

What Is The Gospel?

The preaching of the apostles

PART I: The preaching of the apostles

The doctrines vital for salvation are contained in the message known as 'the gospel'. The gospel is defined as 'the good news concerning the Kingdom of God and the name of the Lord Jesus Christ' (Acts 8:12). The gospel is called by Paul 'the power of God unto salvation' (Rom. 1:16). Both of these statements indicate that the gospel contains those doctrines which are vital for salvation.

What is the simplest method of determining the content and scope of the gospel message? G. Booker brilliantly identified the fact that one of the surest methods is to examine the preaching speeches of the apostles in the Acts.¹ When we read these speeches, we are reading what the apostles taught as the gospel.

Let's have a look at where these speeches are in the Acts:

Apostolic Statements of Faith

- **Peter in Jerusalem** - Acts 2:22-42 (Psa. 16:8-11; 110:1-7)
- **Peter in Jerusalem again** - Acts 3:12-26 (Gen. 12:1-3; 22:16-18; Deut. 18:15,19)
- **Stephen in Jerusalem** - Acts 7:2-56 (Gen. 12:1-3; 13:14-17; Deut. 18:15,19)
- **Philip to the Ethiopian** - Acts 8:30-39 (Isa. 53:1-12)
- **Peter to Cornelius** - Acts 10:34-48
- **Paul in Antioch** - Acts 13:15-39 (Psa. 2:1-12; Isa. 55:1-13)
- **Paul in Athens** - Acts 17:22-31 (Isa. 45:5-25)
- **Paul to Felix** - Acts 24:14-21
- **Paul to Festus and Agrippa** - Acts 26:2-27

As we can see, the apostles preached in various different places, to all kinds of different people. They preached in Jewish cities, in Greek cities, in Roman cities. They preached to Jews, they preached to Greeks, they preached to Romans.

What we find is that they always preached the same message to all people, wherever they were. That message was the gospel. Let's examine their speeches now and see what they preached.

Details of Apostolic Statements of Faith

- ***Peter's Statement of Essential Doctrines***

Acts 2:22-42 (Psa. 16:8-11; 110:1-7)

1. The Bible: the word of God, inspired -
2. One God: the Father and Creator; the Holy Spirit, His power - Acts 2:22,23.
3. Jesus, the Son of God -
4. Jesus, a mortal man - Acts 2:22
5. Jesus: his perfect life, sacrifice - Acts 2:23
6. Jesus: his resurrection, glorification, and ascension - Acts 2:24-33,36 (Psa. 110:1; 16:10,11)
7. Christ as the mediator - Acts 2:42 (Psa. 110:4)
8. The second coming - (Psa. 110:1,2)
9. Resurrection and judgment - (Psa. 110:3)
10. Promises to Abraham: land inheritance -
11. Promises to David: kingdom restored - Acts 2:30,35 (Psa. 110:2,5,6)
12. Forgiveness of sins through faith in Christ, repentance, and baptism - Acts 2:38
13. One body: fellowship and breaking of bread - Acts 2:42.

- ***Peter's Second Statement of Essential Doctrines***

Acts 3:12-16 (Gen. 12:1-3; 22:16-18; Deut. 18:15,19)

1. The Bible: the word of God, inspired - Acts 3:18-21
2. One God: the Father and Creator; the Holy Spirit, His power -
3. Jesus, the Son of God - Acts 3:26
4. Jesus, a mortal man - Acts 3:22 (Deut. 18:15)
5. Jesus: his perfect life, sacrifice - Acts 3:13,18
6. Jesus: his resurrection, glorification, and ascension - Acts 3:15,21,26 (Gen. 22:17)
7. Christ as the mediator -
8. The second coming - Acts 3:19-21
9. Resurrection and judgment - Acts 3:23 (Deut. 18:19)
10. Promises to Abraham: land inheritance - Acts 3:25 (Gen. 12:1-3; 22:16-18)
11. Promises to David: kingdom restored - Acts 3:19-21
12. Forgiveness of sins through faith in Christ, repentance, and baptism - Acts 3:19,26
13. One body: fellowship and breaking of bread - (Gen. 12:3; 22:18)

- **Steven's Statement of Essential Doctrines**

Acts 7:2-56 (Gen. 12:1-3; 13:14-17; Deut. 18:15,19)

1. The Bible: the word of God, inspired - Acts 7:38
2. One God: the Father and Creator; the Holy Spirit, His power -
3. Jesus, the Son of God -
4. Jesus, a mortal man - Acts 7:37 (Deut. 18:15)
5. Jesus: his perfect life, sacrifice - Acts 7:52
6. Jesus: his resurrection, glorification, and ascension - Acts 7:55,56
7. Christ as the mediator -
8. The second coming -
9. Resurrection and judgment - Acts 7:37 (Deut. 18:19)
10. Promises to Abraham: land inheritance - Acts 7:2-5 (Gen. 12:1-3; 13:14-17)
11. Promises to David: kingdom restored -
12. Forgiveness of sins through faith in Christ, repentance, and baptism -
13. One body: fellowship and breaking of bread - (Gen. 12:3)

- **Philip's statement of Essential Doctrines**

Acts 8:30-39 (Isa. 53:1-12)

1. The Bible: the word of God, inspired - Acts 8:35
2. One God: the Father and Creator; the Holy Spirit, His power -
3. Jesus, the Son of God - Acts 8:37
4. Jesus, a mortal man - Acts 8:34 (Isa. 53:3)
5. Jesus: his perfect life, sacrifice - (Isa. 53:3-7,10,11)
6. Jesus: his resurrection, glorification, and ascension - (Isa. 53:10-12)
7. Christ as the mediator - (Isa. 53:12)
8. The second coming - (Isa. 53:10,11)
9. Resurrection and judgment - (Isa. 53:10,11)
10. Promises to Abraham: land inheritance - (Isa. 53:12)
11. Promises to David: kingdom restored - (Isa. 53:12)
12. Forgiveness of sins through faith in Christ, repentance, and baptism - Acts 8:36-38 (Isa. 53:10)
13. One body: fellowship and breaking of bread -

- ***Peter's Third Statement of Essential Doctrines***

Acts 10:34-48

1. The Bible: the word of God, inspired - Acts 10:43
2. One God: the Father and Creator; the Holy Spirit, His power - Acts 10:38
3. Jesus, the Son of God -
4. Jesus, a mortal man -
5. Jesus: his perfect life, sacrifice - Acts 10:38,39
6. Jesus: his resurrection, glorification, and ascension - Acts 10:36,40,41
7. Christ as the mediator -
8. The second coming -
9. Resurrection and judgment - Acts 10:42
10. Promises to Abraham: land inheritance -
11. Promises to David: kingdom restored -
12. Forgiveness of sins through faith in Christ, repentance, and baptism - Acts 10:36,37,43,47,48
13. One body: fellowship and breaking of bread - Acts 10:34-36,43

- ***Paul's Statement of Essential Doctrines***

Acts 13:15-39 (Psa. 2:1-12; Isa. 55:1-13)

1. The Bible: the word of God, inspired - Acts 13:26,27 (Isa. 55:8-11)
2. One God: the Father and Creator; the Holy Spirit, His power - (Isa. 55:8,9)
3. Jesus, the Son of God - Acts 13:23 (Psa. 2:7)
4. Jesus, a mortal man - Acts 13:23
5. Jesus: his perfect life, sacrifice - Acts 13:27-29
6. Jesus: his resurrection, glorification, and ascension - Acts 13:30,31,34 (Isa. 55:3)
7. Christ as the mediator -
8. The second coming -
9. Resurrection and judgment -
10. Promises to Abraham: land inheritance - Acts 13:32,33
11. Promises to David: kingdom restored - Acts 13:23,34 (Psa. 2:6-10; Isa. 55:3,4)
12. Forgiveness of sins through faith in Christ, repentance, and baptism - Acts 13:24,38,39 (Psa. 2:12; Isa. 55:6,7)
13. One body: fellowship and breaking of bread -

- ***Paul's Second Statement of Essential Doctrines***

Acts 17:22-31 (Isa. 45:5-25)

1. The Bible: the word of God, inspired -
2. One God: the Father and Creator; the Holy Spirit, His power - Acts 17:24-29 (Isa. 45:5-8,12,21,22)
3. Jesus, the Son of God -
4. Jesus, a mortal man - Acts 17:31
5. Jesus: his perfect life, sacrifice -
6. Jesus: his resurrection, glorification, and ascension - Acts 17:31
7. Christ as the mediator -
8. The second coming - Acts 17:31
9. Resurrection and judgment - Acts 17:31
10. Promises to Abraham: land inheritance - (Isa. 45:18)
11. Promises to David: kingdom restored - (Isa. 45:14)
12. Forgiveness of sins through faith in Christ, repentance, and baptism - Acts 17:30
13. One body: fellowship and breaking of bread -

- ***Paul's Third Statement of Essential Doctrines***

Acts 24:14-21

1. The Bible: the word of God, inspired - Acts 24:14
2. One God: the Father and Creator; the Holy Spirit, His power -
3. Jesus, the Son of God -
4. Jesus, a mortal man -
5. Jesus: his perfect life, sacrifice -
6. Jesus: his resurrection, glorification, and ascension -
7. Christ as the mediator -
8. The second coming -
9. Resurrection and judgment - Acts 24:15,21
10. Promises to Abraham: land inheritance -
11. Promises to David: kingdom restored -
12. Forgiveness of sins through faith in Christ, repentance, and baptism -
13. One body: fellowship and breaking of bread -

- ***Paul's Fourth Statement of Essential Doctrines***

Acts 26:2-27

1. The Bible: the word of God, inspired - Acts 26:22
2. One God: the Father and Creator; the Holy Spirit, His power -
3. Jesus, the Son of God -
4. Jesus, a mortal man -
5. Jesus: his perfect life, sacrifice - Acts 26:23
6. Jesus: his resurrection, glorification, and ascension - Acts 26:23
7. Christ as the mediator -
8. The second coming -
9. Resurrection and judgment - Acts 26:8
10. Promises to Abraham: land inheritance - Acts 26:6,7,18
11. Promises to David: kingdom restored -
12. Forgiveness of sins through faith in Christ, repentance, and baptism - Acts 26:18,20
13. One body: fellowship and breaking of bread - Acts 26:17,18,20,23

It is immediately apparent that:

- The apostles were aware of the critical elements of the gospel, those fundamental truths which summarized the Divine message of salvation.
- The apostles preached the same gospel, in the same terms, to everyone - to Jews, to Greeks to Romans.
- The apostles did not include every teaching in every speech they made, but they never included any teaching other than those in this list.
- The apostles emphasized those teachings of the gospel which were most appropriate to their audience and to the situation.
- The apostles knew what the gospel message was, and they were able to preach it consistently.
- The apostles identified a collection of teachings which were essential saving truths, and they preached these teachings as the gospel.

The speeches of the apostles demonstrate that they had a definite understanding of what was truth, and what was not. Their speeches are nothing other than a statement of their faith.

PART II: Early Christian history

Let's look a little more at early Christian history and move on to the post-apostolic era to see what we can find.

The earliest Creedal formula could be attributed to Ignatius (Epistle to the Trallians), but for the fact that this is considered one of the spurious epistles wrongly attributed to him, and written later.

Let's examine instead the earliest 'statements of faith' we can find in the post-apostolic writings. We'll deal with Irenaeus, Tertullian, and Hippolytus, all of the second century.

The statement of faith by Irenaeus:

Chapter X.-Unity of the Faith of the Church Throughout the Whole World.

1. The Church, though dispersed through our the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith:

in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them;

and **in one Christ Jesus, the Son of God**, who became incarnate for our salvation;

and **in the Holy Spirit**, who proclaimed through the prophets the dispensations of God,

and the advents, and the birth from a virgin, and the passion, {the suffering of Christ}

and **the resurrection from the dead**,

and **the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord**,

and His **manifestation from heaven in the glory of the Father** "to gather all things in one,"

and **to raise up anew all flesh of the whole human race**,

in order that to Christ Jesus, our Lord, and God, and Saviour, and King, according to the will of the invisible Father, "every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess" to Him,

and that He should **execute just judgment towards all**;

that He may send "spiritual wickednesses," and the angels who transgressed and became apostates, together with the ungodly, and unrighteous, and wicked, and profane among men, into everlasting fire; but may, in the exercise of His grace, confer immortality on the righteous, and holy, and those who have kept His commandments, and have persevered in His love, some from the beginning, and others from their repentance, and may surround them with everlasting glory.

*Irenaeus, 'Adversus Haeres', book 1, chapter 10, 185 AD.*²

The statement of faith by Tertullian:

The rule of faith, indeed, is altogether one, alone immoveable and irreformable; the rule, to wit,

of believing **in one only God omnipotent, the Creator of the universe,**

and **His Son Jesus Christ,**

born of the Virgin Mary,

crucified under Pontius Pilate,

raised again the third day from the dead,

received in the heavens, sitting now at the right (hand) of the Father,

destined to come

to **judge quick and dead**

through the **resurrection of the flesh** as well.

*Tertullian, 'De Virginibus Velandis', chapter 1, 190 AD.*³

The statement of faith by Hippolytus:

{12} When each of them to be baptized has gone down into the water, the one baptizing shall lay hands on each of them, asking,

"Do you believe in **God the Father Almighty?**"

{13} And the one being baptized shall answer, "I believe." {14} He shall then baptize each of them once, laying his hand upon each of their heads.

{15} Then he shall ask, "Do you believe in **Jesus Christ, the Son of God,**

who was **born of the Holy Spirit and the Virgin Mary,**

who was **crucified under Pontius Pilate,** and died,

and **rose on the third day living from the dead,**

and **ascended into heaven, and sat down at the right hand of the Father,**

the one **coming**

to judge the living and the dead?"

{16} When each has answered, "I believe," he shall baptize a second time.

{17} Then he shall ask, "**Do you believe in the Holy Spirit**

and the **Holy Church**

and **the resurrection of the flesh?"**

{18} Then each being baptized shall answer, "I believe." And thus let him baptize the third time.

*Hippolytus, 'Apostolic Tradition', chapter 21, sections 12-18, **215 AD.***⁴

In each creed, I have deliberately laid out each element so that the similarities become obvious.

Let's review the key elements of each statement:

- **Key Creedal Element: There Is One God, the Father Almighty**

Irenaeus: **in one God, the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them;**

Tertullian: **in one only God omnipotent, the Creator of the universe,**

Hippolytus: "Do you believe **in God the Father Almighty?**"

- **Key Creedal Element: Jesus Christ Is the Son of God**

Irenaeus: and **in one Christ Jesus, the Son of God,**

Tertullian: and **His Son Jesus Christ,**

Hippolytus: {15} Then he shall ask, "Do you believe in **Jesus Christ, the Son of God,**

- **Key Creedal Element: Jesus Christ Was Born of Mary**

Irenaeus: **and the birth from a virgin,**

Tertullian: **born of the Virgin Mary,**

Hippolytus: {Do you believe in Jesus Christ} ...who was **born of the Holy Spirit and the Virgin Mary,**

- **Key Creedal Element: Belief In the Holy Spirit**

Irenaeus: and **in the Holy Spirit,**

Tertullian: [not explicit]

Hippolytus: {17} Then he shall ask, "**Do you believe in the Holy Spirit**

- **Key Creedal Element: The Crucifixion of Jesus Christ**

Irenaeus: **and the passion**, {the suffering of Christ}

Tertullian: **crucified under Pontius Pilate**,

Hippolytus: who was **crucified under Pontius Pilate**, and died,

- **Key Creedal Element: The Resurrection of Jesus Christ**

Irenaeus: and **the resurrection from the dead**,

Tertullian: **raised again** the third day from the dead,

Hippolytus: and **rose on the third day living from the dead**,

- **Key Creedal Element: The Exaltation of Jesus Christ**

Irenaeus: and **the ascension into heaven in the flesh of the beloved Christ Jesus, our Lord**,

Tertullian: **received in the heavens**, sitting now at the right of the Father,

Hippolytus: and **ascended into heaven**, and **sat down at the right hand of the Father**,

- **Key Creedal Element: The Return of Jesus Christ**

Irenaeus: and His **manifestation from heaven in the glory of the Father** "to gather all things in one,"

Tertullian: **destined to come**

Hippolytus: the one **coming**

- **Key Creedal Element: The Future Judgment by Jesus Christ**

Irenaeus: and that He should **execute just judgment towards all**;

Tertullian: to **judge quick and dead**

Hippolytus: **to judge the living and the dead?**"

- **Key Creedal Element: The Future Resurrection**

Irenaeus: and **to raise up anew all flesh of the whole human race**,

Tertullian: through the **resurrection of the flesh** as well.

Hippolytus: {Do you believe in} ...**the resurrection of the flesh?**"

To this witness we can add the statement known as 'The Profession of the Elders at Smyrna', which has this form:

We also know in truth **one God**,
we know **Christ**, we know **the Son**,
suffering as **he suffered**,
dying as **he died**,
and **risen on the third day**,
and **abiding at the right hand of the Father**,
and **coming**
to **judge**
the **living and the dead**.

And in saying this we say what has been handed down to us.

'The Profession of the Elders at Smyrna', 180 AD⁵

The agreement with the earlier statements is obvious.

The slight variations aside, let's put together every agreed on creedal element:

- 1) There is One God, the Father Almighty.
- 2) Jesus Christ is the Son of God.
- 3) Jesus Christ was born of the virgin Mary
- 4) Belief in the Holy Spirit.
- 5) The crucifixion of Jesus Christ.
- 6) The resurrection of Jesus Christ.
- 7) The exaltation of Jesus Christ.
- 8) The return of Jesus Christ.
- 9) The future judgment by Jesus Christ.
- 10) The future resurrection.

We have there a very strong level of agreement. Now let's move on.

PART III: Creedal statements

The first general, external creedal statement (that is, a Christian confessional statement of faith which is not contained in an individual's letter, as the statements in PART II are, but is a general statement to which Christians are to confess), is referred to as 'The Apostles' Creed'. Various forms of this faith statement exist, the earliest of which is in Greek, recorded by Marcellus of Ancyra (341 AD), the next form given in Latin by Rufinus of Aquileia (390 AD), and later forms thereafter.

Marcellus gives us the following form, in Greek:

I believe in God the Father Almighty.
And in Jesus Christ His only Son our Lord,
who was born of the Holy Ghost and the Virgin Mary;
crucified under Pontius Pilate, and buried;
the third day He rose from the dead;
He ascended into heaven,
and sitteth at the right hand of the Father,
from thence He shall come
to judge
the quick and the dead.
And in the Holy Spirit;
the holy ecclesia;
the forgiveness of sins;
the resurrection of the body;
the life everlasting.

*Marcellus of Ancyra, 341 AD.*⁶

Again, the agreement with the earlier creedal statements is manifest. This, however, is a general Christian statement of faith, which Marcellus records as having preceded him, and as being confessed by Christians as a statement of their faith. It is not simply a creation of Marcellus - this is the communal Christian statement of faith known to him.

Rufinus gives us the following form, in Latin:

I believe in God the Father Almighty.
And in Jesus Christ His only Son our Lord,
who was born of the Holy Ghost and the Virgin Mary;
crucified under Pontius Pilate, and buried;
the third day He rose from the dead;
He ascended into heaven,
and sitteth at the right hand of the Father,
from thence He shall come
to judge
the quick and the dead.
And in the Holy Spirit;
the holy ecclesia;
the forgiveness of sins;
the resurrection of the body.

*Rufinus of Aquileia, 390 AD.*⁷

As you can see, it is identical to that of Marcellus, with the exception of the last clause.

It is therefore apparent that there existed from an early date a creedal statement, a general Christian statement of faith, which was confessed by those who held to the Christian faith.

Both Marcellus and Rufinus attest that they are quoting an earlier document, known both to them and to Christians everywhere, and it is clear that this creedal statement recorded by them has very early roots.

I quote here from the International Standard Encyclopaedia of the Bible, which provides a good commentary on the issue (emphasis added):

The legend was that the creed took shape at the dictation of the Twelve Apostles, each of whom contributed a special article. Thus, Peter, it was alleged, under the inspiration of the Holy Ghost, commenced, "I believe in God the Father Almighty"; Andrew (or according to others, John) continued, "And in Jesus Christ, His only Son, our Lord"; James the elder went on, "Who was conceived by the Holy Ghost," etc.

This legend is not older than the 5th or 6th centuries, and is absurd on the face of it.

1. Baptismal Confession:

The real origin of the creed has now been traced **with great exactness**. The original germ of it is to be sought for in the baptismal confession made by converts in the reception of that rite.

The primitive confession may have contained no more than "I believe that Jesus is the Son of God," but we have evidence within the New Testament itself that it soon became enlarged.

Paul speaks of the "form of teaching" delivered to converts (Romans 6:17), and reminds Timothy of "the good (beautiful) confession" he had made in sight of many witnesses (1 Timothy 6:12). Similar language is used of Christ's confession before Pilate (1 Timothy 6:13).

We may perhaps conjecture from the epistles that Timothy's confession contained references to God as the author of life, to Jesus Christ and His descent from David, to His witness before Pontius Pilate, to His being raised from the dead, to His coming again to judge the quick and the dead (1 Timothy 6:13; 2 Timothy 2:8; 4:1).

Early Christian writers, as Ignatius (110 AD), and Aristides the apologist (circa 125 AD), show traces of other clauses.

2. "Rule of Faith":

In any case, **the fact is certain that before the middle of the 2nd century the confession at baptism had crystallized into tolerably settled shape in all the greater churches**. We have accounts given us of its contents (besides the Old Roman Form) in **Irenaeus, Tertullian, Novatian, Origen, etc.**; and they show **substantial unity with a certain freedom of form in expression**.

But the form in the Roman church came gradually to be the recognized type. After the middle of the century, the confession rose to new importance as the result of the Gnostic controversies, and assumed more of the character of a formal creed.

It came to be known as the "Rule of Truth," or "Rule of Faith," and was employed to check the license of interpretation of Scripture of these fantastic heretical speculators. The

creed had originated independently of Scripture--in the early oral teaching and preaching of the apostles; hence its value as a witness to the common faith. **But it was not used to supersede Scripture**; it was held **to corroborate Scripture**, where men by their allegorical and other perversions sought to wrest Scripture from its real sense. **It was employed as a check on those who sought to allegorize away the Christian faith.**

III. History of the Creed.

1. The Roman Creed:

The Old Roman Form of the creed was, as said above, **certainly in use by the middle of the 2nd century**, in Rome; **probably a considerable time before**. We have it in both its Greek and Latin forms (the Greek being probably the original). The Latin form is given by Rufinus about 390 AD who compares it with the creed of his own church of Aquileia--a very old church.

The Greek form is preserved by Marcellus, of Ancyra, in the 4th century. **The old shorter form of the creed long maintained itself**. We find it in England, e.g. up to nearly the time of the Norman Conquest (in 8th or 9th century manuscripts in British Museum).

*International Standard Bible Encyclopedia, article by James Orr, 'Apostles' Creed, The', 1915.*⁸

So when a someone asked me:

Do you have any information (or can you point me in the direction of some) concerning early church doctrine or beliefs of groups/individuals in the first few centuries AD that would be in agreement with Christadelphian teaching.

I answered:

- 1) The creedal confession recorded by Irenaeus (180 AD).
- 2) The creedal confession recorded by the 'elders of Smyrna' (180 AD).
- 3) The creedal confession recorded by Tertullian (190 AD).
- 4) The creedal confession recorded by Hippolytus (215 AD).
- 5) The creedal confession recorded by Marcellus (341 AD).
- 6) The creedal confession recorded by Rufinus (390 AD).

This confession, it is believed by many scholars, dates to well inside the 2nd century -and some would place it even within the first. It is manifestly the most common and well received Christian statement of faith, as well as the most ancient. The tenacity to which the Christian community held to it is truly remarkable, although it was later replaced as a result of various later doctrinal developments with which it was not in harmony.

J. Burke

Notes

¹ George Booker, *What Are The First Principles?* (1996), chapter 5: 'A Biblical "Summary of Faith"'. Online at: http://www.christadelphianbooks.org/booker/what_are_1st_princ/ch05.html (Accessed 8/09/09)

² Irenaeus, *Against Heresies*, book 1, chapter 10: 'Unity of the faith of the Church throughout the whole world'. Online at: <http://www.ccel.org/ccel/schaff/anf01.ix.ii.xi.html> (Accessed 8/09/09)

³ Tertullian, *On the Veiling of Virgins*, chapter 1: 'Truth Rather to Be Appealed to Than Custom, and Truth Progressive in Its Developments'. Online at: http://www.tertullian.org/anf/anf04/anf04-09.htm#P549_114112 (Accessed 8/09/09)

⁴ Hippolytus, *The Apostolic Tradition*. Online at: <http://www.bombaxo.com/hippolytus.html> (Accessed 8/09/09)

⁵ The Profession of the Elders at Smyrna. Online at: <http://www.chalcedon.edu/articles/0207/020724uttinger.php> (Accessed 8/09/09)

⁶ Marcellus, *The Apostles' Creed*. Online at <http://www.internationalstandardbible.com/A/apostles-creed-the.html> (Accessed 8/09/09)

⁷ Rufinus, *The Apostles' Creed*. Online at: <http://www.internationalstandardbible.com/A/apostles-creed-the.html> (Accessed 8/09/09)

⁸ 'Apostles' Creed, The' in *International Standard Bible Encyclopedia*, James Orr (ed.) (Wm. B. Eerdmans Publishing Co., 1939). Online at: <http://www.internationalstandardbible.com/A/apostles-creed-the.html> (Accessed 8/09/09)