

邁向合一信條之路

【路3:21-22】 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，形状仿佛鸽子，又有声音从天上来，说：“你是我的爱子，我喜悦你！”

【太3:16-17】 耶稣受了洗，随即从水里上来。天忽然为他开了，他就看见 神的灵仿佛鸽子降下，落在他身上。从天上有声音说：“这是我的爱子，我所喜悦的。”

【太4:1】当时，耶稣被圣灵引到旷野，受魔鬼的试探。

【路4:1】耶稣被圣灵充满，从约旦河回来，圣灵将他引到旷野，

尼西亞信經

尼西亞信經——是四世紀基督教領袖兩次重要會議的結果。第一次會議於325年在尼西亞，第二次會議於381年在君士坦丁堡帝國首都舉行。由於這些聚會的結果在教會中得到廣泛的認可，今天他們被稱為第一和第二屆大公會議。羅馬帝國皈依基督教為這些偉大的普世會議奠定基礎。

信條的嬰兒期

類信條的認信 The Primal Creed-like Affirmation

Behind and beneath all the primitive creeds of the apostolic and subapostolic era there stands the primal creed and confession of the Christian church, The *Shema*. . . . The *Shema* did not, of course, arise from within the history of Christendom at all; rather, the history of Christendom may in a real sense be said to have arisen from it.

Pelikan, Credo, 374.

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【申6:4】以色列啊，你要听！耶和华我们 神是独一的主。

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

【林后13:14】愿主耶稣基督的恩惠、 神的慈爱、圣灵的感动，常与你们众人同在！

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1. A confession of the one God, the Father
2. A confession of Jesus Christ, linked to the Father by calling him “Lord” or “Son”
3. A summary of the events of Christ’s earthly life, death, and resurrection
4. An affirmation that the Holy Spirit is linked to the Father and Son

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- (1) creeds beginning with Christ, focusing on summaries of his earthly life,
- (2) creeds that were explicitly threefold in structure and dealt at least in a rudimentary way with the Spirit as well as the Father and the Son.

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Ignatius of Antioch

Ignatius was a very early bishop of Antioch in Syria (today the city is in southeastern Turkey rather than in modern Syria) who was one of the earliest prominent Christians to be arrested for his faith, transported to Rome, and killed by wild beasts in the Roman Colosseum. As he was being taken from Antioch to Rome in about AD 107, he wrote several letters to the leaders of the churches that he visited on the way, and his letter to the church in Smyrna (modern Izmir in western Turkey) contains the following affirmation

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creeds beginning with Christ, focusing on summaries of his earthly life,

*I glorify **Jesus Christ**, the **God** who made you so wise, for I observed that you are established in an unshakable faith, having been nailed, as it were, to the cross of the Lord Jesus Christ in both body and spirit, and firmly established in love by the blood of Christ, totally convinced with regard to our Lord that he is truly of the family of David **with respect to human descent**, Son of God **with respect to the divine will and power, truly born of a virgin**, baptized by John in order that all righteousness might be fulfilled in him, **truly nailed [to the cross] in the flesh** for us under Pontius Pilate and Herod the tetrarch (from its fruit we derive our existence, that is, from his divinely blessed sufferings), in order that he might raise a banner for the ages through his resurrection for his saints and faithful people, whether among Jews or among Gentiles, in one body of his church.*

—by Ignatius of Antioch

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Justin Martyr

Justin, a young philosopher from Samaria (in the center of modern Israel), was converted to Christianity. After finding his way to Rome, he addressed two apologies for the Christian faith to the Roman emperor, Antoninus Pius. Justin was martyred for refusing to worship the Roman gods around the year 165. In his First Apology, written about 155, he describes the Christian way of life and then asserts,

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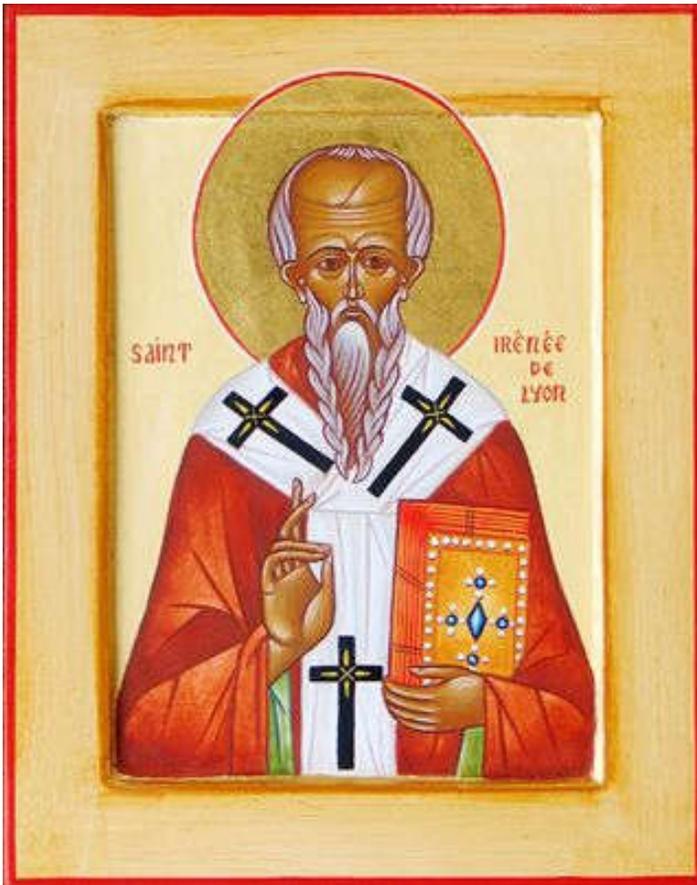
creeds beginning with Christ, focusing on summaries of his earthly life,

*Our teacher of these things is **Jesus Christ**, who was also born for this purpose, and was crucified under Pontius Pilate, procurator of Judea in the time of Tiberius Caesar, and we shall show that we worship him rationally, having learned that he is the Son of the true God himself, and **holding him in the second place**, and **the prophetic Spirit in the third rank**. For they charge our madness to consist in this, that we give to a crucified man second place after the unchangeable and eternal God, begetter of all things, for they do not know the mystery involved in this, to which we ask you to give heed as we expound it to you.*

—by Justin Martyr

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Irenaeus of Lyons

Irenaeus came first to Rome and then to Lyons in Gaul (southeastern France today), where he was bishop in the late second century. His greatest work was a long treatise called *Against Heresies* (written ca. 180), and in about 190 he also wrote a shorter work summarizing the Christian faith, called *Demonstration of the Apostolic Preaching*. Although he wrote in Greek, this summary of the faith is preserved only in an Armenian translation. Early in *the Demonstration*, Irenaeus makes this affirmation:

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creeds that were explicitly threefold

*And this is the order of our faith and the foundation of [the] edifice and the support of [our] conduct: God, the Father, uncreated, uncontainable, invisible, one God, the Creator of all: **this is the first article of our faith.** **And the second article:** the Word of God, the Son of God, Christ Jesus our Lord, who was revealed by the prophets according to the character of their prophecy and according to the nature of the economies of the Father, by whom all things were made, and who, in the last times, to recapitulate all things, became a man amongst men, visible and palpable, in order to abolish death, to demonstrate life, and to effect communion between God and man. **And the third article:** the Holy Spirit, through whom the prophets prophesied and the patriarchs learned the things of God and the righteous were led in the path of righteousness, and who, in the last times, was poured out in a new fashion upon the human race renewing man, throughout the world, to God.*

—by Irenaeus of Lyons

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Creeds in Connection with Baptism

When the person being baptized goes down into the water, he who baptizes him, putting his hand on him, shall say: “Do you believe in God, the Father Almighty?” And the person being baptized shall say: “I believe.” Then holding his hand on his head, he shall baptize him once.

And then he shall say: “Do you believe in Christ Jesus, the Son of God, who was born of the Holy Spirit and the Virgin Mary, and was crucified under Pontius Pilate, and was dead and buried, and rose again the third day, alive from the dead, and ascended into heaven, and sat down at the right hand of the Father, and will come to judge the living and the dead?” And when the person says: “I believe,” he is baptized again.

And again the deacon shall say: “Do you believe in the Holy Spirit, in the holy church, and in the resurrection of the body?” Then the person being baptized shall say: “I believe,” and he is baptized a third time.

——the Apostolic Tradition, written in Rome in about 215

The Old Roman	Creed A Prototypical Greek Creed
<p>I believe in God the Father almighty;</p> <p>and in Christ Jesus His [only] Son, [our Lord,] Who was born from the Holy Spirit and the Virgin Mary,</p> <p>Who under Pontius Pilate was crucified and buried,</p> <p>on the third day rose again from the dead, ascended into heaven, sits at the right hand of the Father, whence he will come to judge the living and the dead;</p>	<p>We believe in one God, the Almighty, Maker of all things visible and invisible</p> <p>and in one Lord Jesus Christ, his only-begotten Son, begotten of the Father before all ages;</p> <p>through whom also all things came to be; who for us came down from heaven and became incarnate, was born of the Virgin Mary and was crucified under Pontius Pilate and was buried, and rose on the third day in accordance with the Scriptures, and ascended into heaven, and is seated at the right hand of the Father, and will come in glory to judge the living and the dead;</p> <p>of his kingdom there will be no end.</p>
<p>and in the Holy Spirit, the holy Church, [the remission of sins,] the resurrection of the flesh [, eternal life].</p>	<p>We believe also in one Holy Spirit, the giver of life, and in one holy catholic and apostolic church, one baptism of repentance for the forgiveness of sins, in the resurrection of the dead, in the kingdom of heaven, and in life everlasting. Amen.</p>

Tetrarchy Roman Empire in Diocletian period 290



312

Civil Wars

Emperors

- Maximinus Daia
- Licinius
- Constantine
- Maxentius

Battle of Milvian Bridge



Battle of Milvian Bridge 312



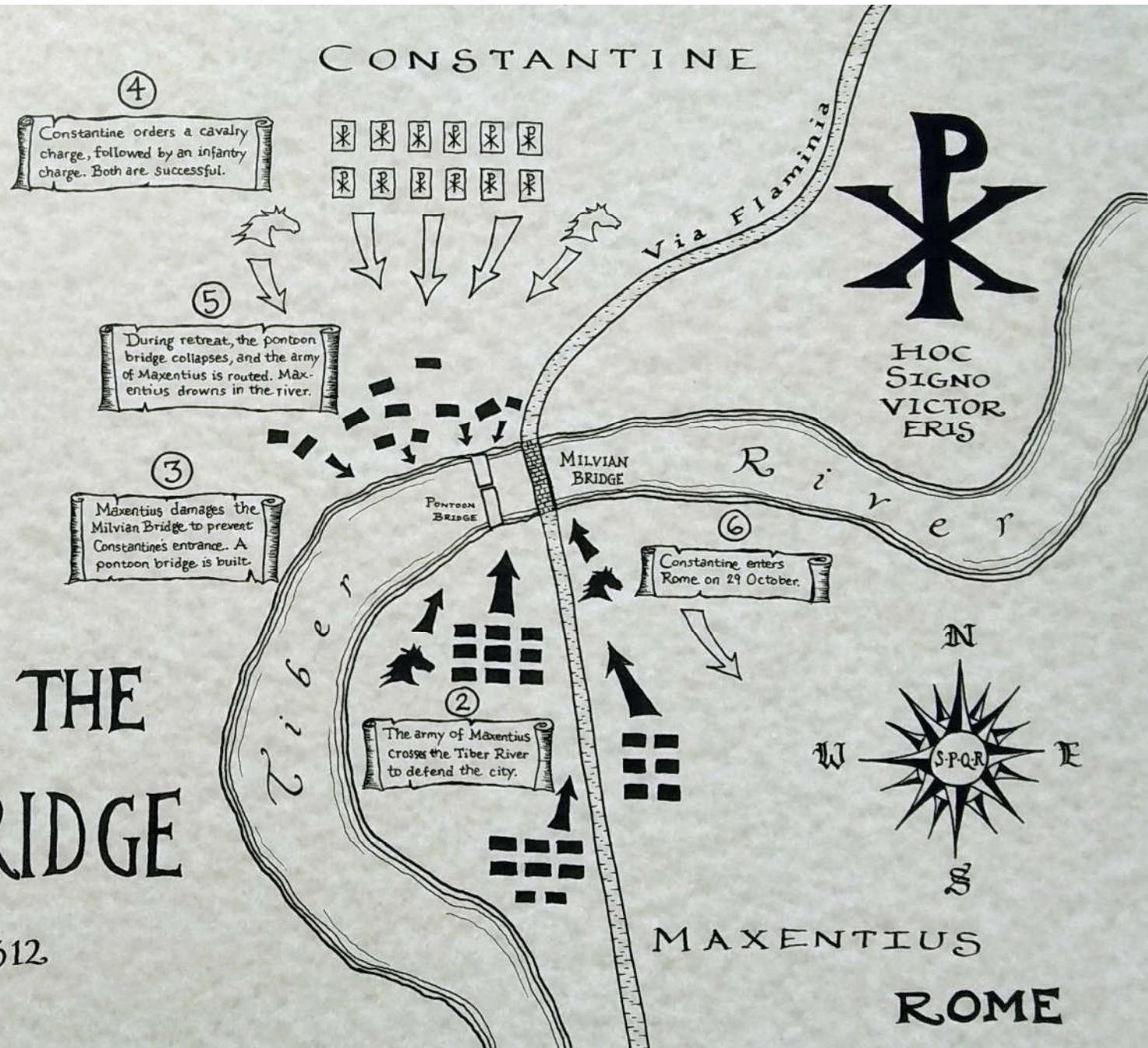
Battle of Milvian Bridge 312



①
Returning from campaigns in the west, Constantine arrives in Italy. After victories at Turin and Verona, he marches on Rome.

BATTLE OF THE MILVIAN BRIDGE

28 OCTOBER 312



Licinius and Constantine 313



The Roman Empire and The Byzantine Empire

The Byzantine Empire at its peak in 565 AD



The Roman Empire and The Byzantine Empire

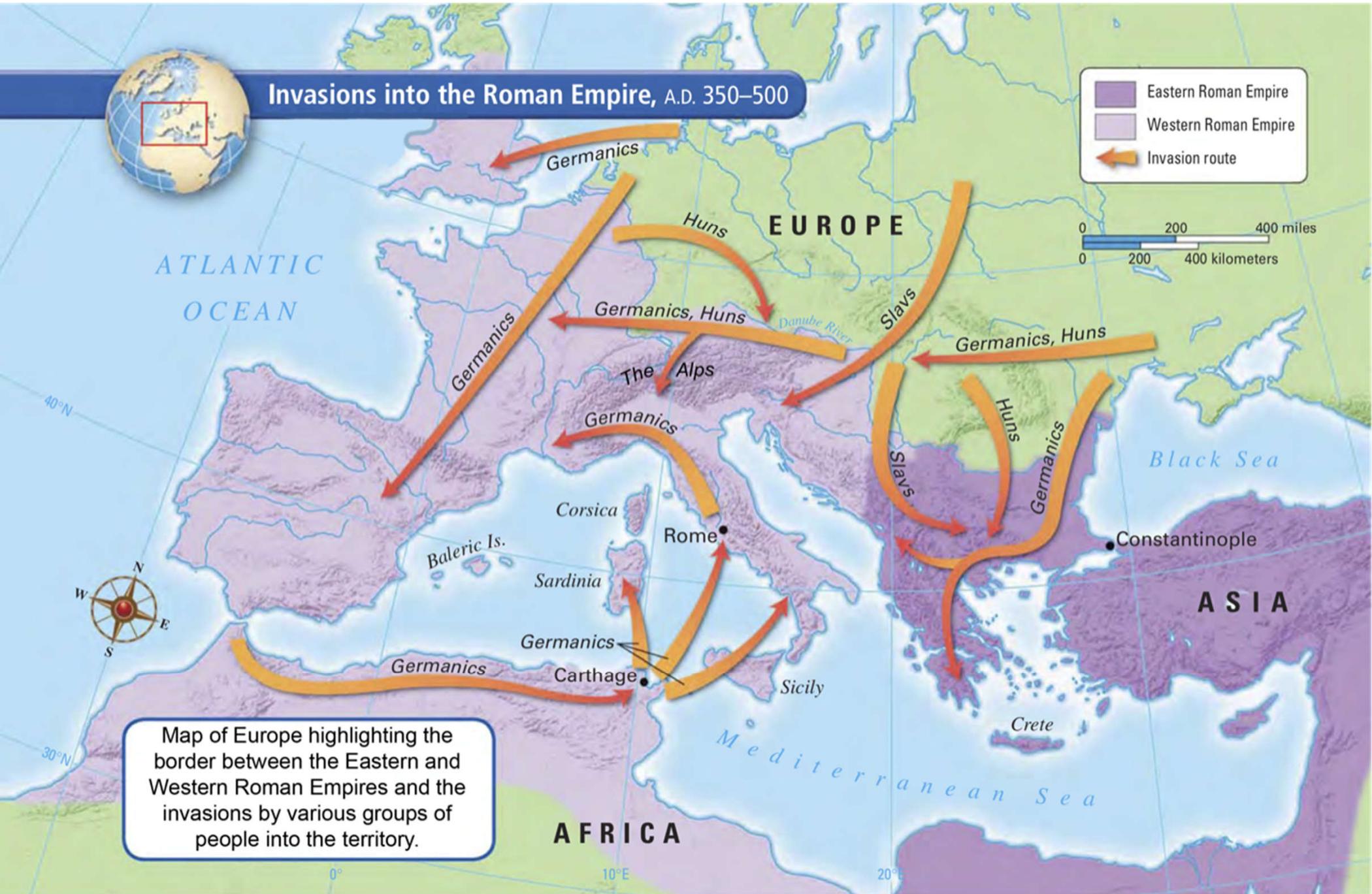
Division of the Roman Empire

Borders of the Roman Empire in 395 CE under Emperor Theodosius



East language Greek, West language Latin

The Roman Empire and The Byzantine Empire



The Byzantine Empire and The Holy Roman Empire



The Byzantine Empire



The Byzantine flag is comprised of a yellow cross on red background with four “B” letters on each square. The cross represents Christianity. The 4 “B” are in Greek and are actually pronounced as V which is the phonetic sound of the Greek B. The four Bs correspond to the phrase below.

Βασιλεύς

Βασιλέων

Βασιλεύει

Εν Βασιλεύουσα

“Vasilefs Vasileon Vasilevi en Vasilevousa”

Translated as:

King of Kings Reigns in the Kingly/Reigning City.

Which denotes to Jesus Christ, the King of Kings, being Lord of the City and the Empire

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【林后13:14】愿主耶稣基督的恩惠、 神的慈爱、圣灵的感动，常与你们众人同在！