not a difference in “being” but a difference in “relationships.” This is something far removed from our human experience, where every different human “person” is a different being as well. Somehow God’s being is so much greater than ours that within his one undivided being there can be an unfolding into interpersonal relationships, so that there can be three distinct persons.

另一方面，我们必须说这些人是真实的，他们不仅仅是看待上帝存在的不同方式。 （如上所述，这将是模态主义或萨贝利主义。）因此，图14.3不合适。

[Freelinking：未知的插件指示器“图像”]

相反，我们需要以这样的方式来思考三位一体，即维持三个人的现实，并且每个人被视为与其他人相关的“我”（第一人称）和“你”（一个人）第二人称）和“他”（第三人称）。

这样做的唯一方法就是说，人与人之间的区别并不是“存在”的区别，而是“关系”的区别。这与我们的人类经历相去甚远，每个人都是不同的人。 “也是一个不同的存在。不知何故，上帝的存在比我们的更大，以至于在他的一个不可分割的存在中，可以展现出人际关系，因此可以有三个不同的人。

What then are the differences between Father, Son, and Holy Spirit? There is no difference in attributes at all. The only difference between them is the way they relate to each other and to the creation. The unique quality of the Father is the way he *relates as Father* to the Son and Holy Spirit. The unique quality of the Son is the way he *relates as Son*. And the unique quality of the Holy Spirit is the way he *relates as Spirit*. Some systematic theologies give names to these different relationships: "paternity" (or "generation") for the Father, "begottenness" (or "filiation") for the Son, and "procession" (or "spiration") for the Holy Spirit, but the names do not mean anything more than "relating as a Father," and "relating as a Son," and "relating as Spirit." In an attempt to avoid the proliferation of technical terms that do not exist in contemporary English, or whose meaning differs from their ordinary English sense, I have not used these terms in this chapter.

While the three diagrams given above represented erroneous ideas to be avoided, the following diagram may be helpful in thinking about the existence of three persons in the one undivided being of God.

父，子和圣灵之间的区别是什么？根本没有属性差异。它们之间的唯一区别在于它们彼此之间以及与创造相关的方式。父的独特品质是他作为父与圣子和圣灵联系的方式。儿子独特的品质就是他与儿子的关系。而圣灵的独特品质就是他作为灵的关系。一些系统的神学为这些不同的关系命名：父亲的“父权”（或“代”），儿子的“生育”（或“亲子关系”），以及圣灵的“游行”（或“灵魂”）但这些名字并不仅仅意味着“与父亲有关”，“与儿子有关”和“与灵有关”。为了避免当代英语中不存在的技术术语的泛滥，或者其含义与普通英语意义不同，我在本章中没有使用这些术语。

虽然上面给出的三个图表代表了要避免的错误想法，但下图可能有助于思考三个人在一个不可分割的上帝存在中的存在。

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In this diagram, the Father is represented as the section of the circle designated by F, and also the rest of the circle, moving around clockwise from the letter F; the Son is represented as the section of the circle designated by S, and also the rest of the circle, moving around clockwise from the letter S; and the Holy Spirit is represented as the section of the circle marked HS and also the rest of the circle, moving around clockwise from the HS. Thus, there are three distinct persons, but each person is fully and wholly God. Of course the representation is imperfect, for it cannot represent God’s infinity, or personality, or indeed any of his attributes. It also requires looking at the circle in more than one way in order to understand it: the dotted lines must be understood to indicate personal relationship, not any division in the one being of God. Thus, the circle itself represents God’s being while the dotted lines represent a form of personal existence other than a difference in being. But the diagram may nonetheless help guard against some misunderstanding.

在该图中，父表示为由F指定的圆的截面，并且还表示圆的其余部分，从字母F顺时针移动;儿子被表示为S指定的圆圈部分，以及圆圈的其余部分，从字母S顺时针方向移动;并且圣灵被表示为标记为HS的圆圈的部分以及圆圈的其余部分，从HS顺时针方向移动。因此，有三个不同的人，但每个人完全和完全是上帝。当然，表现形式是不完美的，因为它不能代表上帝的无限，个性，或者他的任何属性。它还需要以不止一种方式观察圆圈才能理解它：虚线必须被理解为表示个人关系，而不是任何上帝存在的分裂。因此，圆圈本身代表上帝的存在，而虚线代表一种个人存在的形式，而不是存在的差异。但该图表可能有助于防止一些误解。

Our own human personalities provide another faint analogy that can provide some help in thinking about the Trinity. A man can think about different objects outside of himself, and when he does this he is the subject who does the thinking. He can also think about himself, and then he is the object who is being thought about: then he is both subject and object. Moreover, he can reflect on his ideas about himself as a third thing, neither subject nor object, but *thoughts* that he as a subject has about himself as an object. When this happens, the subject, object, and thoughts are three distinct things. Yet each thing in a way includes his whole being: All of the man is the subject, and all of the man is the object, and the thoughts (though in a lesser sense) are thoughts about all of himself as a person.We said above that no analogy teaches the Trinity perfectly, and this one has several shortcomings as well: this man remains as one person; he is not three persons. And his "thoughts" do not equal all of him as a person. But the analogy is helpful in hinting at something of the complexity even of human personality and suggesting that the complexity of divine personality is something far greater than this.

我们自己的人性提供了另一个微弱的类比，可以为思考三位一体提供一些帮助。一个人可以在自己之外思考不同的物体，当他这样做时，他就是进行思考的主体。他也可以思考自己，然后他就是被思考的对象：那么他既是主体又是客体。而且，他可以反思自己作为第三件事的观点，既不是主体也不是客体，而是他作为主体的思想以自己为对象。当这种情况发生时，主体，客体和思想就是三个截然不同的东西。然而，在某种程度上，每件事都包括他的整个存在：所有人都是主体，所有人都是对象，而思想（虽然在较小的意义上）是关于自己作为一个人的所有想法。我们说上面没有比喻完美地教导三位一体，这个也有几个缺点：这个人仍然是一个人;他不是三个人。而他的“思想”并不等同于他作为一个人。但这个类比有助于暗示某些人的个性复杂性，并暗示神圣人格的复杂性远远大于此。

But if the unfolding of human personality allows this kind of complexity, then the unfolding of God’s personality must allow for far greater complexity than this. Within the one being of God the “unfolding” of personality must allow for the existence of three distinct persons, while each person still has the whole of God’s being in himself. The difference in persons must be one of relationship, not one of being, and yet each person must really exist. This tri-personal form of being is far beyond our ability to comprehend. *It is a kind of existence far different from anything we have experienced* and far different from anything else in the universe.

Because the existence of three persons in one God is something beyond our understanding, Christian theology has come to use the word *person* to speak of these differences in relationship, not because we fully understand what is meant by the word *person* when referring to the Trinity, but rather so that we might say something instead of saying nothing at all.

但是，如果人类个性的展开允许这种复杂性，那么展现上帝的个性必须允许比这更复杂的复杂性。在上帝的存在中，人格的“展开”必须允许三个不同的人的存在，而每个人仍然拥有整个上帝在自己身上。人的差异必须是关系，而不是存在，但每个人必须真正存在。这种三人形式的存在远远超出了我们的理解能力。它是一种存在，与我们所经历的任何东西都大不相同，与宇宙中的任何其他东西都有很大不同。

因为在一个上帝中存在三个人是超出我们理解的东西，所以基督教神学已经开始使用人这个词来谈论这些关系中的差异，而不是因为我们在提到三位一体时完全理解人这个词的意思，但更确切地说，我们可能会说些什么，而不是一言不发。

**4. Can We Understand the Doctrine of the Trinity?** We should be warned by the errors that have been made in the past. They have all come about through attempts to simplify the doctrine of the Trinity and make it completely understandable, removing all mystery from it. This we can never do. However, it is not correct to say that we cannot understand the doctrine of the Trinity at all. Certainly we can understand and know that God is three persons, and that each person is fully God, and that there is one God. We can know these things because the Bible teaches them. Moreover, we can know some things about the way in which the persons relate to each other (see the section above). But what we cannot understand fully is how to fit together those distinct biblical teachings. We wonder how there can be three distinct persons, and each person have the whole being of God in himself, and yet God is only one undivided being. This we are unable to understand. In fact, it is spiritually healthy for us to acknowledge openly that God’s very being is far greater than we can ever comprehend. This humbles us before God and draws us to worship him without reservation.

4.我们能理解三位一体的教义吗？应该通过过去的错误警告我们。它们都是通过试图简化三位一体的教义并使其完全可以理解，从中消除所有神秘感而产生的。这是我们永远做不到的。但是，说我们根本无法理解三位一体的教义是不正确的。当然，我们可以理解并知道上帝是三个人，每个人都是完全的上帝，并且有一个上帝。我们可以知道这些事情，因为圣经教导他们。此外，我们可以了解一些人彼此之间的关系（见上文）。但我们无法完全理解的是如何将这些不同的圣经教义融合在一起。我们想知道怎么会有三个不同的人，每个人在自己身上都有上帝的存在，然而上帝只是一个不可分割的存在。这是我们无法理解的。事实上，我们在精神上健康地公开承认上帝的存在远远超过我们所能理解的。这使我们在上帝面前谦卑，并吸引我们毫无保留地敬拜他。

But it should also be said that Scripture does not ask us to believe in a contradiction. A contradiction would be “There is one God and there is not one God,” or “God is three persons and God is not three persons,” or even (which is similar to the previous statement) “God is three persons and God is one person.” But to say that “God is three persons and there is one God” is not a contradiction. It is something we do not understand, and it is therefore a mystery or a paradox, but that should not trouble us as long as the different aspects of the mystery are clearly taught by Scripture, for as long as we are finite creatures and not omniscient deity, there will always (for all eternity) be things that we do not fully understand. Louis Berkhof wisely says:

The Trinity is a mystery...man cannot comprehend it and make it intelligible. It is intelligible in some of its relations and modes of manifestation, but unintelligible in its essential nature....The real difficulty lies in the relation in which the persons in the Godhead stand to the divine essence and to one another; and this is a difficulty which the Church cannot remove, but only try to reduce to its proper proportion by a proper definition of terms. It has never tried to explain the mystery of the Trinity but only sought to formulate the doctrine of the Trinity in such a manner that the errors which endangered it were warded off.Berkhof, *Systematic Theology* p. 89.

Berkhof also says, “It is especially when we reflect on the relation of the three persons to the divine essence that all analogies fail us and we become deeply conscious of the fact that the Trinity is a mystery far beyond our comprehension. It is the incomprehensible glory of the Godhead.”Ibid., p. 88.

但也应该说，圣经并没有要求我们相信矛盾。矛盾将是“有一个上帝，没有一个上帝”或“上帝是三个人，上帝不是三个人”，甚至（与前面的陈述类似）“上帝是三个人，上帝是一个人。“但要说”上帝是三个人而且有一个上帝“并不矛盾。这是我们不理解的东西，因此它是一个谜或悖论，但只要我们是有限的生物而不是无所不知，只要圣经清楚地教导神秘的不同方面，这不应该给我们带来麻烦。神，总是（永恒）是我们不完全理解的东西。 Louis Berkhof明智地说：

三位一体是一个谜......人无法理解它并使其易于理解。它在某些关系和表现形式中是可理解的，但在其本质上却难以理解......真正的困难在于神性中的人与神圣的本质和彼此的立场之间的关系;这是教会无法消除的困难，但只是试图通过适当的术语定义来减少其适当的比例。它从来没有试图解释三位一体的奥秘，而只是试图以这样一种方式来制定三位一体的教义，即危及它的错误被证实了.Berkhof，系统神学p。 89。

伯克霍夫还说：“特别是当我们反思三个人与神圣本质的关系时，所有类比都让我们失望，我们深刻意识到三位一体是一个远远超出我们理解的神秘。这是神性的难以理解的荣耀。“同上，p。 88。

**E. Application**

Because God in himself has both unity and diversity, it is not surprising that unity and diversity are also reflected in the human relationships he has established. We see this first in marriage. When God created man in his own image, he did not create merely isolated individuals, but Scripture tells us, “male and female he created them” (Gen. 1:27). And in the unity of marriage (see Gen. 2:24) we see, not a triunity as with God, but at least a remarkable unity of two persons, persons who remain distinct individuals yet also become one in body, mind, and spirit (cf. 1 Cor. 6:16-20; Eph. 5:31). In fact, in the relationship between man and woman in marriage we see also a picture of the relationship between the Father and Son in the Trinity. Paul says, “But I want you to understand that the head of every man is Christ, the head of a woman is her husband, and the head of Christ is God” (1 Cor. 11:3). Here, just as the Father has authority over the Son in the Trinity, so the husband has authority over the wife in marriage. The husband’s role is parallel to that of God the Father and the wife’s role is parallel to that of God the Son. Moreover, just as Father and Son are equal in deity and importance and personhood, so the husband and wife are equal in humanity and importance and personhood. And, although it is not explicitly mentioned in Scripture, the gift of children within marriage, coming from both the father and the mother, and subject to the authority of both father and mother, is analogous to the relationship of the Holy Spirit to the Father and Son in the Trinity.

E.申请

因为上帝本身具有统一性和多样性，所以团结和多样性也反映在他所建立的人际关系中也就不足为奇了。我们在婚姻中首先看到这一点。当上帝按照自己的形象创造人时，他并不仅仅创造孤立的个体，而是圣经告诉我们，“他创造了男性和女性”（创世纪1:27）。在婚姻的统一中（见创2:24），我们看到的不是与上帝一样的三重性，而是至少两个人的显着统一，这些人仍然是独特的个体，但在身体，心灵和精神上也是一体的（参见哥林多前书6：16-20;以弗所书5:31）。事实上，在婚姻中的男女关系中，我们也看到了三位一体中父与子之间关系的图景。保罗说：“但我希望你明白，每个人的头都是基督，女人的头是她的丈夫，基督的头是上帝”（哥林多前书11：3）。在这里，正如父在三位一体中拥有对儿子的权威一样，丈夫在婚姻中拥有对妻子的权力。丈夫的角色与父神的角色平行，妻子的角色与圣子的角色平行。而且，正如父与子在神性，重要性和人格上是平等的，所以丈夫和妻子在人性，重要性和人格上是平等的。而且，虽然圣经中没有明确提到，但是父亲和母亲之间的婚姻中的孩子的恩赐，受父母双方的权威支配，类似于圣灵与父亲的关系。和三位一体的儿子。

But the human family is not the only way in which God has ordained that there would be both diversity and unity in the world that reflect something of his own excellence. In the church we have “many members” yet “one body” (1 Cor. 12:12). Paul reflects on the great diversity among members of the human body (1 Cor. 12:14-26) and says that the church is like that: We have many different members in our churches with different gifts and interests, and we depend on and help each other, thereby demonstrating great diversity and great unity at the same time. When we see different people doing many different things in the life of a church we ought to thank God that this allows us to glorify him by reflecting something of the unity and diversity of the Trinity.

We should also notice that God’s purpose in the history of the universe has frequently been to display unity in diversity, and thus to display his glory. We see this not only in the diversity of gifts in the church (1 Cor. 12:12-26), but also in the unity of Jews and Gentiles, so that all races, diverse as they are, are united in Christ (Eph. 2:16; 3:8-10; see also Rev. 7:9). Paul is amazed that God’s plans for the history of redemption have been like a great symphony so that his wisdom is beyond finding out (Rom. 11:33-36). Even in the mysterious unity between Christ and the church, in which we are called the bride of Christ (Eph. 5:31-32), we see unity beyond what we ever would have imagined, unity with the Son of God himself. Yet in all this we never lose our individual identity but remain distinct persons always able to worship and serve God as unique individuals.

但是，人类家庭并不是上帝所命定的唯一方式，即世界上既有多样性又有统一性，反映了他自己的卓越。在教会中，我们有“许多成员”，但“一体”（哥林多前书12:12）。保罗反思人体成员之间的巨大差异（哥林多前书12：14-26）并说教会是这样的：我们教会中有许多不同的成员，他们有不同的天赋和兴趣，我们依靠和相互帮助，同时展现出巨大的多样性和伟大的团结。当我们看到不同的人在教会的生活中做许多不同的事情时，我们应该感谢上帝，这使我们能够通过反映三位一体的统一性和多样性来荣耀他。

我们也应该注意到，上帝在宇宙历史中的目的经常是在多样性中表现出统一，从而展示他的荣耀。我们不仅看到了教会礼物的多样性（哥林多前书12：12-26），而且看到了犹太人和外邦人的团结，所以所有种族，尽管多样化，都在基督里联合起来（以弗所） 2:16; 3：8-10;参见启示录7：9）。保罗很惊讶上帝对救赎历史的计划就像一部伟大的交响乐，因此他的智慧无法找到（罗马书11：33-36）。即使在基督和教会之间的神秘统一中，我们被称为基督的新娘（以弗所书5：31-32），我们看到的团结超越了我们想象的，与上帝的儿子本身的统一。然而，在所有这一切中，我们永远不会失去我们的个人身份，但仍然是独特的人，总是能够崇拜和服务上帝作为独特

Eventually the entire universe will partake of this unity of purpose with every diverse part contributing to the worship of God the Father, Son, and Holy Spirit, for one day, at the name of Jesus every knee will 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” (Phil. 2:10-11).

On a more everyday level, there are many activities that we carry out as human beings (in the labor force, in social organizations, in musical performances, and in athletic teams, for example) in which many distinct individuals contribute to a unity of purpose or activity. As we see in these activities a reflection of the wisdom of God in allowing us both unity and diversity, we can see a faint reflection of the glory of God in his trinitarian existence. Though we will never fully comprehend the mystery of the Trinity, we can worship God for who he is both in our songs of praise, and in our words and actions as they reflect something of his excellent character.  
 最终整个宇宙将分享这种目的的统一，每一个不同的部分都有助于敬拜父神，圣子和圣灵，有一天，耶稣的名义，每一个膝盖都会“在天堂和地上鞠躬在地下，每一个舌头都承认耶稣基督是主，是为了父神的荣耀“（腓立比书2：10-11）。

在更加日常的层面上，我们开展了许多以人为本的活动（例如，在劳动力，社会组织，音乐表演和运动队中），其中许多不同的个人有助于实现统一目标。或活动。正如我们在这些活动中看到的那样，上帝的智慧在允许我们既有团结又有多样性的过程中，我们可以看到上帝在他的三位一体存在中的荣耀的微弱反映。虽然我们永远无法完全理解三位一体的奥秘，但我们可以在我们的赞美之歌中赞美上帝，在我们的言行中，因为它们反映了他的优秀品格。

QUESTIONS FOR PERSONAL APPLICATION

1. Why is God pleased when people exhibit faithfulness, love, and harmony within a family? What are some ways in which members of your family reflect the diversity found in the members of the Trinity? How does your family reflect the unity found among members of the Trinity? What are some ways in which your family relationships could reflect the unity of the Trinity more fully? How might the diversity of persons in the Trinity encourage parents to allow their children to develop different interests from each other, and from their parents, without thinking that the unity of the family will be damaged?
2. Have you ever thought that if your church allows new or different kinds of ministries to develop, that it might hinder the unity of the church? Or have you thought that encouraging people to use other gifts for ministry than those that have been used in the past might be divisive in the church? How might the fact of unity and diversity in the Trinity help you to approach those questions?
3. Do you think that the trinitarian nature of God is more fully reflected in a church in which all the members have the same racial background, or one in which the members come from many different races (see Eph. 3:1-10)?
4. In addition to our relationships within our families, we all exist in other relationships to human authority in government, in employment, in voluntary societies, in educational institutions, and in athletics, for example. Sometimes we have authority over others, and sometimes we are subject to the authority of others. Whether in the family or one of these other areas, give one example of a way in which your use of authority or your response to authority might become more like the pattern of relationships in the Trinity.

个人申请的问题

1.当人们在一个家庭中表现出忠诚，爱和和谐时，为什么上帝会高兴？您的家庭成员有哪些方式能够反映出三位一体成员的多样性？您的家人如何反映三位一体成员之间的团结？您的家庭关系可以通过哪些方式更充分地反映三位一体的统一性？三位一体的人的多样性如何鼓励父母允许他们的孩子从他们的父母那里发展出不同的利益，而不会认为家庭的团结会受到损害？

2.你有没有想过，如果你的教会允许新的或不同类型的事工发展，它可能会阻碍教会的团结？或者你是否认为鼓励人们使用其他礼物进行传道而不是过去使用过的礼物可能会在教会中产生分裂？三位一体的团结和多样性如何帮助你解决这些问题？

3.你是否认为上帝的三位一体性质更充分地反映在一个所有成员具有相同种族背景的教会中，或者成员来自许多不同种族的教会（参见以弗所书3：1-10） ？

4.除了我们家庭内部的关系外，我们所有人都存在于政府，就业，自愿社会，教育机构和体育运动等人权领域的其他关系中。有时我们对其他人有权威，有时我们受其他人的管辖。无论是在家庭中还是在其他方面，都举一个例子，说明你对权威的使用或对权威的回应可能更像是三位一体中的关系模式。

1. If we see the trinitarian existence of God as the fundamental basis for all combinations of unity and diversity in the universe, then what are some other parts of creation that show both unity and diversity (for example: the interdependency of environmental systems on the earth, or the fascinating activity of bees in a hive, or the harmonious working of the various parts of the human body)? Do you think God has made us so that we take spontaneous delight in demonstrations of unity in diversity, such as a musical composition that manifests great unity and yet great diversity of various parts at the same time, or in the skillful execution of some planned strategy by members of an athletic team working together?
2. In the being of God we have infinite unity combined with the preservation of distinct personalities belonging to the members of the Trinity. How can this fact reassure us if we ever begin to fear that becoming more united to Christ as we grow in the Christian life (or becoming more united to one another in the church) might tend to obliterate our individual personalities? In heaven, do you think you will be exactly like everyone else, or will you have a personality that is distinctly your own? How do eastern religions (such as Buddhism) differ from Christianity in this regard?

5.如果我们将上帝的三位一体存在视为宇宙中统一和多样性的所有组合的基本基础，那么创造的其他部分又表现出统一性和多样性（例如：环境系统的相互依赖性。地球，或蜂巢中蜜蜂的迷人活动，或人体各部分的和谐工作）？你是否认为上帝使我们如此以至于我们在多样性中表现出团结一致的自发乐趣，例如同时显示出各种各样部分的巨大统一性和多样性的音乐作品，或者巧妙地执行某些计划策略一个运动队的成员一起工作？

6.在上帝的存在中，我们拥有无限的团结，同时保存属于三位一体成员的独特个性。如果我们开始担心随着我们在基督徒生活中成长（或在教会中彼此变得更加团结）而变得更加团结一致，这个事实怎么能让我们放心呢？这可能会使我们个人的个性消失？在天堂，你认为你会和其他人一模一样，或者你会有一个明显属于你自己的个性吗？在这方面，东方宗教（如佛教）与基督教有何不同？

SPECIAL TERMS

* adoptionism
* Arianism
* economic subordination
* eternal begetting of the Son
* eternal generation of the Son
* filioque
* homoiousios
* homoousios
* modalism
* modalistic monarchianism
* only begotten
* ontological equality
* Sabellianism
* subordinationism
* Trinity
* Tritheism
* 特殊条款
* •嗣子
* •阿里乌主义
* •经济从属地位
* •永恒的生子
* •儿子永恒的一代
* •和子说
* •homoiousios
* •homoousios
* •形态论
* •莫代尔主义的君主主义
* •只生了
* •本体论平等
* •形态论
* •从属论
* •三一
* •神论

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SCRIPTURE MEMORY PASSAGE

**Matthew 3:16-17:** *And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, “This is my beloved Son, with whom I am well pleased.*”

HYMN

**“HOLY, HOLY, HOLY”**

Holy, holy, holy, Lord God Almighty!  
Early in the morning our song shall rise to thee;  
Holy, holy, holy! Merciful and mighty!  
God in three persons, blessed Trinity!

Holy, holy, holy! All the saints adore thee,  
Casting down their golden crowns around the glassy sea;  
Cherubim and seraphim falling down before thee,  
Who wert, and art, and evermore shalt be.

Holy, holy, holy! Though the darkness hide thee,  
Though the eye of sinful man thy glory may not see,  
Only thou art holy; there is none beside thee  
Perfect in pow’r, in love, and purity.

Holy, holy, holy! Lord God Almighty!  
All thy works shall praise thy name, in earth and sky and sea;  
Holy, holy, holy! Merciful and mighty!  
God in three persons, blessed Trinity!

Author: Reginald Heber, 182

# 聖經如何教導三位一體？

**問題：聖經如何教導三位一體？  
  
回答：** 沒有任何方法能充分解釋基督教教義中三位一體的概念，這是最困難的。沒有人能夠徹底理解三位一體這個概念，更別提去解釋它。神是無限偉大，我們無法測度。聖經教導天父是神，耶穌是神，聖靈是神。聖經也教導只有一個神。儘管我們對於三位一體不同位格之間的關係能有些許的瞭解，但它終究超越人所能理解的範疇。然而，這並不是說三位一體不是真理，不是基於聖經的教導。  
  
學習這個題目的時候要記得“三位一體”這個詞並沒有在聖經裏使用。這個詞是用來描述三位一體的神，神包含三個同時存在、永在的位格。要明白這不是說有三個神，三位一體是由三個不同位格組成的一位神。儘管“三位一體”這個詞沒在聖經裏出現，用它並沒有錯。說“三位一體”比說“三位同在、永在的位格組成的神”簡潔。如果這對你有些困難，你可以這麼想：祖父這個詞在聖經裏也沒用過，但我們知道聖經裏有祖父；亞伯拉罕是雅各的祖父。所以不要卡在“三位一體”這個詞上。重要的是聖經裏存在“三位一體”這個詞所表示的概念。作了以上的介紹之後，我們現在引用經節來討論三位一體這個問題。  
  
1） 只有一位神：申命記6：4；哥林多前書8：4；加拉太書3：20；提摩太前書2：5。  
  
2） 三位一體包含三個位格：創世紀1：1；1：26；3：22；11：7；以賽亞書6：8；48：16；61：1；馬太福音3：16-17；28：19；哥林多後書13：14。面對舊約的經文，懂得希伯來文會有幫助。創世紀1：1，“神”用了複數名詞。創世紀1：26；3：22；11：7和以賽亞書6：8，“我們”用的是複數代詞。“神”和“我們”指的是倆位以上這一點毫無疑問。英文中只有單數和複數兩種形式。希伯來文中有單數、雙數和複數三種形式；雙數只能代表二。希伯來文中，雙數形式只用來指成雙成對的東西，比如眼睛、耳朵和手。“神”和代詞“我們”用的是複數——肯定多於二——所以一定指三個或三個以上（父，子，聖靈）。  
  
以賽亞書48：16和61：1，聖子說話的同時參照出聖父和聖靈。比較以賽亞書61：1和路加福音4：14-19，可看出是聖子在說話。馬太福音3：16-17 描述了耶穌受洗的經過。這裏看到當神—— 聖父表明對聖子的喜悅的時候，神——聖靈降在神——聖子的身上。馬太福音28：19和哥林多後書13：14說明了三位一體的特性。  
  
3） 有些經文把三位一體中的各位做了區分：舊約裏，大寫的“主”不同於小寫的“主”（創世紀19：24；何西阿書1：4）。大寫的“主”有一個“兒子”（詩篇2：7，12；箴言30：2-4）。聖靈跟大寫的“主”（民數記27：18）和“神”（詩篇51：10-12）被區分開來。神子同父神區分開來（詩篇45：6-7；希伯來書1：8-9）。新約約翰福音14：16-17中，耶穌要求天父賜下一位保惠師，聖靈。這表明耶穌沒有把自己當作天父或聖靈。想想福音書中耶穌跟天父講話的其他場合，難道他是跟自己說話嗎？ 不是，耶穌是跟三位一體中的另一位格——父神說話。  
  
4） 三位一體中的每一位格都是神：天父是神：約翰福音6：27；羅馬書1：7；彼得前書1：2。聖子是神：約翰福音1：1，14；羅馬書9：5；歌羅西書2：9；希伯來書1：8；約翰一書5：20。聖靈是神：使徒行傳5：3-4；哥林多前書3：16（那個住在你們裏面的是聖靈——羅馬書8：9；約翰福音14：16-17；使徒行傳2：1-4）。  
  
5） 三位一體中的從屬關係：聖經表明聖靈聽從聖父和聖子，聖子聽從聖父。這是一種內在的關係，並不否認了三位一體中任何位格的神性。這是我們有限的理解無法參透無限的神的一個部分 。關於聖子請參看：路加福音22：42；約翰福音5：36；20：21；約翰一書4：14。關於聖靈請參看：約翰福音14：16；14：26；15：26；16：7，特別是約翰福音16：13-14。  
  
6） 三位一體中不同位格的工作：聖父是以下的源頭和起因：一 ，萬有（哥林多前書8：6；啟示錄4：11）；二，神性的啟示（啟示錄1：1）；三，救贖 （約翰福音3：16-17）；四，耶穌做的事（約翰福音5：17；14：10）。父神是使所有這些發生的源頭。  
  
聖子是聖父的代表做了以下的工作：一，創造和維持萬有 （哥林多前書 8：6；約翰福音1：3；歌羅西書1：16-17）；二，神性的啟示 （約翰福音1：1；馬太福音11：27；約翰福音16：12-15；啟示錄1：1）；三，救贖 （哥林多後書5：19；馬太福音1：21；約翰福音4：42）。聖父通過聖子做這些事，聖子是聖父的代表。  
  
聖靈是聖父做以下工作的途徑：一，創造和維持萬有（創世紀1：2；約伯記26：13；詩篇104：30）；二，神性的啟示（約翰福音16：12-15；以弗所書3：5；彼得後書1：21）；三，救贖 （約翰福音3：6；提多書3：5；彼得前書1：2）；四，耶穌做的事 （以賽亞書61：1；使徒行傳10：38）。因此聖父是通過聖靈的力量做所有這些工作。  
  
沒有一種常用的比擬方法能完全準確地描述三位一體。不能用雞蛋（或蘋果）作比擬因為蛋殼、蛋白和蛋黃都是雞蛋的一部分，而不是雞蛋。聖父，聖子，聖靈不是神的一部分，他們每一位都是神。用水作比喻稍好一些但還是不能充分描述出三位一體：液態、水蒸氣和冰都是水的存在形式。聖父，聖子，聖靈並不是神的存在形式，他們每一位都是神。因此，儘管這些比喻能描繪出三位一體的一個畫面，但這個畫面不是完全準確的。有限的想像無法描繪一位無限的神。與其把注意力放在三位一體這個詞上，不如集中注意力在神的偉大和超乎我們的無限高的屬性上。“深哉，神豐富的智慧和知識！他的判斷何其難測！他的蹤跡何其難尋！誰知道主的心？誰作過他的謀士呢？ ”（羅馬書11：33-34）。

三位一體[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=0&summary=/*%20%E9%A6%96%E6%AE%B5%20*/%20)]

维基百科，自由的百科全书

關於与「**三位一體**」名称相近或相同的条目，請見「[**三位一體 (消歧義)**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94_(%E6%B6%88%E6%AD%A7%E7%BE%A9))」。

本條目介紹的是基督教神學術語。關於古希臘戲劇的特點，請見“[**三一律**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%B8%80%E5%BE%8B)”。

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| * [查](https://zh.wikipedia.org/wiki/Template:%E5%9F%BA%E7%9D%A3%E6%95%99)      * [论](https://zh.wikipedia.org/wiki/Template_talk:%E5%9F%BA%E7%9D%A3%E6%95%99)      * [编](https://zh.wikipedia.org/w/index.php?title=Template:%E5%9F%BA%E7%9D%A3%E6%95%99&action=edit) |

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*神聖三位一體*, 由 [Szymon Czechowicz](https://zh.wikipedia.org/w/index.php?title=Szymon_Czechowicz&action=edit&redlink=1) (1756–1758) 所描繪

**三位一體**（[拉丁语](https://zh.wikipedia.org/wiki/%E6%8B%89%E4%B8%81%E8%AF%AD)：***Trinitas***），又譯為**三一真神**、**天主圣三**、**三一神**、**聖三一**、**三一神論**，[基督教神學](https://zh.wikipedia.org/wiki/%E5%9F%BA%E7%9D%A3%E6%95%99%E7%A5%9E%E5%AD%B8)術語，是[基督宗教](https://zh.wikipedia.org/wiki/%E5%9F%BA%E7%9D%A3%E6%95%99)[神](https://zh.wikipedia.org/wiki/%E7%A5%9E)[YHWH](https://zh.wikipedia.org/wiki/%E5%9B%9B%E5%AD%97%E7%A5%9E%E5%90%8D)（[新教](https://zh.wikipedia.org/wiki/%E6%96%B0%E6%95%99)常汉译为[上帝](https://zh.wikipedia.org/wiki/%E4%B8%8A%E5%B8%9D)[耶和華](https://zh.wikipedia.org/wiki/%E8%80%B6%E5%92%8C%E8%8F%AF)，天主教常汉译为[天主](https://zh.wikipedia.org/wiki/%E5%A4%A9%E4%B8%BB_(%E5%A4%A9%E4%B8%BB%E6%95%99))[雅威](https://zh.wikipedia.org/wiki/%E9%9B%85%E5%A8%81)）的[神學](https://zh.wikipedia.org/wiki/%E5%9F%BA%E7%9D%A3%E6%95%99%E7%A5%9E%E5%AD%B8" \o "基督教神學)理論，建立於[第一次尼西亞公會議](https://zh.wikipedia.org/wiki/%E7%AC%AC%E4%B8%80%E6%AC%A1%E5%B0%BC%E8%A5%BF%E4%BA%9E%E5%85%AC%E6%9C%83%E8%AD%B0)的《[尼西亞信經](https://zh.wikipedia.org/wiki/%E5%B0%BC%E8%A5%BF%E4%BA%9E%E4%BF%A1%E7%B6%93)》，是基督教三大[宗派](https://zh.wikipedia.org/wiki/%E5%9F%BA%E7%9D%A3%E6%95%99%E6%B4%BE%E7%B3%BB)的基本信條。

三一論主張：[聖父](https://zh.wikipedia.org/wiki/%E8%81%96%E7%88%B6" \o "聖父)、[聖子](https://zh.wikipedia.org/wiki/%E8%81%96%E5%AD%90)、[聖靈](https://zh.wikipedia.org/wiki/%E8%81%96%E9%9D%88)（[天主教會](https://zh.wikipedia.org/wiki/%E5%A4%A9%E4%B8%BB%E6%95%99%E6%9C%83)譯為[聖神](https://zh.wikipedia.org/wiki/%E8%81%96%E9%9D%88)，[東正教會](https://zh.wikipedia.org/wiki/%E6%AD%A3%E6%95%99%E6%9C%83)和[新教](https://zh.wikipedia.org/wiki/%E6%96%B0%E6%95%99)則譯為[聖靈](https://zh.wikipedia.org/wiki/%E8%81%96%E9%9D%88)）三個不同的位格為同一本體、同一本質、同一屬性，是一位上帝，他們以[希腊语](https://zh.wikipedia.org/wiki/%E5%B8%8C%E8%85%8A%E8%AF%AD" \o "希腊语)：[homoousios](https://zh.wikipedia.org/wiki/Homoousios) 來表達他們之間的關連。

通俗地說，神是獨一的，只有一位神；聖父完全是神，聖子完全是神，聖靈完全是神；聖父不是聖子，聖子不是聖靈，聖靈不是聖父[[1]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-1)。[亞他拿修信經](https://zh.wikipedia.org/wiki/%E4%BA%9E%E4%BB%96%E9%82%A3%E4%BF%AE%E4%BF%A1%E7%B6%93" \o "亞他那修信經)對三一論得到了比較公認的解釋。

《[新約聖經](https://zh.wikipedia.org/wiki/%E6%96%B0%E7%B4%84%E8%81%96%E7%B6%93" \o "新約聖經)》沒有明確使用「三位一體」一詞，三位一體的理論基礎建基於一些聖經經文[[2]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-2)。

“所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗(浸)。”《[馬太福音](https://zh.wikipedia.org/wiki/%E9%A6%AC%E5%A4%AA%E7%A6%8F%E9%9F%B3" \o "馬太福音)》[第28章](https://zh.wikipedia.org/w/index.php?title=Category:%E9%A6%AC%E5%A4%AA%E7%A6%8F%E9%9F%B3%E7%AC%AC28%E7%AB%A0&action=edit&redlink=1)第19节

其中包括在經文用「名」是單數，三位一體的支持者指聖父、聖子、聖靈乃共用上帝的名。一些經文被視為隱含三位一體的思想，而[教父](https://zh.wikipedia.org/wiki/%E6%95%99%E7%88%B6_(%E5%9F%BA%E7%9D%A3%E6%95%99%E6%AD%B7%E5%8F%B2))和[護教士](https://zh.wikipedia.org/wiki/%E8%AD%B7%E6%95%99%E5%A3%AB)加以立論及宣講。

歷史上不斷有一些基督教派及個別人士否定此教義。基督宗教的主流教會接納三位一體為傳統教義之一；反對方則支持“[一位格論](https://zh.wikipedia.org/wiki/%E4%B8%80%E4%BD%8D%E8%AE%BA%E6%B4%BE)”[[3]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-3)、“[形態論](https://zh.wikipedia.org/wiki/%E5%BD%A2%E6%80%81%E8%AE%BA)”、“[三位三體](https://zh.wikipedia.org/wiki/%E4%B8%89%E7%A5%9E%E8%AB%96)”等，否定三一論。

傳統[天主教會](https://zh.wikipedia.org/wiki/%E5%A4%A9%E4%B8%BB%E6%95%99%E6%9C%83)把[聖神降臨節](https://zh.wikipedia.org/wiki/%E4%BA%94%E6%97%AC%E7%AF%80)第一主日定為[三一主日](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%B8%80%E4%B8%BB%E6%97%A5)，紀念天主[聖父](https://zh.wikipedia.org/wiki/%E8%81%96%E7%88%B6)、[聖子](https://zh.wikipedia.org/wiki/%E8%81%96%E5%AD%90)、[聖神](https://zh.wikipedia.org/wiki/%E8%81%96%E9%9D%88)是三位一體。

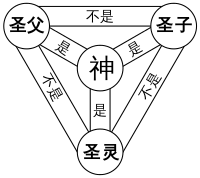
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第一世紀的[基督徒](https://zh.wikipedia.org/wiki/%E5%9F%BA%E7%9D%A3%E5%BE%92" \o "基督徒)敬拜[基督](https://zh.wikipedia.org/wiki/%E5%9F%BA%E7%9D%A3)和崇拜[天父](https://zh.wikipedia.org/wiki/%E5%A4%A9%E7%88%B6)，奉父、子、聖靈的名[受洗](https://zh.wikipedia.org/wiki/%E5%8F%97%E6%B4%97)(受浸)，卻沒有使用「三位一體」的名詞。第一、二世紀的[教父](https://zh.wikipedia.org/wiki/%E6%95%99%E6%9C%83%E7%88%B6%E8%80%81" \o "教會父老)（如[伊格那丟](https://zh.wikipedia.org/wiki/%E5%AE%89%E6%A2%9D%E5%85%8B%E7%9A%84%E4%BE%9D%E7%B4%8D%E7%88%B5" \o "安條克的依納爵)[[4]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-4)、[游斯丁](https://zh.wikipedia.org/wiki/%E6%B8%B8%E6%96%AF%E4%B8%81" \o "游斯丁)[[5]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-5)等）運用三位一體的概念，但沒有使用這個名稱。最先使用「三位一體」一詞的，是[拉丁教父](https://zh.wikipedia.org/wiki/%E6%8B%89%E4%B8%81%E6%95%99%E7%88%B6" \o "拉丁教父)[特土良](https://zh.wikipedia.org/wiki/%E7%89%B9%E5%9C%9F%E8%89%AF)。他用「本體」（質，essence）來說明神性及神性所包括的一切，指聖父、聖子、聖靈同有一相同的本質，只是互相關係的不同。特土良用[拉丁文](https://zh.wikipedia.org/wiki/%E6%8B%89%E4%B8%81%E6%96%87)Trinitas，意為「三而一」。後來，這詞一直被教會所採用。

[](https://zh.wikipedia.org/wiki/File:Shield_Trinity_(zh-cn).svg)

三一论图示

早期的基督教教父特土良是支持[從屬論](https://zh.wikipedia.org/wiki/%E5%BE%9E%E5%B1%AC%E8%AB%96" \o "從屬論)，認為：「父是全部的本質，子是部份的本質，因為子乃是從父演展出來。」特土良是支持子是低於父的觀點。特土良之所以被認為是重要的[教父](https://zh.wikipedia.org/wiki/%E6%95%99%E7%88%B6_(%E5%9F%BA%E7%9D%A3%E6%95%99%E6%AD%B7%E5%8F%B2))，因為他乃是第一個開始討論本質與位格概念的人；後來在《[尼西亞信經](https://zh.wikipedia.org/wiki/%E5%B0%BC%E8%A5%BF%E4%BA%9E%E4%BF%A1%E7%B6%93)》制訂時，所用的概念竟與他早一百多年所說的相合。第三個世紀的教父[俄利根](https://zh.wikipedia.org/wiki/%E5%A5%A7%E5%88%A9%E6%8C%AF)、Antipope Novatian、希波呂托斯[[6]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94" \l "cite_note-6)、[教宗狄約尼削](https://zh.wikipedia.org/wiki/%E6%95%99%E5%AE%97%E7%8B%84%E7%BA%A6%E5%B0%BC%E5%89%8A" \o "教宗狄约尼削)[[7]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-7)等人都持三位一體的原則。

從公元2至5世紀，基督教的教父們根據《[聖經](https://zh.wikipedia.org/wiki/%E8%81%96%E7%B6%93" \o "聖經)》，再結合[古希臘](https://zh.wikipedia.org/wiki/%E5%8F%A4%E5%B8%8C%E8%87%98)[古羅馬](https://zh.wikipedia.org/wiki/%E5%8F%A4%E7%BE%85%E9%A6%AC)哲學（包括[新柏拉圖學派](https://zh.wikipedia.org/wiki/%E6%96%B0%E6%9F%8F%E6%8B%89%E5%9C%96%E5%AD%B8%E6%B4%BE" \o "新柏拉圖學派)和[斯多葛學派](https://zh.wikipedia.org/wiki/%E6%96%AF%E5%A4%9A%E8%91%9B%E5%AD%B8%E6%B4%BE)的學說），建立出一套屬於基督教的[教父哲學](https://zh.wikipedia.org/wiki/%E6%95%99%E7%88%B6%E5%93%B2%E5%AD%B8)（即早期的神學）。《教義史》指出：「在第二、第三世紀中，有人將[古希臘哲學](https://zh.wikipedia.org/wiki/%E5%8F%A4%E5%B8%8C%E8%85%8A%E5%93%B2%E5%AD%A6" \o "古希腊哲学)與[福音](https://zh.wikipedia.org/wiki/%E7%A6%8F%E9%9F%B3%E4%B9%A6)的[真理](https://zh.wikipedia.org/wiki/%E7%9C%9F%E7%90%86)混合起來，形成了一派神學，即所謂亞歷山大派的神學。」（《教義史》陸、亞歷山大的教父）這時期的著名教父有[俄利根](https://zh.wikipedia.org/wiki/%E4%BF%84%E5%88%A9%E6%A0%B9" \o "俄利根)，他是用「永遠生出」來解說父與子關係的第一人。「俄利根說“聖言”（指聖子）有自己的位格，也與父同永，乃是由於聖父永恆的旨意而生。」俄利根提出的“與父同永”，使三位一體教義有了一個神學基礎。雖然如此，俄利根仍認為“子是小於父的”。「俄利根不單是認為子在世時是次於聖父，就是在本質上看來也是次於聖父的。」總括來說，早期護教士和教父（包括[亞流](https://zh.wikipedia.org/wiki/%E9%98%BF%E5%88%A9%E7%83%8F" \o "阿利烏)=[阿利烏派](https://zh.wikipedia.org/wiki/%E9%98%BF%E9%87%8C%E7%83%8F%E6%95%99%E6%B4%BE)）都是認為聖子（即子）與聖父（即父）不是平等的，聖子在某一方面小於聖父。

教父[亞他那修](https://zh.wikipedia.org/wiki/%E4%BA%9E%E4%BB%96%E9%82%A3%E4%BF%AE)與[亞流](https://zh.wikipedia.org/wiki/%E4%BA%9E%E6%B5%81)（及其支持者[亞流派](https://zh.wikipedia.org/wiki/%E9%98%BF%E5%88%A9%E7%83%8F%E6%B4%BE" \o "阿利烏派)）有一個主要分歧，「亞他那修覺得，若以基督為受造者，即否認相信他而得救並與上帝聯合。」「會議中亞流派拒絕“永遠生出”的概念，而亞他那修卻堅稱此點。阿利烏派說，聖子是從無中被創造出來的，而亞他那修則主張，他是從聖父的本質中而生出來的。阿利烏派主張，聖子與聖父並非是同質的，而亞他那修堅稱，他是與父同質的。」亞他那修為了抵抗亞流派寫成了[亞他拿修信經](https://zh.wikipedia.org/wiki/%E4%BA%9E%E4%BB%96%E9%82%A3%E4%BF%AE%E4%BF%A1%E7%B6%93)。

[](https://zh.wikipedia.org/wiki/File:THE_FIRST_COUNCIL_OF_NICEA.jpg)

西元325年在[尼西亞會議](https://zh.wikipedia.org/wiki/%E5%B0%BC%E8%A5%BF%E4%BA%9E%E6%9C%83%E8%AD%B0" \o "尼西亞會議)中, 三位一體被宣告為正統, [阿里烏](https://zh.wikipedia.org/wiki/%E9%98%BF%E9%87%8C%E4%B9%8C)被譴責

由[羅馬皇帝](https://zh.wikipedia.org/wiki/%E7%BE%85%E9%A6%AC%E7%9A%87%E5%B8%9D" \o "羅馬皇帝)[君士坦丁大帝](https://zh.wikipedia.org/wiki/%E5%90%9B%E5%A3%AB%E5%9D%A6%E4%B8%81%E5%A4%A7%E5%B8%9D)召集，第一次基督教大公會議（後世稱為[第一次尼西亞公會議](https://zh.wikipedia.org/wiki/%E7%AC%AC%E4%B8%80%E6%AC%A1%E5%B0%BC%E8%A5%BF%E4%BA%9E%E5%85%AC%E6%9C%83%E8%AD%B0" \o "第一次尼西亞公會議)）在西元325年召開。會議討論的是“同質”和俄利根的“同永”這兩個問題。會議最終採用了關鍵字詞——「同質」（homoousios）[[8]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-8)，公認耶穌和聖父是同一本質，是同等的，並通過了《尼西亞信經》[[9]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94" \l "cite_note-9)。反對的亞流派被判為[異端](https://zh.wikipedia.org/wiki/%E7%95%B0%E7%AB%AF" \o "異端)。據該撒利亞主教優西比烏（Eusebius）在會後記載，當時君士坦丁大帝主持會議“彷佛是上帝的使者”[[10]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-10)，故《教義史》上指出：「會議的決定並沒有止息爭端，只是成為爭端的開始。」沒多久以後，不論君士坦丁大帝抑或多數東方教會的主教們，竟都拒絕尼西亞公會議採納的《尼西亞信經》。[[11]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-11)

在第一次尼西亞公會議中，只討論了聖子和聖父同質的問題，聖靈（聖神）的正統性並未有在《尼西亞信經》提及。關於聖靈的地位，《天主教歷史淺談（上二十三）》指出：「凱撒勒雅的[主教](https://zh.wikipedia.org/wiki/%E4%B8%BB%E6%95%99" \o "主教)[巴西略](https://zh.wikipedia.org/wiki/%E8%A9%B2%E6%92%92%E5%88%A9%E4%BA%9E%E7%9A%84%E5%B7%B4%E8%A5%BF%E6%B5%81)（Basilio,330-379）用[古希臘哲學家](https://zh.wikipedia.org/wiki/%E5%8F%A4%E5%B8%8C%E8%87%98%E5%93%B2%E5%AD%B8%E5%AE%B6" \o "古希臘哲學家)[柏拉圖](https://zh.wikipedia.org/wiki/%E6%9F%8F%E6%8B%89%E5%9C%96)的思想作了一番[神學](https://zh.wikipedia.org/wiki/%E7%A5%9E%E5%AD%B8)思考，寫了一部《論天主神聖》（Il trattato sullo Spirito Santo,374）的書，他在著作中指出，聖神與聖父和聖子是同性同等的。」[[12]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94" \l "cite_note-12)及至西元381年的[第一次君士坦丁堡公會議](https://zh.wikipedia.org/wiki/%E7%AC%AC%E4%B8%80%E6%AC%A1%E5%90%9B%E5%A3%AB%E5%9D%A6%E4%B8%81%E5%A0%A1%E5%85%AC%E6%9C%83%E8%AD%B0" \o "第一次君士坦丁堡公會議)，大公會議在重新修訂《尼西亞信經》時上加上了聖靈的描述。

經過特土良和亞他那修的多年發展，最後由[奧古斯丁](https://zh.wikipedia.org/wiki/%E5%B8%8C%E6%B3%A2%E7%9A%84%E5%A5%A5%E5%8F%A4%E6%96%AF%E4%B8%81" \o "希波的奥古斯丁)確立為教會的神學信仰。加上在大公會議中的確定，三位一體最終成為傳統教義的一個重要部分。在[宗教改革](https://zh.wikipedia.org/wiki/%E5%AE%97%E6%95%99%E6%94%B9%E9%9D%A9)時期，[新教](https://zh.wikipedia.org/wiki/%E6%96%B0%E6%95%99)改革家[加爾文](https://zh.wikipedia.org/wiki/%E8%AE%93%C2%B7%E5%96%80%E7%88%BE%E6%96%87)進一步說明三位一體的教義，故此這也是新教信仰的一部分。直到現代，傳統基督宗教均恪守三位一體為傳統的重要教義。

現按照當權教派的自以為正統神學的觀點，三位一體是有限的人類理性所無法理解的，例如在《[系統神學](https://zh.wikipedia.org/wiki/%E7%B3%BB%E7%B5%B1%E7%A5%9E%E5%AD%B8)》描述：「上帝三位一體的奧秘，非凡人的智慧能測；在人的有限經驗上，沒有類似的事，可作比擬；因此一切比擬的想法，都不能達成願望。在中古時代，乃視為一個奧秘；在十八世紀，乃視為一種無意義和不合理的教義。即使到現在，三位一體論仍不能有一個圓滿的解釋。在人的經驗和理解上，不能有一個完全恰當的比擬，更不能積極闡發其奧秘。」[[13]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94" \l "cite_note-13)

聖經根據[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=2)]

**旧约**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=3)]

1. 《创世纪》“起初神创造天地”，在希伯来文中，“神”（Elohim）一字乃复数，本来在希伯来文中，Eloah 是单数， Elohim 是复数。然而，圣经作者用 Elohim, 然后又指出祂乃独一无二的神。祂的名字指出祂乃独一无二的真神。“耶和华神”这名字在旧约圣经中出现不下300次，“耶和华”是单数的（He is），是独一的神的名字，但 Elohim 却是复数的。
2. 《创世纪》一章26节 神说：“我们要照着我们的形象，按着我们的样式造人”（神说：自称我们）

**新约**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=4)]

《马太福音》28章19节 “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。” 在此“奉…的名”，“名”字在原文”是单数的，三位同享一名（ 独一真神的名）清楚启示 三一神的真理。 (或译：给他们施洗，归于父、子、圣灵的名)

**耶稣是神**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=5)]

耶穌是神的兒子，在永恆中為父所生，祂就是神。

1. 《约翰福音 》一章1节 “太初有道，道與神同在，道就是神。這道太初與神同在。萬物是藉著他造的；凡被造的，沒有一樣不是藉著他造的。”這裡的“道”指的是耶穌基督，提到耶穌就是神，且萬物是藉著他創造的。
2. 《约翰福音 》10章30节 “耶稣说：‘我与父原为一。’” 耶稣与父是一。意思就是完全合而为一。
3. 《约翰一书》五章20节 “我们也知道神的儿子已经来到，且将智慧赐给我们，使我们认识那位真实的，我们也在那位真实的里面，就是在他儿子耶稣基督里面。这是真神，也是永生。”
4. 《约翰福音》一章18节 “从来没有人看见神，只有在父怀里的独生子将他表明出来。” 称主耶稣为“在父怀里的独生子”（希腊文原文的意思“在父怀里的神”）
5. 《希伯来书》一章8节 “论到子却说，‘神阿，你的宝座是永永远远的，你的国权是正直的。’”子就是指耶稣基督。本处清楚表明论到了，耶穌就是神，所以说：“神阿，你的宝座是永永远远的。”
6. 《罗马书》九章5节 “列祖就是他们的祖宗。按肉体说，基督也是从他们出来的。他是在万有之上，永远可称颂的神。阿们。”
7. 《提摩太前书》三章16节 “大哉，敬虔的奥秘，无人不以为然，就是神在肉身显现，被圣灵称义，被天使看见，被传于外邦，被世人信服，被接在荣耀里。” 神在肉身显现的就是耶稣基督道成肉身。
8. 《歌罗西书》一章15－16节 “爱子是那不能看见之神的像，是首生的，在一切被造的以先。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；一概都是藉着他造的，又是为他造的。” 爱子指的是耶稣，介绍耶稣是不能见的神之像，且是受生而非受造，将耶稣与受造万物分别开来，后面进一步解释其实耶稣就是造物主。
9. 在《约翰福音》十章30至33节中，主耶稣只称神为自己的父，以自己为神的儿子，但犹太人却要用石头打祂，说“是为你说僭妄的话，又为你是个人，反将自己当作神”。主什么时候称过自己是神？犹太人是否“诬告”祂？主没有否认，祂自己也清楚，“神的儿子”乃“百分之百的神”的意思。祂也直言自己乃与神同等，是一样的，是与父二而为一的。可见这名字宣告了，祂乃是神本体的真像（來一3）。

**圣灵是神**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=6)]

圣灵是神的灵，基督的灵，神出来一位保惠师（圣灵的位格在此展现出来）。

1. 《詩篇》104章30节 “你發出你的靈，牠們便受造；你使地面更換為新。”這裡的你指的是耶和華神，神發出聖靈萬物便受造，說明聖靈參與了創造。
2. 《约翰福音》三章5节 “耶穌說：‘我實實在在地告訴你，人若不是從水和聖靈生的，就不能進神的國。’”這裡說到聖靈使人重生，說明了聖靈是救主。
3. 《使徒行傳》五章3节 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几分呢？5章4节 田地还没有卖，不是你自己的吗？既卖了，价银不是你作主吗？你怎么心里起这意念呢？你不是欺哄人，是欺哄神了！” 我们可以看到（欺哄圣灵，就是欺哄神）。
4. 《约翰福音》14章16—17节 “我要求父，父就另外赐给你们一位保惠师，乃是真理的圣灵”，注意是(一位)圣灵是位格的，圣经记载：他来了，提到（圣灵）用他。
5. 《哥林多前书》12章11节 “这一切都是这位圣灵所运行，随己意分给各人的。”（而且圣灵随己意）
6. 《詩篇》139章7—8节 “我往哪裏去躲避你的靈？我往哪裏逃、躲避你的面？我若升到天上，你在那裏；我若在陰間下榻，你也在那裏。”我們無法逃避聖靈，這裡講到聖靈無所不在。
7. 《哥林多前书》二章10—11节 “只有神藉著聖靈向我們顯明了，因為聖靈參透萬事，就是神深奧的事也參透了。除了在人裏頭的靈，誰知道人的事？像這樣，除了神的靈，也沒有人知道神的事。” 聖靈參透萬事，連神最深奧的事也參透了，這裡提到聖靈無所不知。
8. 《約伯記》33章4节 “神的靈造我；全能者的氣使我得生。”由於《約伯記》是詩歌體文句上下平行同義，神的靈就是全能者，聖靈是全能的。

**（圣父、圣子、圣灵）同时出现的经文**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=7)]

[](https://zh.wikipedia.org/wiki/File:Piero,_battesimo_di_cristo_04.jpg)

基督的洗禮

1. 《路加福音》三章21—22节 “众百姓都受了洗，耶稣也受了洗，正祷告的时候，天就开了，圣灵降临在他身上，形状彷佛鸽子，又有声音从天上来，说：你是我的爱子，我喜悦你。”（圣父、圣子、圣灵）同时出现。
2. 《哥林多后书》13章14节 “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。”（圣父、圣子、圣灵）都与众教会同在。
3. 《犹大书》20章21節 “你们却要在至圣的真道上造就自己，在圣灵里祷告，保守自己常在神的爱中，仰望我们主耶稣基督的怜悯直到永生。” 同等行（圣灵的感动、神的慈爱、耶稣基督的恩惠），（圣父、圣子、圣灵）同时出现。
4. 《彼得前书》一章2节 “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．愿恩惠平安、多多的加给你们。”

**神的獨一性**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=8)]

1. 《申命記》六章4节 “以色列啊，你要聽！耶和華－我們神是獨一的主。”
2. 《撒迦利亞書》14章9节 “耶和華必作全地的王。那日耶和華必為獨一無二的，他的名也是獨一無二的。”
3. 《馬可福音》12章29节 耶穌回答說：“第一要緊的就是說：‘以色列啊，你要聽，主－我們神是獨一的主。’”
4. 《約翰福音》五章44节 “你們互相受榮耀，卻不求從獨一之神來的榮耀，怎能信我呢？”
5. 《約翰福音》17章3节 “認識你－獨一的真神，並且認識你所差來的耶穌基督，這就是永生。”
6. 《羅馬書》16章27节 “願榮耀，因耶穌基督，歸與獨一全智的神，直到永遠。阿們！”
7. 《提摩太前書》一章17节 “但願尊貴、榮耀歸與那不能朽壞、不能看見、永世的君王、獨一的神，直到永永遠遠。阿們！”
8. 《猶大書》一章24节 “那能保守你們不失腳、叫你們無瑕無疵、歡歡喜喜站在他榮耀之前的我們的救主－獨一的神。”
9. 《哥林多前書》八章4b节 “也知道神只有一位，再沒有別的神。”
10. 《哥林多前書》12章6节 “功用也有分別，神卻是一位，在眾人裏面運行一切的事。”
11. 《雅各書》二章19节 “你信神只有一位，你信的不錯；鬼魔也信，卻是戰驚。”

反對聲音[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=9)]

**基督教初期**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=10)]

在基督宗教的教會成立初期，《聖經》所記載的歷史沒有記錄耶穌和使徒討論三位一體的問題。直至2－3世紀，有些古代教父開始用[希臘哲學](https://zh.wikipedia.org/wiki/%E5%8F%A4%E5%B8%8C%E8%85%8A%E5%93%B2%E5%AD%A6" \o "古希腊哲学)思想去論證上帝。自那時開始，上帝是三位一體的討論便越趨熾熱了。發展至第一次尼西亞大公會議前，三位一體已發展為教內爭論。其後君士坦丁大帝召開了[第一次尼西亞公會議](https://zh.wikipedia.org/wiki/%E7%AC%AC%E4%B8%80%E6%AC%A1%E5%B0%BC%E8%A5%BF%E4%BA%9E%E5%85%AC%E6%9C%83%E8%AD%B0)，會議亦通過《尼西亞信經》列明「聖子與聖父同質」，並將[亞流派](https://zh.wikipedia.org/wiki/%E9%98%BF%E9%87%8C%E7%83%8F%E6%95%99%E6%B4%BE)判為異端。但大公會議以後，有關三位一體的爭論持續了數十年。曾經有段時期，亞流派的勢力反過來壓倒[亞他那修](https://zh.wikipedia.org/wiki/%E4%BA%9E%E4%BB%96%E9%82%A3%E4%BF%AE)派的勢力。兩方勢力仗賴羅馬皇帝的支持互相抗衡，直至公元381年。

公元380年2月27日，羅馬皇帝[狄奧多西一世](https://zh.wikipedia.org/wiki/%E7%8B%84%E5%A5%A7%E5%A4%9A%E8%A5%BF%E4%B8%80%E4%B8%96" \o "狄奧多西一世)正式宣布基督教為羅馬帝國[國教](https://zh.wikipedia.org/wiki/%E5%9C%8B%E6%95%99)，並在次年的[第一次君士坦丁堡公會議](https://zh.wikipedia.org/wiki/%E7%AC%AC%E4%B8%80%E6%AC%A1%E5%90%9B%E5%A3%AB%E5%9D%A6%E4%B8%81%E5%A0%A1%E5%85%AC%E6%9C%83%E8%AD%B0)將《尼西亞信經》確立為「國家標準信仰」[[14]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-14)。至此，三位一體的教義隨之而被確立，反對勢力再次被壓制。反對三位一體教義的人被審判為異端，有的被直接處死或者死於[火刑](https://zh.wikipedia.org/wiki/%E7%81%AB%E5%88%91)。這一鬥爭持續了多個世紀。直到中世紀，人們再用哲學和[心理學](https://zh.wikipedia.org/wiki/%E5%BF%83%E7%90%86%E5%AD%A6)去解釋教義，三位一體完全確立[[15]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-15)。

**伊斯蘭教**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=11)]

[伊斯蘭教](https://zh.wikipedia.org/wiki/%E4%BC%8A%E6%96%AF%E5%85%B0%E6%95%99)亦反對三位一體論說法；在[穆斯林](https://zh.wikipedia.org/wiki/%E7%A9%86%E6%96%AF%E6%9E%97)中，他們尊敬耶稣以其聖人使者之地位（他所带来的和平），他們將他視為[真主](https://zh.wikipedia.org/wiki/%E5%AE%89%E6%8B%89" \o "安拉)派遣給人類的最偉大信使之一。 《[古蘭經](https://zh.wikipedia.org/wiki/%E5%8F%A4%E5%85%B0%E7%BB%8F" \o "古兰经)》確認他是童貞女之子，並在其中標題為Maryam(瑪利亞)的章節有所描述；《古蘭經》說明耶穌的出生如下：（3-47）：她說：「我的養主啊！在我上怎麼會有子呢？未曾有一人接觸過我。」他說：「就是那樣真主造化他所意欲的。當他判決一事時，他只對它說：‘有’，它立即就有！」對於一些人猜疑認為該內容是不信三位一體的基督徒編造，《古蘭經》之中有經文作為駁斥：（3-75）：有經之人中有那樣的人，如果你把多數的資財寄託給他了，他終要把它交還於你；他們中有那樣的人，如果你把一枚金錢寄託給他，他把它不會交還給你，除非是你常守著他（追究到一定時候），因為他們說：「我們對於目不識丁的（聖人的事情）不受任何責備和拿問。」其實他們明知故犯地對真主說謊。- 因為伊斯蘭教徒都是明知。穆罕默德使者(祈 主 福安之)是未有受過文字教育,是不能識讀文章字句的。編撰如神聖古蘭經章節之一章的巨大挑戰。 真主 又在《古蘭經》之中說道：（2-23）：如果你們對於我降示在我的僕人(穆罕默德)上的是在懷疑中，那麼你們就試作相似它的一章經，你們除過真主而叫來你們的證人（見證這件事）吧！如果你們是誠實的。（2-24）：如果你們做不到——你們絕對做不到，那麼你們就應當防備那火獄！它的燃料是人和石頭，（我）已為不通道的人們備下了它。（2-25）：你應當給歸信且行清廉幹辦爾麥裡的人們報喜訊，的確他們必獲得下臨諸河的天園。 (O 穆罕默德) …[[16]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-16)

**宗教改革時期前後**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=12)]

[宗教改革運動](https://zh.wikipedia.org/wiki/%E5%AE%97%E6%95%99%E6%94%B9%E9%9D%A9%E9%81%8B%E5%8B%95)前，反對三位一體之聲音被武力壓制，但反對聲仍零星出現，其中包括12世紀活躍於[法國](https://zh.wikipedia.org/wiki/%E6%B3%95%E5%9C%8B" \o "法國)的[清潔派](https://zh.wikipedia.org/wiki/%E5%8D%A1%E7%89%B9%E9%87%8C%E6%B4%BE)。[馬丁路德](https://zh.wikipedia.org/wiki/%E9%A6%AC%E4%B8%81%C2%B7%E8%B7%AF%E5%BE%B7)發起宗教改革後，亦有提倡與三一論相對的一位論的教派成立。[波蘭兄弟會](https://zh.wikipedia.org/w/index.php?title=%E6%B3%A2%E8%98%AD%E5%85%84%E5%BC%9F%E6%9C%83&action=edit&redlink=1)在[波蘭](https://zh.wikipedia.org/wiki/%E6%B3%A2%E5%85%B0)興起，極力反對三位一體[[17]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-17)。[一位論派](https://zh.wikipedia.org/wiki/%E4%B8%80%E4%BD%8D%E8%AE%BA%E6%B4%BE" \o "一位论派)隨即遭到來自天主教會的反對，也為[馬丁·路德](https://zh.wikipedia.org/wiki/%E9%A6%AC%E4%B8%81%C2%B7%E8%B7%AF%E5%BE%B7)、[加爾文](https://zh.wikipedia.org/wiki/%E8%AE%93%C2%B7%E5%96%80%E7%88%BE%E6%96%87)、[慈運理](https://zh.wikipedia.org/wiki/%E6%85%88%E9%81%8B%E7%90%86)等宗教改革家所不容。1689年，英王[威廉三世](https://zh.wikipedia.org/wiki/%E5%A8%81%E5%BB%89%E4%B8%89%E4%B8%96_(%E5%A5%A5%E5%85%B0%E6%B2%BB)" \o "威廉三世 (奥兰治))頒布[宗教容忍法令](https://zh.wikipedia.org/w/index.php?title=%E5%AE%97%E6%95%99%E5%AE%B9%E5%BF%8D%E6%B3%95%E4%BB%A4&action=edit&redlink=1)（Toleration Act），但禁止任何人發表反對三位一體的言論[[18]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94" \l "cite_note-18)。很多人在[天主教會](https://zh.wikipedia.org/wiki/%E5%A4%A9%E4%B8%BB%E6%95%99%E6%9C%83" \o "天主教會)、政府和新教勢力的排擠和壓迫下被迫流亡，被投入監獄或者被處以極刑。

反對三一論的人士有[牛頓](https://zh.wikipedia.org/wiki/%E8%89%BE%E8%90%A8%E5%85%8B%C2%B7%E7%89%9B%E9%A1%BF" \o "艾萨克·牛顿)、[威廉·惠斯顿](https://zh.wikipedia.org/wiki/%E5%A8%81%E5%BB%89%C2%B7%E4%BC%91%E6%96%AF%E9%A1%BF)（William Whiston）、[伊曼纽·斯威登堡](https://zh.wikipedia.org/wiki/%E4%BC%8A%E6%9B%BC%E7%B4%90%C2%B7%E6%96%AF%E5%A8%81%E7%99%BB%E5%A0%A1" \o "伊曼紐·斯威登堡)和[塞爾維特](https://zh.wikipedia.org/wiki/%E7%B1%B3%E6%A0%BC%E7%88%BE%C2%B7%E5%A1%9E%E7%88%BE%E9%9F%8B%E7%89%B9)等。其中西班牙神學家塞爾維特反對三一論，終被[加爾文派](https://zh.wikipedia.org/wiki/%E5%8A%A0%E7%88%BE%E6%96%87%E4%B8%BB%E7%BE%A9)的[日內瓦](https://zh.wikipedia.org/wiki/%E6%97%A5%E5%86%85%E7%93%A6)理事會予以逮捕和處死[[19]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-19)。

**近代社會**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=13)]

18世紀至20世紀初，反對三位一體論派已在歐美都有不同程度的發展。早期的[基督復臨安息日會](https://zh.wikipedia.org/wiki/%E5%9F%BA%E7%9D%A3%E5%BE%A9%E8%87%A8%E5%AE%89%E6%81%AF%E6%97%A5%E6%9C%83" \o "基督復臨安息日會)曾大力反對三位一體，但現在已改變初衷。

19世紀初[後期聖徒運動](https://zh.wikipedia.org/wiki/%E5%BE%8C%E6%9C%9F%E8%81%96%E5%BE%92%E9%81%8B%E5%8B%95" \o "後期聖徒運動)產生的[摩爾門教](https://zh.wikipedia.org/wiki/%E6%91%A9%E7%88%BE%E9%96%80%E6%95%99)（[耶穌基督後期聖徒教會](https://zh.wikipedia.org/wiki/%E8%80%B6%E7%A9%8C%E5%9F%BA%E7%9D%A3%E5%BE%8C%E6%9C%9F%E8%81%96%E5%BE%92%E6%95%99%E6%9C%83)）支持[三位三體](https://zh.wikipedia.org/wiki/%E4%B8%89%E7%A5%9E%E8%AB%96)，為父、子、靈是分開獨立的三個神靈，但和諧的工作。

除此之外，19世紀80年代“聖經研究者”（即現稱[耶和華見證人](https://zh.wikipedia.org/wiki/%E8%80%B6%E5%92%8C%E8%8F%AF%E8%A6%8B%E8%AD%89%E4%BA%BA" \o "耶和華見證人)）的領導人[查爾斯·泰茲·羅素](https://zh.wikipedia.org/wiki/%E6%9F%A5%E5%B0%94%E6%96%AF%C2%B7%E6%B3%B0%E5%85%B9%C2%B7%E7%BD%97%E7%B4%A0" \o "查尔斯·泰兹·罗素)公開支持一位論而否定三位一體的神學體系，並在美國和歐洲廣泛傳播。

反對三位一體的聲音亦有來自[反基督教](https://zh.wikipedia.org/wiki/%E5%8F%8D%E5%9F%BA%E7%9D%A3%E6%95%99" \o "反基督教)的人士、哲學家和其他宗教。其中[召會](https://zh.wikipedia.org/wiki/%E5%8F%AC%E6%9C%83)領袖[李常受](https://zh.wikipedia.org/wiki/%E6%9D%8E%E5%B8%B8%E5%8F%97)認為傳統三位一體教義過分強調神格中的三個身位，易有[三神論](https://zh.wikipedia.org/wiki/%E4%B8%89%E7%A5%9E%E8%AB%96)的傾向。他依據聖經而提出：在經綸上父、子、聖靈有別，但在素質上子就是父、主就是靈(另參[聖經](https://zh.wikipedia.org/wiki/%E8%81%96%E7%B6%93" \o "聖經)約翰福音10:30;14:9等,哥林多後書3:17等處)，卻被某些人誤認是主張[形態論](https://zh.wikipedia.org/wiki/%E5%BD%A2%E6%80%81%E8%AE%BA" \o "形态论)而被部分[基督教](https://zh.wikipedia.org/wiki/%E5%9F%BA%E7%9D%A3%E6%95%99)界指責，但後來美國基督教研究院認錯，而發表了澄清的資訊[[20]](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_note-20)。

及至現在，反對三位一體論者和三位一體論者亦互相衝突，個別非正統教派亦不支持三位一體論。而宗教改革運動後，耶穌是否代表上帝也存在爭議。

参考文献[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=14)]

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  2. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-2) [3認識真神（一）--三位一體](http://christianresource.hypermart.net/christianresource/new_page_154.htm). 教會實用資料庫. [2017-11-12].
  3. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-3) 一位論派，中國大百科
  4. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-4) [St. Ignatius of Antioch to the Magnesians (Roberts-Donaldson translation)](http://www.earlychristianwritings.com/text/ignatius-magnesians-roberts.html). www.earlychristianwritings.com. [2017-11-12].
  5. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-5) [Saint Justin Martyr: First Apology (Roberts-Donaldson)](http://www.earlychristianwritings.com/text/justinmartyr-firstapology.html). www.earlychristianwritings.com. [2017-11-12].
  6. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-6) [CHURCH FATHERS: Refutation of All Heresies, Book X (Hippolytus)](http://www.newadvent.org/fathers/050110.htm). www.newadvent.org. [2017-11-12].
  7. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-7) [Catholic Answers: The Trinity](http://www.catholic.com/library/Trinity.asp) [互联网档案馆](https://zh.wikipedia.org/wiki/Wayback_Machine)的[存檔](https://web.archive.org/web/20011217084903/http:/www.catholic.com/library/Trinity.asp)，存档日期2001-12-17.
  8. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-8) [homoousios](http://www.britannica.com/EBchecked/topic/270595/homoousios). Encyclopedia Britannica. [2017-11-12] **（英语）**.
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  10. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-10) [大公会议时期的教会(323-843年）](http://www.orthodox.cn/history/abridged/2_cn.htm#221)，《东正教会历史》，拉斯加普里兹伦的塞尔维亚主教区
  11. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-11) [天主教歷史淺談（上二十二）](http://www.vaticanradio.org/cinesegb/churchistory/storiaconcis/1storia22.html) [互联网档案馆](https://zh.wikipedia.org/wiki/Wayback_Machine)的[存檔](https://web.archive.org/web/20051121161001/http:/www.vaticanradio.org/cinesegb/churchistory/storiaconcis/1storia22.html)，存档日期2005-11-21.
  12. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-12) [天主教歷史淺談（上二十三）](http://www.vaticanradio.org/cinesegb/churchistory/storiaconcis/1storia23.html) [互联网档案馆](https://zh.wikipedia.org/wiki/Wayback_Machine)的[存檔](https://web.archive.org/web/20051121081752/http:/www.vaticanradio.org/cinesegb/churchistory/storiaconcis/1storia23.html)，存档日期2005-11-21.
  13. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-13) [第柒章 三位一体论](http://bible.ccim.org/system/system_gb/god/god77.htm). bible.ccim.org. [2017-11-12].
  14. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-14) [基督教簡史（九）- 歷史年代表](http://www.pcchong.com/mydictionary1/special/historyofchristianity9.htm)，教牧與教育小站，江茂松編譯
  15. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-15) 三位一體，[美國百科全書](https://zh.wikipedia.org/wiki/%E7%BE%8E%E5%9C%8B%E7%99%BE%E7%A7%91%E5%85%A8%E6%9B%B8" \o "美國百科全書)
  16. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-16) (1) 請參閱 Al-Borhan fee Oloom Al-Quran，艾爾-薩斯基 (Al-Zarkashy)，第 2 冊，第 224 頁。 (2) 請參閱 Al-Borhan fee Oloom Al-Quran，艾爾-薩斯基 (Al-Zarkashy)，第 2 冊，第 226 頁。 穆斯林相信真主曾給耶穌一本神聖的經典（稱為 Injeel）， 其中的部分內容仍可在新約聖經中 真主 對耶穌的教誨中找到。 但這並不表示穆斯林相信今日的聖經， 因為它不是真主所揭示的原始經文。 他們已更改、增加和遺漏。 負責修訂 The Holy Bible (Revised Standard Version) [神聖聖經（修訂標準版）] 的促進會也認可這種說法。 此促進會由該促進會的 32 名學者會員所組成。 他們負責諮詢委員會的檢驗與討論， 該委員會是由五十名共同運作的教派代表所組成的。 促進會在 The Holy Bible (Revised Standard Version) [神聖聖經（修訂標準版）] 的序文第 iv 頁提到：“很明顯的在轉述文字時有時會發生遺漏， 但還沒有版本提供令人滿意的還原文字。 因此我們只能根據適任學者所提供的最佳判斷， 運用最適當的方式重建原文。” 促進會也在序文第 vii 頁提到：“我們也另外提供批註， 指出古代作者明顯的更動、新增或遺漏的部分 （Mt 9.34；Mk 3.16；7.4；Lk 24.32、51 等）。”
  17. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-17) 第三十五章 苏西尼主义，神体一位论，现代主义，《歷史的軌跡─二千年教會史》，1986年，[[ISBN 957-587-011-5](https://zh.wikipedia.org/wiki/Special:%E7%BD%91%E7%BB%9C%E4%B9%A6%E6%BA%90/9575870115)]
  18. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-18) 容忍法，大英簡明百科全書
  19. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-19) 一位論派，[中國大百科全書](https://zh.wikipedia.org/wiki/%E4%B8%AD%E5%9C%8B%E5%A4%A7%E7%99%BE%E7%A7%91%E5%85%A8%E6%9B%B8" \o "中國大百科全書)
  20. [**跳转^**](https://zh.wikipedia.org/wiki/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94#cite_ref-20) [我们错了─重新评估倪柝声、李常受的“地方教会”运动](http://witnessleeteaching.com/affirm/CRJ.htm). witnessleeteaching.com. [2017-11-12].

外部連結[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=15)]

**贊成三位一體論**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=16)]

* [系統神學第柒章 三位一體論](http://bible.ccim.org/system/system_gb/god/god71.htm)
* [三位一體論](http://www.chinesetheology.com/LoboTsang/Trinity.htm)
* [異端分辨(5)三一論教義－Good TV](http://www.goodtv.tv/vod/prog_id/97/get_vid/14494)

**反對三位一體論**[[编辑](https://zh.wikipedia.org/w/index.php?title=%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94&action=edit&section=17)]

* [應該相信三位一體嗎？](http://www.jw.org/zh-hant/%E5%87%BA%E7%89%88%E7%89%A9/%E9%9B%9C%E8%AA%8C/g201308/%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94/)
* [為什麼三位一體被接受](http://www.realchrist.info/chinesetrin.html)
* [聖經教誨人們三位一體嗎？](http://www.shengjing.org/xiaocezi/sanweiyiti.htm)
* [Elohiym 是否指三為一體?](http://debatewithpcchong.blogspot.com/2009/07/elohiym.html)
* [＂我們＂及＂我＂是否指三位一體？](http://debatewithpcchong.blogspot.com/2009/08/blog-post_711.html)
* [三位一體的神存在嗎？](https://www.lambsteps.com/trinity-exist.html)
* [真有三位一體的神嗎？](https://www.expecthim.com/trinity-of-god.html)

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* [反對三位一體論](https://zh.wikipedia.org/wiki/%E5%8F%8D%E5%B0%8D%E4%B8%89%E4%BD%8D%E4%B8%80%E9%AB%94%E8%AB%96)、[一位论派](https://zh.wikipedia.org/wiki/%E4%B8%80%E4%BD%8D%E8%AE%BA%E6%B4%BE)、[三神論](https://zh.wikipedia.org/wiki/%E4%B8%89%E7%A5%9E%E8%AB%96)
* [一神教](https://zh.wikipedia.org/wiki/%E4%B8%80%E7%A5%9E%E6%95%99)、[多神教](https://zh.wikipedia.org/wiki/%E5%A4%9A%E7%A5%9E%E6%95%99)
* [三身](https://zh.wikipedia.org/wiki/%E4%B8%89%E8%BA%AB)、[三相神](https://zh.wikipedia.org/wiki/%E4%B8%89%E7%9B%B8%E7%A5%9E)、[三清](https://zh.wikipedia.org/wiki/%E4%B8%89%E6%B8%85)