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　　大多數基督徒都聽說過《尼西亞信经》或《使徒信經》，但許多基督徒對信經或信條的性質、發展歷史和目的有著很多誤解。下面是關於信條你應該知道的五件事。

1. 「信條」一詞來自拉丁文credo，簡單地說就是「我相信」。

　　信條的複數形式是credimus，意思是「我們相信」。簡而說來，我們在背誦信條時，就是在陳述我們所相信的事物。也就是說，如果你相信任何事物，你就有了一個信條。如果你說「我不相信信條，但我相信基督」呢？那麼，這就是你的信條。這句話很短，但它也是一個信條。當我們理解信條是人對信仰的陳述時，這也有助於我們更好地理解聖經和信條之間的關係。聖經是神所默示的。提摩太后書3:16中的希臘語theopneustos的字面意思是「神呼出來的」。聖經是神默示說出來的話，而信條是人受啟發所說的話。聖經中，神說：「主如此說…」而在信條中，我們回答：「我們相信祢…」

2. 聖經本身也使用類似信條的摘要。

　　這方面最著名的例子可能就是申命記第六章4節中的Shema，它的開頭是「以色列啊，你要聽！耶和華我們神是獨一的主。」保羅在哥林多前書第8章6節中對這一簡短的信條式陳述進行了擴展，揭開有關耶穌基督的進一步啓示。新約中其他類似信條的陳述參見羅馬書第十章9-10節（「耶穌是主」）以及哥林多前書十五章3-4節。

3. 《使徒信經》並不是使徒們所寫的。

　　十二使徒寫《使徒信經》的傳說似乎起源於第四或第五世紀，但沒有證據證明這個傳說的真實性。有證據表明，第二和第三世紀時教會中就出現了簡短的信條聲明。其中最著名的信條之一是《舊羅馬信條》（ the Old Roman Creed）。它的內容以及其他信條的內容都與後來的《使徒信經》非常相似。這些早期信條的內容都來自於更早的洗禮儀式。洗禮時，受洗者會被問及一系列問題，然後要給出簡短的公式化的回答。這些在儀式中作出的簡要的信仰聲明就是早期信條的內容。一些早期基督教作家，比如愛任紐，把這些內容稱為Regula fidei即「信仰準則」。它是對聖經中有關上帝的教導所作出的總結。

4. 尼西亞信條是為了捍衛聖經中關於上帝的教導而寫的，目的是為了對抗異端。

　　任何讀過聖經的人都會注意到，其中對幾件事的教導非常清楚。

首先，聖經教導有一位而且只有一位真神。

第二，聖經教導聖父是神。

第三，聖經教導聖子是神。

第四，聖經教導聖靈是神。

最後，聖經教導，聖父不是聖子或聖靈，聖子不是聖父或聖靈，聖靈不是父或子。

　　當人們被問及這五條教義如何結合在一起時，有人會藉著否認這些聖經教義中的其中一條或幾條來讓它們彼此協調。在第四世紀，一個名叫亞流（Arius）的人通過否認聖子是神「解決」了這個問題。這引起持續了數十年的爭論。尼西亞會議（公元325年）和君士坦丁堡會議（公元381年）處理了這場爭論。這些會議的結果就是制訂出我們所熟知的《尼西亞信條》。它是教會對聖經中關於神的教義所作的信仰聲明，是為了捍衛這一信仰，並反對亞流和其他敵基督的錯誤教義。它遵循早期較短的信條聲明的基本綱要，增加了一些更具體的內容，以排除對這些內容異端性的歪曲。

5. 使用信條並不是向羅馬天主教滑坡。

　　如上所述，無論人們是否意識到這一點，所有的基督徒都有信條。為了證明這一點，你只要問任何一個基督徒（包括你自己）這個問題：「你認為聖經的教導是什麼（挑選一個主題）？」無論回答什麼，這答案就是一個信條。早期的新教徒並沒有否認教會的古老信條，他們繼續教導並捍衛著《尼西亞信條》中總結的聖經中三位一體的教義；他們繼續教導並捍衛著《迦可墩信條》中總結的聖經中關於基督的教義。只有像蘇西尼派（十六世紀的自由派）這樣的異端才會否認古代基督教信條。

https://zh.ligonier.org/tc/articles/5-things-you-should-know-about-creeds/

5 Things You Should Know about Creeds

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　　Most Christians have heard of things like the Nicene Creed or the Apostles’ Creed, but many Christians also have a number of misconceptions about creeds. There is a lot of misunderstanding about the nature, history, and purpose of creeds. Here are five things you should know about creeds.

1. The word “creed” comes from the Latin word credo, which simply means “I believe.”

　　The plural form is credimus, which means “we believe.” In short, when we recite a creed, we are simply making a statement concerning what we believe. What this means is that if you believe anything, you have a creed. What if you say, “I believe in no creed but Christ”? Well, then, that’s your creed. It’s a short creed, but it is a creed. When we understand that creeds are human statements of faith, it also helps us better understand the relationship between Scripture and creeds. Holy Scripture is inspired. The Greek word in 2 Timothy 3:16 is theopneustos, which literally means “God-breathed.” Scripture is the inspired Word of God. Creeds are non-inspired words of men. In the Scriptures, we hear God saying, “Thus saith the Lord . . .” In the creeds, we respond, “We believe you . . .”

2. The Bible itself uses creed-like summaries.

　　Probably the most well-known example of this is the Shema in Deuteronomy 6:4, which begins “Hear, O Israel: The lord our God, the lord is one.” This short creed-like statement is expanded upon by Paul in 1 Corinthians 8:6 to take account of the further revelation concerning Jesus Christ. Other creed-like statements in the New Testament are found in Romans 10:9–10 (“Jesus is Lord”) and 1 Corinthians 15:3–4.

3. The Apostles did not write the Apostles’ Creed.

　　The legend that the twelve Apostles wrote the Apostles’ Creed appears to have originated in the fourth or fifth century, but there is no evidence that the legend is true. There is evidence in the second and third centuries of the existence of short creedal statements in the churches. One of the most well-known is the Old Roman Creed. Its content, and the content of the others, is very similar to the content of the later Apostles’ Creed. The content of all these early creedal statements derives from even earlier baptismal liturgies in which the baptized was asked a series of questions to which he or she gave short formulaic responses. The content of these short liturgical statements of faith is the same as the content of the early creedal statements. Some early Christian writers, such as Irenaeus, referred to this content as the regula fidei or “rule of faith.” It was a summary of the biblical teaching concerning God.

4. The Nicene Creed was written in order to defend the biblical teaching concerning God against heretics.

　　Any reader of Scripture will notice that it teaches several things quite clearly.

First, it teaches that there is one and only one true God.

Second, it teaches that the Father is God.

Third, it teaches that the Son is God.

Fourth, it teaches that the Holy Spirit is God.

Finally, it teaches that the Father is not the Son or the Spirit, the Son is not the Father or the Spirit, and the Spirit is not the Father or the Son.

　　As both Christians and non-Christians asked how all five of these teachings fit together, occasionally an answer would be proposed that solved the difficulties by rejecting one or more of these biblical doctrines. In the fourth century, a man named Arius “solved” the problem by denying that the Son is God. This created a controversy that lasted for decades. The controversy was dealt with at the Councils of Nicaea (AD 325) and Constantinople (AD 381). The result of these councils is what we know as the Nicene Creed. It is a statement of the church’s belief about the biblical doctrine of God written to defend that belief against the anti-Christian doctrine of Arius and others. It follows the basic outline of the earlier and shorter creedal statements, but it adds specific language to rule out heretical distortions of that content.

5. The use of creeds is not a slippery slope to Roman Catholicism.

　　As mentioned above, all Christians have a creed whether they realize it or not. All you have to do to prove this is to ask any Christian (including yourself), “What do you believe the Bible teaches about (pick a topic)?” Whatever the response is, it is a creed. The early Protestants did not reject the ancient creeds of the church. They continued to teach and defend the biblical doctrine of the Trinity as summarized in the Nicene Creed. They continued to teach and defend the biblical doctrine of Christ as summarized in the Definition of Chalcedon. It was only heretics like the Socinians (the liberals of the sixteenth century) who rejected the ancient Christian creeds.

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