

大公教會的信仰，主後 200 年  
**COMMON (CATHOLIC) FAITH OF THE CHURCH, 200 A.D.**  
 (Reinhold Seeberg, *Text-book of the History of Doctrines*, pp. 138-140.)

教會此時能正面說出教義；諾斯底主義來自異教的影響

**CHURCH NOW CAN STATE DOCTRINE POSITIVELY; GNOSTICISM = HEATHEN-INFLUENCED**

Let us now glance backward. We have discovered the elements of the common faith of the church at the close of the second century. The church round herself in a position to establish a positive doctrine ("I believed what it was proper for me to believe") in opposition to Gnosticism. It traced the Gnostic view to heathen influences.

一位上帝：公義良善，創造主，保存者，掌管者，救贖主

一位上帝，可是不是孤獨的：羅格斯

另外：上帝是三：特土良：本質，位格

**ONE GOD: RIGHTEOUS & GOOD, CREATOR, PRESERVER, RULER, SAVIOR**

**ONE GOD, NOT LONELY: REFERENCE TO LOGOS;**

**ALSO: GOD IS THREE; TERTULLIAN: SUBSTANCE, PERSON**

The fundamental features of the church's doctrine were as follows: (1) One God, who is righteous and good, the Creator, Preserver, Ruler, and Savior of the world. The one God is not a lonely God. In maintaining this, reference was had to the speculations of the Apologists concerning the Logos, but, independently of these, it was regarded as fixed that we are to acknowledge a three-fold Ego in God (Iren.). Tertullian endeavored to explain this relation by introducing the conceptions of substance and person.

人的邪惡不是因為有肉體，而因為自由意志的選擇

與亞當的最有關，可是說不清楚；墮落的人仍然有自由、能選擇

**MAN'S EVIL NOT BECAUSE OF FLESH/SENSUOUS NATURE, BUT ACT OF FREE WILL**

**CONNECTION = WITH ADAM'S SIN, NOT CLEAR; FALLEN MAN = FREE TO CHOOSE**

(2) The evil in man is not implied in the fact of his sensuous nature, but in an act of his free will. The connection of the sin of Adam is emphasized, but no way is found to consistently carry out the idea. Even fallen man is free to choose "either part."

無條件堅持基督的神性與人性；兩個本質（特土良）

救贖：愛之律；不朽

其他方面：基督為第二亞當；聖靈使我們與上帝相交；作上帝的兒子；

罪得赦免；魔鬼權勢削弱；與上帝和好，等

**UNCONDITIONALLY MAINTAIN CHRIST'S DIVINITY, HUMANITY; TWO SUBSTANCES**

**SALVATION: LAW OF LOVE; IMMORTALITY**

**OTHERS: CHRIST 2<sup>nd</sup> ADAM, OUR SOURCE, SPIRIT BRINGS US FELLOWSHIP WITH GOD;**

**SONSHIP; FORGIVENESS OF SINS; DEVIL WEAKENED; RECONCILIATION WITH GOD; ETC.**

(3) The reality of the divinity and humanity of Christ is to be maintained unconditionally in the interest of redemption. His personal life is composed of two substances (Tert.). The salvation which he brought consists, first, in the law of love which he taught, and whose observance he made possible; then, immortality. Upon the latter the emphasis is laid. Together with this, other scriptural ideas, especially of a Pauline and Johannine type, are still influential and of a practical significance, e.g.: Christ, as the second Adam, the source for us and the leaven in us; the Spirit, as making the fulfillment of the law possible and bringing to us fellowship with God; sonship to God; the forgiveness of sins; the weakening of the devil; our reconciliation with God, etc.

宣講福音給人福音，洗禮施行救恩；救恩：由信心接受；接受基督，接受【教義】

可是信心乃接著聖靈工作而喚醒；與上帝合一=必須的

信心使人稱義 = 信心激發人遵守上帝的誡命

**PREACHING OF GOSPEL IMPARTS SALVATION, BAPTISM APPLIES SALVATION**

**SALVATION = APPREHENDED BY FAITH; FAITH = ACCEPTANCE OF CHRIST/DOCTRINE**

**BUT FAITH IS AWAKENED BY SPIRIT'S OPERATION; UNION WITH GOD = NEEDED FOR FAITH**

**FAITH JUSTIFIES: FAITH INCITES OBEDIENCE OF GOD'S COMMANDMENTS**

(4) The preaching of the gospel imparts salvation, and baptism applies it to the individual. It is apprehended in faith. It is, indeed, a portentous turn of thought, when faith is represented as the acceptance and acknowledgment of Christ, or as obedience, and its object as "doctrine;" but this position is, after all, practically neutralized in part by the assertion that faith cannot be awakened without the operation of the Spirit, and is inconceivable without a life in union with God and holy love. If it is said that faith justifies man, this is meant substantially in the sense of an inciting to the fulfillment of the divine commandments.

特土良：用律法觀念論述救贖，為西方教會的神學鋪路

**TERTULLIAN: LEGAL SCHEME OF SALVATION, PREPARES FOR WESTERN CHURCH'S THEOLOGY**

Tertullian, by treating the relation of God and man in a legal scheme, prepared the way for the

later development of doctrine in the Western Church.

身體復活：與基督徒生活有關

**BODY'S RESURRECTION: RELATED TO CHRISTIAN LIVING**

(5) These ideas find their consummation in the resurrection of the flesh, which the teachers of the period seek not only to propagate as a doctrine, but to understand in its relation to the practical religious life of believers.

基督教 = 原始基督教；準則 = 《聖經》+洗禮的信仰宣告

主教傳遞，保證教會所堅持的真理；《聖經》以外還有教會傳統（補充）

**CHRISTIANITY = PRIMITIVE CHRISTIANITY: SCRIPTURE + BAPTISM CONFESSION = NORM  
BISHOP CARRIES, GUARANTEES TRUTH HELD; CHURCH TRADITION ALONGSIDE SCRIPTURE**

(6) In all of this, these men were conscious that they represented the original Christianity, and were able to attest their views as primitively Christian by the customary criteria of Scripture and the baptismal confession. These positions were, indeed, further developed in the acknowledgment of the episcopacy as the bearer and guarantor of the truth thus held, and in the admission of ecclesiastical tradition to a place by the side of scriptural authority.

因為與諾斯底主義沖突，教會在教義上合一

**BECAUSE OF CONFLICT WITH GNOSTICISM, CHURCH ATTAINS UNITY IN DOCTRINE**

It is a result of the great conflict with Gnosticism, that the church first attained her unity as a teaching church – in her doctrine. The unity of the church embraces the elements absolutely essential if the church and Christianity are to continue in existence. That this unity consists in the pure doctrine is, leaving separate considerations out of view, a result of the conflict with Gnosticism.

反對諾斯底主義的教父：沒有新的教義；100 與 200 年的基督教信仰 = 一樣

**ANTI-GNOSTIC FATHERS: NOTHING NEW; CHRISTIANITY 200 = SAME AS CHRISTIANITY 100**

The Anti-Gnostic Fathers were, broadly speaking, right in their general conception, as against the position of their opponents. They did not really present anything new, not even a distinctly enlarged understanding of Christianity. Their conception of Christian truth and life is that which prevailed already at the close of the first and the beginning of the second century.

唯一不同：駁斥異端使教義更清楚，更獨特  
教義=更與《聖經》，傳統連接

**ONLY DIFFERENCE: OPPOSITION -> MORE CLEAR, MORE DISTINCT,  
DOCTRINE = MORE RELATED TO SCRIPTURE AND TRADITION**

The only peculiarity is that the opposition encountered compelled them to greater distinctness and lucidity, as well as to deliberate utterances with respect to the canon and doctrinal tradition. The essential content of Christianity is still held to be faith in the Triune God and in Christ, the Son of God and man, observance of the new law, and the hope of immortality. As formerly, so now, religious life found nourishment in the reflections, that Christ has delivered us and brought to us the forgiveness of sins; that grace saves us; that the believer leads a life in Christ and with Christ, etc.: but there was no certainty in the treatment of these ideas.

事實上，教父們在駁斥諾斯底主義時，使用了世俗的觀念

**IN REALITY, IN OPPOSING GNOSTICISM,  
CHURCH FATHERS USED SECULAR THOUGHT**

In the last analysis, it is the chief thing that he who observes the commandment of love becomes a child of God and a partaker of immortality. In reality, use was made for spiritual edification of more material than was taken account of in the books of the age – a fact which is of great importance in explaining the vigorous opposition to Gnosticism.