



**OUR
CREED**

FOR EVERY CULTURE AND
FOR EVERY GENERATION

MARK G. JOHNSTON

“I’m pleased to commend Mark Johnston’s study of the Apostles’ Creed. Written by a seasoned pastor as a guide for both individual and group study, it will prove especially useful at a time when an increase in doctrinal literacy within congregations is so much needed.”

—**Richard B. Gaffin Jr.**, Professor of Biblical and Systematic Theology, Emeritus, Westminster Theological Seminary, Philadelphia

“What do we believe? Our answer to that question will determine our eternity. The ancient creeds of the church are rooted in sacred Scripture, and they continue to provide the church in the twenty-first century with pertinent answers to our most significant spiritual questions. The Apostles’ Creed is one of the church’s earliest creeds, and while it continues to be recited in some congregations, it is neglected in most, if not altogether forgotten. With great pastoral care and scholarly insight, Mark Johnston calls our generation to return to the Apostles’ Creed and to the historic confessional faith of our forefathers in order to preserve biblical fidelity and doctrinal orthodoxy for the next generation. This book will quickly prove to be an excellent tool for discipling Christians of all ages in the essential truths of the faith.”

—**Burk Parsons**, Associate Pastor of Saint Andrew’s Chapel, Sanford, Florida, and Editor of *Tabletalk* magazine

“Wherever there is a dearth of historical knowledge or awareness, something old, such as the Apostles’ Creed, is something new. This book is a welcome and much-needed encouragement for the church today. Because Mark Johnston brings years of pastoral experience and wisdom to an old creed, he resurrects timeless biblical truths that are foundational for a Christian or church to affirm. A careful study of these pages will instill confidence in any Christian who desires to knowledgeably answer that age-old question, ‘What do you believe?’”

—**K. Scott Oliphint**, Professor of Apologetics and Systematic Theology, Westminster Theological Seminary, Philadelphia

“The church would be hard-pressed to find a creed more important to her than the Apostles’ Creed. She would also be hard-pressed to find a better, more practical exposition of it for her than *Our Creed*. In a length appropriate for a one-semester Sunday school class or Bible study, Mark Johnston has given the church a primer on essential theology loaded with probing, challenging study questions to drive that theology home. As I turned the last page, I found myself rejoicing again that my beliefs are neither provincial nor new. The Apostles’ Creed reminds me that the truths I hold so dear are the same truths cherished by Christians around the world and throughout the centuries. I am grateful to God that I can join my voice with theirs in the words, ‘I believe . . .’”

—**Mike Honeycutt**, Associate Professor of Historical and Practical Theology, Covenant Theological Seminary, St. Louis

“In this study of the Apostles’ Creed, Mark Johnston reminds us both of the fundamental parameters and of the rich content of our evangelical faith. The good news of God’s salvation is not about us, but about the glorious triune God who, through the death and resurrection of Jesus Christ, provided sinners with the way by which they can be reconciled to God and live in the hope of a future glory. That is the message of the Apostles’ Creed, and I can think of no better guide to its content and grandeur than this book. I wish it a wide circulation.”

—**Iain D Campbell**, Senior Minister, Point Free Church of Scotland, Isle of Lewis; Moderator of the General Assembly of the Free Church of Scotland, 2012

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MARK G. JOHNSTON



P U B L I S H I N G

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for
Ian and Joan

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Foreword

I don't usually look around our congregation during the worship services. But sometimes, especially at the beginning of a new academic year, I glance up early on in the service when one of my colleagues asks the congregation a question they hear every week: "Christians, what do you believe?"

That is the moment when I can tell who are new students, and whether or not they are used to our form of worship (for I know not every church sings the *Gloria Patri*, the Doxology, or even Psalms and hymns, or has a powerful organ accompanying the praise). And although we always mention that the response to the question "Christians what do you believe?" is printed in the worship bulletin, I still see expressions ranging from surprise to puzzlement.

Quietly I think to myself: "I know this is strange to you; someone has told you to come to our church because we are committed to the authority and exposition of God's Word. But there's more to worship than preaching. Stick with us, and in a few weeks or so you will be surprised that—perhaps for the first time in your life—you have learned by heart a summary of the Christian faith, almost without making the effort to memorize it."

The "answer" to the question "Christians, what do you believe?" is expressed (at our best, with energy, enthusiasm, and joy) in the words of the Apostles' Creed. We don't say it at every service (rarely, for example, at the evening service). We don't regard it as a matter of rote (any more than we regard singing "Great Is Thy faithfulness" or "In Christ alone" as

a matter of rote). Rather it is a constant reminder to us that there is substance to the Christian faith. The creed is a confession of what the Bible teaches us. It is a means of mutual encouragement. It is a confession of our faith in our great triune God, and the wonder of his work in creation, redemption, and consummation. We are reminded that the Christian life is not simply a matter of individual spiritual experience; it is anchored in truth. And every time we make this confession we remember that our church family is part of the immense world-wide and eternity-long family of pardoned sinners whom Christ has redeemed.

It is, as the subtitle of this little book suggests, a creed “for every generation.”

So, even if the author, Mark Johnston, were not one of my longest-standing friends (he is—we have known each other for about thirty-five years!), I would be enthusiastic about *Our Creed: For Every Culture and for Every Generation*. The book is, after all, just the right length. It is written in an easy style. It shows us the relevance of an ancient confession for our contemporary lives. But I am all the more enthusiastic about it because it has been written by a man whose commitment to Christ, love for the church, enriching ministry of God’s Word, and—not least—whose family life, have long been to me a blessing and an example to seek to follow.

Our Creed is a wonderful introduction to a creed used by Christians in all kinds of churches, whether its words are etched in marble in an ancient building where worship is formal and the music classical, or written on long colored banners hanging in functional buildings where hands rise in the air in response to new songs sung to the accompaniment of guitars and violins. I hope it will be widely read, and that those who read it will want to give copies to friends who are just beginning to find their way in the Christian life. But I also hope that some who have recited the words of the Apostles’ Creed throughout their lives, but feel there is still

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something that eludes them, will, through these pages, find Christ in the creed.

For some readers, Mark Johnston is already an old friend. You have read some of his books, or perhaps had the pleasure of hearing him expound Scripture. For others, he will become a new friend through these pages. If you are in the latter category, I count it a special privilege to introduce him to you.

So now, read on!

Sinclair B. Ferguson
The First Presbyterian Church
Columbia, South Carolina

Preface

It is almost automatically assumed that if we are looking for something fresh, then we need to look for the latest thing to appear on the shelf. That is true not just in the world of technology where the shelves are being restocked almost daily, but also in the realm of Christianity. Christians and churches are forever looking for the newest ideas and suggestions to revitalize their faith. The only problem with that approach to life—as our addiction to technology proves—is that the shelf life of what is new and fresh is getting shorter all the time. Life generally, and the Christian life in a more particular sense, needs resources that are richer and deeper and which have survived the test of time to sustain and guide us through the different circumstances we face. More often than not, it comes as a surprise to discover where those resources can be found. And that is where this little book comes in.

One resource that has been of the greatest help to Christian congregations for 1,500 years and more is the Apostles' Creed, but because it is so old (and so relatively brief) it has all too often been overlooked. So much so that almost every generation needs to discover it anew and realize—as so many others have before—that out of something so incredibly old, light that is remarkably fresh can brighten our understanding of the Bible and the way it applies to every age.

If you are already familiar with the creed, you might be forgiven for wondering how what I've just said could be true as you mentally scan the ancient wording once again. But it is not just that the details of its clauses have more to say than we

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often imagine; rather, the very shape and balance of the creed itself captures—in a way that has all too often been missed, especially by more recent generations of Christians—the shape and balance of the message of the Bible. And this structure is vital to grasping what the Bible’s message is all about.

The instinct of many Christians today is to read the Bible as if it were “all about me.” However, as the creed summarizes the biblical message, it makes clear that Scripture is actually “all about God.” That doesn’t mean that the Bible has nothing to say about us and our needs, but rather that we only truly begin to understand ourselves and our needs when we acknowledge God for who he is and how his purposes unfold. If we are Christians, simply recovering that balance in how we read and understand the Bible will in itself revitalize our faith, and that prospect is incentive enough to look more closely at the detail of this ancient summary of biblical teaching.

There is a very real sense in which the Apostles’ Creed is, as my title suggests, “for every culture and for every generation” and really is “a creed for every generation.” My prayer in writing this little commentary on the creed is that it will bring those who read it back to the deep roots of our faith and salvation in God himself. And, as it does so, that it will also provide that freshness that is so often missing from our lives—a freshness that is found not in some new idea, but in a rediscovery of those timeless truths that have been the heart of authentic Christianity down through the ages.

Mark G. Johnston
Proclamation Presbyterian Church
Bryn Mawr, Pennsylvania
April 2012

Acknowledgments

As is so often the case with books, the material in this volume went through a couple of different incarnations before it finally reached its present form. These pages began life as a series of sermons preached at the evening service in Grove Chapel, Camberwell, in London—the church I was privileged to pastor for some sixteen years. This material was intended to provide the congregation with a basic introduction to the major themes of the Bible’s teaching. Shortly after the series began, I was asked to put it into written form for *Reformation 21*—the online magazine of the Alliance of Confessing Evangelicals (ACE). From there, with the kind permission and encouragement of those at ACE, it has now come into this more permanent form.

I will be forever grateful to the people of Grove Chapel for the opportunity to be their minister, not least because preaching to a congregation in one of the world’s great melting pots of culture made me think afresh about the way the unchanging truths of Scripture relate to the ever-changing world in which we live. Sincere thanks are due as well to Derek Thomas and Gabriel Fluhrer of ACE for the opportunity, encouragement, and help they have given me in serving the wider cause of the gospel by having this book published. My appreciation also goes out to the Session and members of my present congregation in Bryn Mawr for their generous provision of study leave each year which allows me to serve the wider church in various ways, not least through writing.

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In a very special way, however, these pages reflect the debt of gratitude I owe to Ian and Joan Hamilton and to a friendship that has been forged over many years through a number of unusual circumstances of life. Their wisdom, example, support, and prayers have been an enormous encouragement to me and to my family in the years that we have known them.

Study Guide

The very nature of the Apostles' Creed as an ancient document that evolved and was refined over several hundred years of Christian thought means that its content deserves deeper and more extensive study than could be offered in a short commentary like this. Hence I have appended a set of study questions at the end of each chapter which are intended to encourage and facilitate further reflection on the creed and its teaching.

The study guide is designed either for individual use or as an aid for group study. Some questions in each section relate to what is covered in the appropriate chapter in the book. These intended to draw out a few of the key thoughts relating to the relevant statement from the creed. Other questions are intended to encourage wider (and hopefully, deeper) reflection and may involve some further reading. The list of additional material suggested for further reading (see page 123) ranges from small books right through to the very detailed two-volume commentary on the creed produced by Herman Witsius.

One vital point to bear in mind in going through these study questions is that they are meant to lead us back to Scripture to see where the teaching of the creed is rooted. For that reason, most of the questions are designed to explore specific verses or passages that underlie the particular teaching of the creed that is in view. All creeds, confessions, and catechisms are man-made summaries of the Bible's teaching; none of them can claim, as the Bible can, to be either inspired by God or free

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from error. Thus, they should be seen as tools to send us back to the Bible and help us study it more carefully.

Another thing to remember as we study the Bible and reflect on its teaching is that such study can never be an end in itself. An older generation of Christians used to say that “all truth is unto godliness” (picking up on Paul’s comment about “truth” in the first verse of his letter to Titus). With that in mind, the questions in these studies will always include one or two that should encourage some thought and discussion about how these truths apply to our lives.

Finally—and most importantly—we need to keep in view that our exploration of the message of the Bible brings us face to face with God through Jesus Christ. This should lead us to worship and adore him. We often see this in the apostle Paul’s writings where he has been explaining truths about God or salvation and he spontaneously bursts into praise. The more we see and learn of God, the more we should be thrilled by him and should respond to him—prayerfully, or in song—with praise and adoration.

If you intend to use this guide for group study, it will work most effectively if the group leader prepares the study in advance and comes with additional questions in mind that will help to stimulate discussion within the group. So too for group members: the more you are able to think about the questions in advance, the more you will be able to contribute to the discussion as well as benefit from the study.

The Apostles' Creed¹

Although not written by the apostles, the Apostles' Creed is a concise summary of their teachings. It originated as a baptismal confession, probably in the second century, and developed into its present form by the sixth or seventh century.

I believe in God the Father Almighty,
Maker of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
and born of the virgin Mary.
He suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended into hell.
The third day he rose again from the dead.
He ascended into heaven
and is seated at the right hand of God the Father Almighty.
From there he will come to judge the living and the dead.

I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.

1. This version of the Apostles' Creed, with the accompanying introductory statement, is taken from *Trinity Hymnal*, rev. ed. (Suwanee, GA: Great Commission Publications, Inc., 1990), 845.



Who Needs a Creed?

When I was at primary school in the British state school system many years ago, it was still the norm not only to teach pupils the Apostles' Creed, but also to have them recite it in class. Looking back on that experience brings many thoughts to mind.

On the one hand, it is almost incredible to think that a state education system could require all pupils to learn such an overtly Christian statement of faith by heart. Such a thing would be inconceivable today—as much because it meant learning something by heart (or “by rote,” as opponents of the practice like to say) as for the fact that it happened to be Christian. But on the other hand, the act of standing and reciting the creed had something of the feel that the daily act of pledging allegiance to the flag must have for many American school children. The words rolled off our tongues, but we had little or no understanding of their meaning or true appreciation of their significance. My guess is that the same is true for many churches where the practice of reciting the creed is still in vogue today. That raises the question, “Who needs a creed?”

The answer to that question from many in the broad sweep of Christendom would probably be, “Not us!” Such ancient

documents are seen at best as outdated and at worst as irrelevant in an age that is more interested in the present than the past, and in which the very idea of beliefs that are fixed is tantamount to sacrilege. That may be the majority view—in a *de facto*, if not conscious sense—but that does not mean it is right. The church is always confessing its beliefs whether it realizes that to be the case or not; the issue is whether or not the beliefs we confess reflect those that are authentically Christian. There is a perennial need for such views to be challenged, ultimately for the sake of the gospel.

This point came home to me more than ever in the congregation and community I served on the edge of inner-city London. Within the church there was a wide cross section of people from all sorts of backgrounds. At one end of the spectrum were those who were well grounded in their faith after years of teaching and study. At the other end were those who came to Sunday services and mid-week groups but who had not the faintest clue of what Christianity is all about. And in between was everyone else! On top of that there was the local parish: a diverse community with all shades of religious belief, including no belief at all. People generally were suspicious about church—especially a church that had the word “evangelical” on its sign. So where were we to begin to address such an array of needs? It may come as more than a little surprise to learn that the Apostles’ Creed provided a very useful tool—one that is able to help us understand and spread the gospel in all sorts of life circumstances. Let me suggest a number of ways in which that proves to be the case.

The Creed Helps Us Wrestle with the Challenge of Articulating the Faith

The very notion of “creed” immediately suggests the idea of expressing belief. In the barest sense it is an expression

of truth in abstraction: “This is what Christians believe.” But historically there was more to it than that. The Latin verb *credo*, from which “creed” is derived, carries a more personal and existential connotation. Hence, several major creeds begin with the words “I believe *in*”—in the sense of placing confidence in, or relying on, particular truths. The Apostles’ Creed spells out the truths a person must believe in if he or she is to be a Christian.

The creed’s history says a lot about its purpose. Even though legend had it that the original authors of this statement of faith were the twelve Apostles—each one contributing one of its twelve constituent parts—the reality is that it evolved from a number of earlier statements of faith. The main antecedent was the so-called Old Roman Creed; but that in turn seems to have been an evolution of two other documents: the *Epistula Apostolorum* and what has come to be known as *Der Bazileh* papyrus—probably part of an Egyptian communion liturgy. Each of these in their own historical settings was an attempt to articulate the faith crisply and clearly for seekers and catechumens.

Those who framed these various statements of faith were simply following the pattern found in Scripture itself. From the simplest article of faith found in the Great *Shema*—“Hear, O Israel, the LORD our God, the LORD is one” (Deut. 6:4)—right through to the *Carmen Christi* of Philippians 2, the Bible offers multiple examples of summaries and confessions of its own teachings. In this the Bible shows us that its teaching has to be systemized if it is to make sense to us.

Church historian Philip Schaff, in his magisterial *The Creeds of Christendom*, quotes Martin Luther commending the Apostles’ Creed by saying, “Christian truth could not possibly be put into a shorter and clearer statement.” Schaff himself comments, “As the Lord’s Prayer is the Prayer of prayers, the Decalogue the Law of laws, so the Apostles’ Creed is the Creed

of creeds.”¹ The challenge the creed presents to the church in the twenty-first century is to use it as a framework for expressing these time-honored truths that are essential to Christian faith for the world of our day.

The Creed Provides a Tool for Teaching the Faith

It has been said that the Apostles’ Creed was the Alpha course, or Christianity Explored course of its day. That isn’t far from the truth. Successive generations have come up with their own tools for presenting the main teachings of the Bible, but the Apostles’ Creed is the mother of them all. It sets the principle and provides a paradigm for what needs to be taught.

J. I. Packer’s book *I Want to Be a Christian*² is a fairly recent example of how the creed can continue to function as an effective teaching tool in a contemporary church setting. Packer uses the creed as a framework for exploring each tenet of the faith in such a way as to lead young Christians to see the essence of what is meant, while at the same time providing pointers for those who want to dig deeper.

At an even more basic level, the simple practice of memorizing the creed and reciting it publicly still has enormous merit—especially in an age when memorizing anything is deemed passé. In the syllabus of what every child ought to learn by heart, the Apostles’ Creed must take its place as a core component alongside the list of books of the Bible, Ten Commandments, and the Lord’s Prayer. And if adults haven’t got there yet, it’s never too late to start.

The creed is a wonderfully versatile tool for instruction. It has a use with children, seekers, new converts, and those who realize that no matter how long we may have been in the

1. Philip Schaff, *The Creeds of Christendom, with a History and Critical Notes*, 3 vols. (1877; repr., Grand Rapids: Baker, 1993). Schaff’s comment can be found at 1:14. Luther’s quote appears at 1:15n2.

2. J. I. Packer, *I Want to Be a Christian* (Eastbourne, UK: Kingsway Publications, 1977).

faith, we can always discover new depths even in the most familiar truths.

The Creed Makes Us Focus on the Heart of the Faith

There is always a temptation to get lost in the minutiae of what the Bible teaches—as is seen in all too many of the distractions and controversies of the New Testament church and the church generally throughout its history. Nowhere was this tendency more damaging than in the church at Corinth, and the apostle Paul’s response to such distractedness is timeless. He reminds Corinthians of what he had taught them in the first place: “What I received I passed on to you as of first importance” (1 Cor. 15:3)—here are the core teachings that form the bedrock of the Christian Faith.

So as the creed spells out the sum of saving knowledge for the early church, it takes us first and foremost to the God of the Bible in all his uniqueness and glory. His uniqueness lies in the fact that he is Trinity and his greatest glory is seen in the salvation he provides at such extraordinary cost through his own Son. Grasping this is the theological equivalent of finding the “holy grail” of science: the theory of everything (except that theology seeks to express not a theory, but the God-given truth that is the key to everything).

In an age when evangelical Christianity is rapidly losing its way in a maze of “steps to salvation” and myriad books and sermons on the “how to” of the Christian life, the creed brings us back to the heart of both the gospel and the faith: God himself.

The Creed Guards the Gospel against Distortions of the Faith

Historically, creeds have had a double function: to serve as both a fence and a foundation. They serve as the latter

in that they crystallize the essence of all a person needs to know for life and salvation—that inevitably is more than just a “simple gospel.” In that sense creeds provide a foundation for the church, since the church is the community of the redeemed and is built on the teaching “of the apostles and prophets with Christ Jesus himself as the chief cornerstone” (Eph. 2:20). The Apostles’ Creed encapsulates positively what the essence of that teaching is.

The sad reality of course is that the community of the redeemed has been plagued not merely from without, but more often from within by distortions of that teaching. So creeds have been formulated to provide a fence to guard the church against such aberrations. It is noteworthy that the most insidious distortions of the faith that threatened the church in the early centuries of its existence concerned the doctrine of God himself—whether as Trinity, or in the mystery of the incarnation. It is understandable, therefore, that the Apostles’ Creed is particularly concerned to secure that fence, given the era in which it was framed.

It would be nice to think that almost twenty centuries later, the church no longer needs to go over these elementary teachings of the faith again; but it does. Whether through the assault of open theism or well-meaning ignorance, the truths enshrined in the creed still need to be guarded, and the creed itself continues to be a most effective way to do so.

The Creed Shows the Need for Personal Faith

In every generation, perhaps the greatest threat to the church and the teachings on which she stands is that of the slide into nominalism. Paul warns Timothy that the Last Days will be characterized by those (in the church) who have a “form of godliness” but who deny its power (2 Tim. 3:5). He warns against these people in the strongest possible terms.

This is a danger that lurks most subtly in the Reformed community, where we are inclined to lay great store on scholarship and precision. Such an environment can be paradise for the kind of people Paul is warning us about—especially those who delight in controversy. The essence of Christianity that is authentically Reformed is its concern for authentic experience. The experiential Calvinism of the Reformation and Puritan eras was driven by the conviction that all truth leads to godliness. The study of theology can never be merely academic.

The first three words of the Apostles' Creed embed that conviction at the very centre of the truths it goes on to confess. It is only as we declare our belief *in* this God and all that he has done that we can actually know him along with all the benefits he promises in the gospel. There is a piety reflected in the creed that is key to understanding its truths and making them live for the church and all its members: the piety of genuine personal faith.

STUDY QUESTIONS

Many times in Christian history people have used the slogan, “No Creed but the Bible!” At face value this sounds very commendable—not least because all too often the statements of faith produced by churches have either been born out of disagreements, or have caused them. How, then, can we justify documents like the Apostles' Creed?

This opening study will not only provide the opportunity to think about and discuss that question, but will also point to some key passages in the Bible that help to answer the question more directly.

1. How would you respond to someone who used the slogan, “No Creed but the Bible”?

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2. Look up 2 Timothy 1:13–14. Paul has just spoken of his role as a “herald, apostle and teacher” of the gospel (v. 11) and he now describes the essence of what he has taught Timothy as “the pattern of sound teaching.”
 - a. Why does Paul say that his teaching is “sound”? (The word he uses also means “healthy.”)
 - b. Why does he describe it as the “*pattern* of sound teaching”?
 - c. How should this help Christians to be alert to interpretations of the Bible that are unsound?
 - d. Why does this pattern of teaching need to be kept “with faith and love in Christ Jesus”?
 - e. Paul also calls this pattern of teaching “the good deposit”: why does Timothy (and why do Christians through the ages) need the Holy Spirit’s help to guard this deposit?
 - f. In what sense is the Apostles’ Creed a “pattern of sound teaching”?
3. Look up 2 Timothy 2:2. Paul is still talking about the essence of the teaching he has passed on to Timothy but now speaks of how that same teaching is to be passed on through the generations that follow.
 - a. What did it mean for Timothy to “entrust to reliable men” what he had heard Paul teach publicly?
 - b. Why was it important for these men not only to be “reliable” but “qualified to teach others” as well?
 - c. How do summaries of the main elements in the Bible’s teaching like the Apostles’ Creed help us to pass on the heart of the Christian message from generation to generation?
4. In what ways does the creed function as a “fence and a foundation” for the core teachings of the Bible?

Who Needs a Creed?

5. Given that the Bible ranges far and wide in what it says, how does the creed help us to identify and articulate the main components of its message?
6. Why is it important to notice that the creed begins with the words “I believe *in* . . .”?



he Apostles' Creed has united the church throughout her history. The engaging and pastoral style of *Our Creed* presents the creed in a fresh and appealing manner that speaks to our postmodern culture. By unfolding the creed's great scriptural truths and using helpful applications, compelling illustrations, and penetrating study questions, this book is the perfect tool for membership classes, small groups, and Sunday school.

"A welcome and much-needed encouragement for the church today. . . . A careful study of these pages will instill confidence in any Christian who desires to knowledgeably answer that age-old question, 'What do you believe?'"

—*K. Scott Oliphint*, Professor of Apologetics and Systematic Theology, Westminster Theological Seminary, Philadelphia

"The church would be hard pressed to find a creed more important to her than the Apostles' Creed; she would also be hard pressed to find a better, more practical exposition of it than *Our Creed*."

—*Mike Honeycutt*, Associate Professor of Historical and Practical Theology, Covenant Theological Seminary, St. Louis

"This book will quickly prove to be an excellent tool for discipling Christians of all ages in the essential truths of the faith."

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"I can think of no better guide to the content and grandeur of the Apostles' Creed than this book. I wish it a wide circulation."

—*Iain D. Campbell*, Free Church of Scotland, Isle of Lewis; Moderator of the General Assembly of the Free Church of Scotland, 2012

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