



# 教育信条

# EDUCATIONAL CREED

## ORIGINAL ENGLISH

### 1. OUR COMMON FAITH

As a community united in Christ for the education of youth WE CONFESS with the church universal that there is one God, eternal and indivisible, in whom are three persons, Father, Son and Holy Spirit, which three Persons are really, truly, and eternally distinct, each one Truly God, yet without in any way destroying the unity of the one and only God, who is one and not three.

That this one God is the Creator of all things, visible and invisible.

That man was created in the image of God with dominion over creation. That being tempted by the devil man sinned by disobeying the express command of God, so repudiating his Creator and bringing God's wrath and curse on himself and on the whole creation over which he rules.

That, by the curse of sin justly imposed every man is cut off from communion with God and is dead in sin, wholly corrupt throughout the whole man, utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil.

That God in his love for the world, sent his only Son, Jesus Christ our Lord to be born of the virgin Mary, being conceived by the Holy Spirit, to live and suffer on this earth as a man under the curse of sin, though Himself without sin, to endure the fullness of God's curse on sin in his death on the cross as a ransom for many, laying down his life for the sheep so that all who believe in him should receive without regards to their works or merit, full and free pardon, the riches of God's favour as his sons and heirs, and eternal life in Christ, being renewed by the Holy Spirit in Christ's likeness.

That the Lord Jesus Christ, having died for our sins, rose again on the third day by the power of God, ascended to heaven and is now seated at the right hand of God the Father Almighty who has put all things in subjection under his feet, appointing him to be Head of all things to the Church, which is his Body.

That, at the time appointed by God and known to no man, this very same Jesus shall come again revealed in power and great glory to judge all men living and dead, and having destroyed this present world to establish the new heavens and new earth in which righteousness has a permanent home.

That when the Lord Jesus comes again all the dead shall be raised bodily, those who, by faith, have done well, to eternal life, and those who, through unbelief, have done evil, to eternal condemnation.

## 中文

### 1. 我们的共同信仰

作为一个在基督里联合起来教育青年的团体，我们向普世教会宣誓，只有一位上帝，万物的创造者，在他里面有圣父、圣子和圣灵三个位格，正如尼西亚信经所概述的那样。

人类是按照上帝的形象创造出来统治受造物的，但却因不服从上帝和屈服于魔鬼的诱惑而犯罪。人类的罪给所有受造物带来了上帝的愤怒和诅咒。

由于罪的诅咒，每个人都被切断了与上帝的联系，完全堕落，与所有的善相对立。。

上帝出于对世界的爱，差遣他的独生子，我们的主耶稣基督

- 由童贞女马利亚所生，由圣灵感孕，
- 以人的身份在地球上生活和受苦，虽然他自己没有罪，但却在罪的诅咒下生活。 ，
- 忍受神对罪的咒诅，死在十字架上，作为众人的赎价，
- 第三天复活，
- 升天并被任命为万物之首。

上帝差遣耶稣，是为了使所有相信他的人，无论他们的行为和品质如何，都将得到

- 完全的白白的赦免，
- 作为上帝的儿子和后嗣的丰盛的恩宠，
- 在基督里获得永生，
- 照着基督的样式被圣灵更新。

就是在上帝所指定的、任何人都不知道的时候，耶稣会再次降临，审判所有的人，无论是活的还是死的，他将建立新天新地。所有死者都将身体复活，要么进入永生（那些相信耶稣的人），要么进入永恒的谴责（那些拒绝耶稣的人）。

复活的基督差遣圣灵来到世上，将救赎施行在每个信徒身上，完成他们的救恩，并使教会能胜任完成其在世上的使命。

要使一个人的生命得到满足，上帝，即圣父、圣子和圣灵必须向那个人施行救赎并显示他的恩惠

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That the risen Christ has sent the Holy Spirit into the world that by Him redemption might be effectually applied, the divine purpose of salvation accomplished, and the Church equipped for its mission on earth.

That the redemptive activity and gracious favour of God, Father, Son and Holy Spirit is essential for the fulfilment of man's life.

## 2. THE WORD OF GOD

WE CONFESS that the Scripture of the Old and New Testament, acknowledged in the confessions of the Reformation, is the infallible Word of God, and so is in all things, our supreme standard by which our whole life is to be judged.

That Scripture is the integral divine Word by which God, through His Spirit, draws us to and enlightens us in the truth, which is Christ Jesus our Lord, the eternal Word of God;

That the same eternal Word who reveals Himself in Scripture reveals Himself in all that He has created so that the revelation of God is one;

That Scripture is indispensable and determinative for our knowledge of God, of ourselves and of the rest of creation, and also for the whole educational task.

## 3. MAN'S LIFE

WE CONFESS that man, as God's image-bearer, is given dominion over creation to rule it, manage it, and develop it under God, who is King over kings and Lord over lords.

That man's life is fulfilled only in a life of free, willing submission to God, a life lived in harmony with the law of God for his creation made known in the integral revelation of the Word of God.

That, being now fallen into sin, man can attain this fulfilment only through renewal by the Holy Spirit after the image of his creator.

That for man to attempt anything at all in independence of God or in ignorance of God's revelation is inherently destructive of man and of the creation over which he is given dominion.

That it is man's glory, as God's image-bearer to do everything so that the glory of God is revealed in his doing.

That the development of the child as the image-bearer of God is a central concern of the educational task.

## 中文

## 2. 上帝的话语

我们承认旧约和新约圣经是上帝无懈可击的话语。圣经是我们在一事物上的最高标准。

通过使用圣经，上帝通过他的灵将我们带向耶稣，上帝永恒的道。

耶稣在圣经中启示他自己，也在所有受造物中启示他自己。

圣经对于认识上帝、认识我们自己和其他受造物，以及对于整个教育都是必不可少的。

## 3. 人类生活

我们承认人类在上帝之下统治、管理和发展造物。

一个人只有自觉、自愿地顺服上帝，遵循圣经的教导生活，并按照他的创造者的形象被圣灵更新，才能在生活中找到满足。

任何想独立于上帝生活的企图都会导致毁灭。我们生活的目的是在我们所做的每一件事上荣耀上帝。

培养孩子成为上帝形象的承载者是教育的核心问题。

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### 4. SIN & EDUCATION

WE CONFESS that human life in its entirety is religion, unfolding itself as service of one true God or of a God-substitute.

That in sin man has repudiated God in favour of God-substitutes with the result that he is cut off from the knowledge of God, of himself, and of the meaning of creation, so that the light that he supposes he has is darkness and his wisdom is folly.

That, apart from the man Christ Jesus, no man is exempted from this falsifying of knowledge through sin, but from conception all alike grope in darkness, being blinded to the meaning of life, of the world, and of man himself.

That no area of human knowledge is free of this sinful falsifying.

That true education is possible only where the fear of God is re-established by God's grace in the heart of men as the indispensable foundation of all wisdom and knowledge.

### 5. REDEMPTION IN CHRIST

WE CONFESS that God by the Cross has restored the whole creation to harmony with himself, making all things new in Christ.

That, although the fulfilment of this restoration awaits the future revelation of Christ in glory, yet, by the present work of the Holy Spirit in the world, it is a present reality to be reckoned with through faith in every area of life.

That Christ in his redemption, by his Holy Spirit, is creating from among the old humanity in Adam a new regenerated humanity in Christ united in the Church which is his body, the covenant community, bound to him as head.

That this covenant community is God's appointed means, through the power of the Holy Spirit within the community, for communicating the redemption of Christ to the world.

That, although, by the grace of God, men who reject the Word of God as the ordering principle of life provides many insights into the common structure of reality, yet, because the religious direction of their thought remains radically opposed to that of the covenant community in Christ, there can be no synthesis of their systems of thought with the scripturally directed thought which Christ's covenant community is called to pursue.

## 中文

### 4. 罪与教育

我们承认，人类的生活要么是为侍奉独一的真神，要么是为侍奉别的东西。

在罪中，人类拒绝了上帝并用别的东西代替了他。结果，我们无法认识上帝和我们自己，也无法认识创造的意义。我们所认为的智慧却是愚蠢的。

除了基督耶稣之外，所有人类从受孕开始就在黑暗中摸索，对生命、世界和人类本身在人类知识的所有领域的意义视而不见。

只有通过上帝的恩典在人心重新建立对上帝的敬畏时，真正的教育才有可能。

### 5. 在基督里的救赎

我们承认，通过耶稣在十字架上的死，上帝已经恢复了所有受造物与他自己的和谐，并在基督里使所有的事物都焕然一新。这种恢复只有在耶稣再来时才能完成，但它通过圣灵在世上的工作目前已经在生活的各个领域发生了。

基督通过圣灵创造了新的人来救赎人类。这个在基督里的新人在教会，即圣约团体中联合。教会是身体，基督是头脑。

这个圣约团体是上帝指定的方式，通过圣灵的力量向世界传达基督的救赎。

靠着上帝的恩典，那些拒绝上帝话语的人或许可以提供对普通现实的见解，但他们的思维方式无法与圣经塑造的思维方式相结合。这两种思维方式是完全对立的。

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### 6. MAN'S TASK

WE CONFESS that all things are created by God and as his creation remain under his government, upheld by his power, and existing for his glory.

That it is man's task in his dominion over creation to discern the being, shape, form and the several offices that God has given to every creature to serve its Creator, so that for the glory of God and the good of man, he may cultivate the creation in accordance with God's commands and in harmony with the laws which God in his faithfulness maintains in his creation.

That man cannot truly know creation in this God-given meaning without an obedient listening to Scripture as God's written Word in the light of which he studies the creation.

That, the law of the Creator ensures a rich diversity within the unbreakable unity of the creation, which holds together in Christ who is the First and the Last, the Beginning and End of the creation of God.

### 7. THE SPECIAL TASK OF PARENTS

WE CONFESS that God has given the parents the responsibility for the nurture of their children by discipline and instruction according to the Word of the Lord.

That, in accordance with this responsibility, God has given parents authority over their children to guide and direct them in the way of righteousness.

That God has given children on their part a corresponding responsibility to honour, respect and obey their parents in the Lord.

That faithful training of children means instructing them in the covenant revealed in Scripture by which God binds his people to himself in wholehearted love, which covenant is the key to the fulfilment of all man's life.

That the responsibility for this nurture remains always the responsibility of the parents and, since all life is religion, it is the task of the parents alone to determine the religious character and direction of the education of their children in every aspect of their learning, yet as members together of Christ in one Covenant, The whole body of Christ shares this responsibility with the parents.

## 中文

### 6. 人类的任务

我们承认万物都是由上帝创造的，并且为了他的荣耀而处于他的统治和权力之下。

我们的任务是明白上帝如何创造每个受造物来为他的荣耀和人类的福祉侍奉他，以便我们可以按照上帝的命令和设计来改进他的造物。

如果我们在研究创造时不顺从地聆听圣经，我们就无法真正了解上帝创造的旨意。

也就是说，造物主的律法确保了创造的统一性中的多样性，并在基督里连接在一起。

### 7. 父母的特殊任务

我们承认，根据主的话语，在基督的新约中上帝赋予父母对子女的责任和权力来引导和指导他们。

上帝赋予孩子相应的责任，在主里孝敬、尊重和顺服他们的父母。

父母的任务是在子女学习的各个方面决定教育的宗教性质和方向，但作为基督身体的教会，与作为基督圣约成员的父母，共同分担这一责任。

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### 8. THE SPECIAL TASK OF THE SCHOOL

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That a school where Christ is confessed as head of the educational task in harmony with the Scripture is a valid, (but not the only) expression of the life of the covenant community redeemed in Christ.

That it is the special task of the School to lead the child to discern the meaning and structure of the creation under the guidance of the Word of God and to train the child in the use and development of his God-given talents, so that he may be equipped to serve Christ as King in all spheres of life to the Glory of God and the well-being of his fellow men.

That the School, under Christ and by his Holy Spirit, is to advance the reign of Christ on earth in accordance with its special task so that his Kingdom may come to expression here and now, though with much imperfection and weakness, and so that our Lord may find us busy in His garden when He comes in glory.

That the School Community, in the corporate functioning of which the authority and rights of parents in the education of their children are to be recognised, is not subject as regards its special task, to Church, or State, or any other outside authority.

That, while the School is entitled to expect freedom from interference in its special task, it is required to respect and uphold all legitimate authority, in particular the authority of family, church, and state and to encourage this respect in the child, according to the Word of God.

That the authority of the teacher over the student, which is to be upheld by the whole school community, is given for the effective nurture of the child within the limits of the special task of the school, and is to be used only for this purpose with the recognition that all authority is of God to whom all who exercise authority must give account.

Confessing Christ as King of Kings and Lord of Lords, the redeemer and renewer of all our life, we pursue the educational task together, with confident hope and humble reliance on God who, for Jesus' sake, sends his Holy Spirit to lead us into the truth, which is Christ, and with glad submission to God's Word as the guide of all our endeavour that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen.

## 中文

### 8. 学校的特殊任务

我们承认，真正的教育是为孩子在这个世界上成为上帝形象的承载者和看护者的职务和呼召做好准备和装备。

以基督为元首的学校是圣约团体在基督里生活的有效（但不是唯一）表达。

学校的特殊任务是在上帝话语的指导下引导孩子明白创造，并训练孩子使用和发展上帝赐予他的才能，使他们可以接受装备，在生活的各个方面侍奉基督，以荣耀上帝和为他人谋福祉。

学校将根据其特殊任务推进基督在地上的统治，以便在我们等待他再来的时候，他的国度可以在此时此地得到体现，尽管有很多不完美和软弱。

学校团体在其特殊任务中不受教会、国家或任何其他外部权力的约束，但承认父母在子女教育方面的权威和权利。

根据上帝的话语，学校必须尊重和维持家庭、教会和国家的所有合法权力，并鼓励孩子也这样做。

教师对学生的权威仅是为了在学校特殊任务的范围内有效地培养孩子。一切权柄都是出于上帝。所有行使权力的人都必须对上帝负责。



**Tyndale**  
CHRISTIAN SCHOOL

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That the School, under Christ and by his Holy Spirit, is to advance the reign of Christ on earth in accordance with its special task so that his Kingdom may come to expression here and now, though with much imperfection and weakness, and so that our Lord may find us busy in His garden when He comes in glory.

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