



1

Kredo

1. Pengakuan Iman Nicea (Nicene Creed)
 Diformulasikan (diterima) di Konsili Nicea tahun 325
 Diperluas di Konsili Konstantinopel tahun 381.
 Dikenal dengan nama Pengakuan Iman Nicea-Konstantinopel (Nicene-Constantinopolitan Creed) atau Pengakuan Iman Nicea (Nicene Creed) saja.

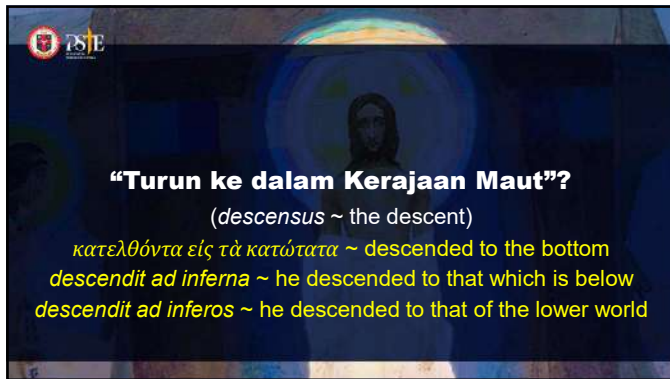
2

Kredo

2. Pengakuan Iman Athanasius (Athanasian Creed)
 3. Pengakuan Iman Rasuli / PIR (The Apostles' Creed)

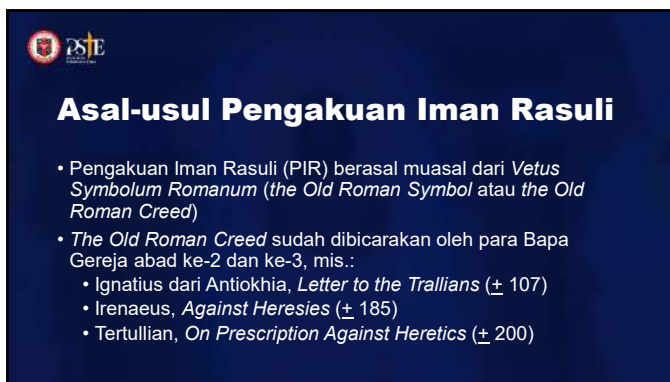
- Kredo bersifat universal, mencakup pokok-pokok iman yang paling inti.
- *Confession* mencakup pengajaran dalam kredo, tetapi mengandung ajaran-ajaran yang bersifat lebih spesifik denominasi tertentu

3



“Turun ke dalam Kerajaan Maut”?
 (descensus ~ the descent)
 κατελθόντα εἰς τὰ κατώτατα ~ descended to the bottom
 descendit ad inferna ~ he descended to that which is below
 descendit ad inferos ~ he descended to that of the lower world

4



Asal-usul Pengakuan Iman Rasuli

- Pengakuan Iman Rasuli (PIR) berasal muasal dari *Vetus Symbolum Romanum* (the Old Roman Symbol atau the Old Roman Creed)
- *The Old Roman Creed* sudah dibicarakan oleh para Bapa Gereja abad ke-2 dan ke-3, mis.:
 - Ignatius dari Antiokhia, *Letter to the Trallians* (± 107)
 - Irenaeus, *Against Heresies* (± 185)
 - Tertullian, *On Prescription Against Heretics* (± 200)

5



Seperti Apakah Rumusannya?

Hippolytus of Rome (± 215)
 Marcellus dari Ancyra (± 340)
 Rufinus dari Aquileia (± 404)
 Priminus/Pirminius (± 710-724)

6



Baptismal Creed of Hippolytus atau the Interrogatory Creed of Hippolytus (+ 215)

Do you believe in God the Father All Governing?

Do you believe in Christ Jesus, the Son of God, who was begotten by the Holy Spirit from the Virgin Mary, who was crucified under Pontius Pilate, and died (and was buried) and rose the third day living from the dead, and ascended into the heavens, and sat down at the right hand of the Father, and will come to judge the living and the dead?

Do you believe in the Holy Spirit, in the Holy Church, and in the resurrection of the body?

7



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8



Marcellus dari Ancyra (+ 340)

Πιστεύω οὖν εἰς θεὸν πατέρα παντοκράτορα· καὶ εἰς Χριστὸν Ἰησοῦν, τὸν υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν κύριον ἡμῶν, τὸν γεννηθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου, τὸν ἐπὶ Ποντίου Πιλάτου σταυρωθέντα καὶ ταφέντα [κατελθόντα εἰς τὰ κατώτατα]	καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ τῶν νεκρῶν, ἀναβάντα εἰς τοὺς οὐρανοὺς καὶ καθήμενον ἐν δεξιᾷ τοῦ πατρὸς, ὅθεν ἔρχεται κρίνειν ζῶντας καὶ νεκρούς· καὶ εἰς τὸ ἅγιον πνεῦμα, ἁγίαν ἐκκλησίαν, ἄφεσιν ἁμαρτιῶν, σαρκὸς ἀνάστασιν, ζωὴν αἰώνιον.
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9



Rufinus dari Aquileia (+ 404)

Credo in deum patrem omnipotentem; et in Christum Iesum filium eius unicum, dominum nostrum, qui natus est de Spiritu sancto ex Maria virgine, qui sub Pontio Pilato crucifixus est et sepultus, [descendit ad inferna/inferos]	tertia die resurrexit a mortuis, ascendit in caelos, sedet ad dexteram patris, unde venturus est iudicare vivos et mortuos; et in Spiritum sanctum, sanctam ecclesiam, remissionem peccatorum, caris resurrectionem. [vitam aeternam]
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10



Rufinus dari Aquileia (+ 404)

- Dalam *Commentarius in Symbolum Apostolorum*, Rufinus mengajarkan bahwa *the Old Roman Creed* adalah "rule of faith" yang dituliskan para rasul di Yerusalem.
- Pandangan ini dipegang Gereja Abad Pertengahan, bahkan sebagian orang hari ini.
- Lorenzo Valla (1407–1457) telah membuktikan bahwa PIR tidak dituliskan para rasul.
- Gereja tetap menerima PIR karena sejalan dengan pengajaran para rasul.

11



Pirminius (+ 710–724)

Credo in Deum Patrem omnipotentem,
Creatorem caeli et terrae,
et in Iesum Christum, Filium Eius unicum, Dominum nostrum,
qui conceptus est de Spiritu Sancto, natus ex Maria Virgine,
passus sub Pontio Pilato, crucifixus, mortuus, et sepultus,
descendit ad inferos, tertia die resurrexit a mortuis,
ascendit ad caelos, sedet ad dexteram Patris omnipotentis,
inde venturus est iudicare vivos et mortuos.

12



Pirminius (+ 710–724)

Credo in Spiritum Sanctum,
sanctam Ecclesiam catholicam,
sanctorum communionem,
remissionem peccatorum,
carnis resurrectionem,
vitam aeternam.
Amen.

13



Apakah “descensus” adalah “ajaran baru”?

Tidak!

14



“Descensus” dalam Sejarah

- Ignatius dari Antiokhia (± 107): “He was truly crucified, and truly died, in the sight of beings in heaven, and on earth, and under the earth.”
- Clement dari Alexandria (± 150-215), agaknya merupakan yang pertama mengaitkan ajaran ini dengan 1Pet. 3:18-22, berpendapat bahwa di dalam “descensus”, Tuhan Yesus bukan saja mengkhhotbahkan Injil kepada orang-orang beriman dari masa Perjanjian Lama, tetapi juga orang-orang non-Yahudi yang saleh.

15



"Descensus" dalam Sejarah

- Tertullian dari Alexandria (155/160-220): "Hades is a subterranean region, and in it all souls are enclosed. Christ, at his death, descended to Hades, to the souls of the patriarchs. Abraham's Bosom, though not a heavenly region, is yet a higher part of Hades, which offers meanwhile a place of refreshment to the souls of the righteous ... Christ complied with the law of death, remaining *apud inferos* in the form and condition of a dead man."

16



"Descensus" dalam Sejarah

- Cyril dari Alexandria (...-444), seorang tokoh penting Konsili Chalcedon, mengajarkan bahwa setelah kematian-Nya, Tuhan Yesus mendatangi orang-orang benar yang menantikan-Nya dalam iman untuk membebaskan mereka.
- John dari Damaskus (675/6–749?): Christ in his descent "became to those who believed the Author of everlasting salvation and to those who did not believe, a denunciation of their unbelief, so that he might become the same to those in Hades: 'that every knee should now, in heaven and on earth and under the earth'".

17



18



"Descensus" dalam Sejarah

- Thomas Aquinas (...-1274) menjelaskan "descensus" dari dua sudut pandang:
 - Pertama, dari sudut pandang efeknya, Kristus turun ke dunia orang mati dengan tujuan yang berbeda:
 - Ke purgatori memberikan harapan namun belum melepaskan mereka.
 - Ke limbo orang benar PL. Dia memancarkan kemuliaan dan membebaskan orang benar dari penderitaan (termasuk orang-orang Yahudi dan "righteous pagan").
 - Ke limbo orang fasik untuk memperlakukan mereka karena ketidakpercayaan dan kekejaman mereka
 - Kedua, dari sudut pandang keselarasan dengan natur Kristus, Kristus hanya turun hingga ke limbo orang benar.

19



"Descensus" dalam Sejarah

- Martin Luther (1483-1546) menekankan bahwa, "The matter is not clear".
- "For it is sufficient that we know that Christ descended into hell, destroyed hell for all believers, and delivered them from the power of death and of the devil, from eternal condemnation and the jaws of hell. But how this occurred we should [not curiously investigate, but] reserve until the other world, where not only this point [mystery], but also still others will be revealed, which we here simply believe, and cannot comprehend with our blind reason" (The Book of Concord:Epitome bab IX.4).

20



"Descensus" dalam Sejarah

- Sementara sebagian besar Bapa Gereja dan teolog sebelumnya menempatkan "descensus" di hari Sabtu (antara kematian dan kebangkitan), Luther menempatkan "descensus" di hari Minggu (setelah kebangkitan).
- Pada hari Minggu setelah kebangkitan internal, sebelum kebangkitan eksternal, di dalam tubuh dan roh, Tuhan Yesus turun ke neraka mendatangi Setan dan orang-orang hukuman untuk memproklamasikan kemenangan-Nya atas kematian dan neraka—bukan memberitakan Injil keselamatan.

21



"Descensus" dalam Sejarah

- John Calvin (1509-1564) menolak penjelasan Rufinus sebagai tidak masuk akal, juga menolak konsep neraka sebagai suatu tempat di bawah bumi
- Calvin berpendapat turunya Tuhan Yesus ke dalam kerajaan maut terjadi pada saat penyaliban di mana Ia "ditinggalkan" oleh Bapa demi menanggung hukuman dosa yang seharusnya ditimpakan kepada manusia, mengalami kesengsaraan kematian yang diakibatkan oleh murka dan kutukan Allah.
- Calvin menempatkan "descensus" di hari Jumat saja? [!]

22



Westminster Catechism, 4th ed. (1648)

- **Q49: How did Christ humble himself in his death?**
- A: Christ humbled himself in his death, in that having been betrayed by Judas, forsaken by his Disciples, scorned, and rejected by the world, condemned by Pilate, and tormented by his persecutors; having also conflicted with the terrors of death and the powers of darknesse, felt and born the weight of Gods wrath; he laid down his life an offering for sin, induring the painful, shameful, and cursed death of the crosse.

23



Westminster Catechism, 4th ed. (1648)

- **Q50: Wherein consisted Christs humiliation after his death?**
- A: Christ humiliation after his death, consisted in his being buried, and continuing in the state of the dead, and under the power of death till the third day; which hath been otherwise expressed in these words, He descended into Hell.

24


Westminster Shorter Catechism

- **Penjelasan untuk Q27: Wherein did Christ's humiliation consist?**
- When the Apostles' Creed says "he descended into hell," we are not to think that Christ went to hell, as lost sinners do, after death. The correct interpretation of this phrase in the Creed is this: Christ suffered the pains of hell in His death on the cross. And He remained subject to the power of death for a time just as all believers who share in the benefits of His death.

25


Westminster Shorter Catechism

- We must realize that our Lord did this voluntarily. We are born into this world, it is not because we choose to be born. We have nothing to say about when, or where, or to which parents, we will be born. But with Jesus it was different. For long before His birth He spoke (through His prophets) to promise that He would come. "Then said I, Lo, I am come: in the volume of the book, it is written of me" (Ps. 40:7). So He did choose when, where, and how He would be born. And that is why we must speak of His great "humiliation."

26


"Descensus" dalam Sejarah

- Herman Bavinck (1854-1921) menolak penggunaan ayat seperti 1Pet. 3:18-22 untuk mendukung ajaran ini, namun tidak menolak ajaran ini.
- Bavinck berpendapat bahwa ajaran ini jelas terdapat dalam Alkitab walaupun tidak sangat mendetil.
- Bavinck menunjukkan bahwa penguburan Tuhan Yesus dibicarakan dalam Yes. 53:9; Mat. 12:40; 27:59-60; Luk. 11:29; 23:53; Yoh. 19:40-42; Kis. 13:29; 1Kor. 15:3-4. Ayat-ayat tentang penguburan-Nya ini tidak saja membuktikan bahwa Ia benar-benar mati, tetapi juga bahwa Dia menyerahkan nyawa-Nya kepada Bapa, yang membawa-Nya ke Firdaus (Luk. 23:43, 46), berada dalam keadaan mati selama tiga hari, berada di antara orang mati, dan oleh karena itu menanggung penghukuman dosa (Kej. 3:19). Akan tetapi, Ia tidak ditinggalkan dalam Hades, dalam keadaan mati; tubuh-Nya tidak membusuk, Dia dibangkitkan pada hari ketiga

27



28



29
