

The Creed as Key

In Greek the word for 'key' is *symbol*, which came to be used by Christians for the Creed. *Creed* comes from the Latin, *credo*, which means *I believe*.

A creed is like a key:

- (1) it has a shape and must keep its shape to work
- (2) it has a distinctive shape (it fits the lock)
- (3) its complex shape has a simple function (it opens the door)

The Apostles' Creed Symbolum Apostolorum (c. 215 CE)

¹ I believe in God, the Father almighty, Creator of heaven and earth,

² and in Jesus Christ, his only Son, our Lord, ³ who was conceived by the Holy Spirit, born of the Virgin Mary, ⁴ suffered under Pontius Pilate, was crucified, died and was buried; ⁵ he descended into hell; on the third day he rose again from the dead; ⁶ he ascended into heaven, and is seated at the right hand of God the Father almighty; ⁷ from there he will come to judge the living and the dead.

⁸ I believe in the Holy Spirit,

⁹ the holy catholic Church,

¹⁰ the communion of saints, the forgiveness of sins,

¹¹ the resurrection of the body,

¹² and life everlasting. Amen.

The Father

The Son

The Spirit

The Nicene-Constantinopolitan Creed Symbolum Niceanorum- Constantinopolitorium (381 CE)

¹ I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible.

² I believe in one Lord Jesus Christ, the Only Begotten Son of God, born of the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, ³ and by the Holy Spirit was incarnate of the Virgin Mary, and became man. ⁴ For our sake he was crucified under Pontius Pilate, he suffered death and was buried, ⁵ and rose again on the third day in accordance with the Scriptures. ⁶ He ascended into heaven and is seated at the right hand of the Father. ⁷ He will come again in glory to judge the living and the dead and his kingdom will have no end.

⁸ I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets.

⁹ I believe in one, holy, catholic and apostolic Church. ¹⁰ I confess one Baptism for the forgiveness of sins ¹¹ and I look forward to the resurrection of the dead ¹² and the life of the world to come. Amen.

“The Creed as Key”

by G. K. Chesterton

The Everlasting Man (NY: Dodd, Mead & Co., 1925), the first four paragraphs of Part I, Chapter IV

Christ founded the Church with two great figures of speech; in the final words to the Apostles who received authority to found it. The first was the phrase about founding it on Peter as on a rock, the second was the symbol of the keys. About the meaning of the former there is naturally no doubt in my own case; but it does not directly affect the argument here save in two more secondary aspects. It is yet another example of a thing that could only fully expand and explain itself afterwards, and even long afterwards. And it is yet another example of something the very reverse of simple and self-evident even in the language, in so far as it described a man as a rock when he had much more the appearance of a reed.

But the other image of the keys has an exactitude that has hardly been exactly noticed. The keys have been conspicuous enough in the art and heraldry of Christendom; but not everyone has noted the peculiar aptness of the allegory. We have now reached the point in history where something must be said of the first appearance and activities of the Church in the Roman Empire; and for that brief description nothing could be more perfect than that ancient metaphor. The Early Christian was very precisely a person carrying about a key, or what he said was a key. The whole Christian movement consisted in claiming to possess that key. It was not merely a vague forward movement, which might be better represented by a battering-ram. It was not something that swept along with it similar or dissimilar things, as does a modern social movement. As we shall see in a moment, it rather definitely refused to do so. It definitely asserted that there was a key and that it possessed that key and that no other key was like it; in that sense it was as narrow as you please. Only it happened to be the key that could unlock the prison of the whole world; and let in the white daylight of liberty.

The creed was like a key in three respects; which can be most conveniently summed up under this symbol. First, a key is above all things a thing with a shape. It is a thing that depends entirely upon keeping its shape. The Christian creed is

above all things the philosophy of shapes and the enemy of shapelessness. That is where it differs from all, that formless infinity, Manichean or Buddhist, which makes a sort of pool of night in the dark heart of Asia; the ideal of uncreating all the creatures. That is where it differs also from the analogous vagueness of mere evolutionism; the idea of creatures constantly losing their shape. A man told that his solitary latchkey had been melted down with a million others into a Buddhistic unity would be annoyed. But a man told that his key was gradually growing and sprouting in his pocket, and branching into new wards or complications, would not be more gratified.

Second, the shape of a key is in itself a rather fantastic shape. A savage who did not know it was a key would have the greatest difficulty in guessing what it could possibly be. And it is fantastic because it is in a sense arbitrary. A key is not a matter of abstractions; in that sense a key is not a matter of argument. It either fits the lock or it does not. It is useless for men to stand disputing over it, considered by itself; or reconstructing it on pure principles of geometry or decorative art. It is senseless for a man to say he would like a simpler key; it would be far more sensible to do his best with a crow-bar. And thirdly, as the key is necessarily a thing with a pattern, so this was one having in some ways a rather elaborate pattern. When people complain of the religion being so early complicated with theology and things of the kind, they forget that the world had not only got into a hole, but had got into a whole maze of holes and corners. The problem itself was a complicated problem; it did not in the ordinary sense merely involve anything so simple as sin. It was also full of secrets, of unexplored and unfathomable fallacies, of unconscious mental diseases, of dangers in all directions. If the faith had faced the world only with the platitudes about peace and simplicity some moralists would confine it to, it would not have the faintest effect on that luxurious and labyrinthine lunatic asylum. What it did do we must now roughly describe; it is enough to say here that there was undoubtedly much about the key that seemed complex; indeed there was only one thing about it that was simple. It opened the door.