

**THE APOSTLES
CREED AND THE
NEW TESTAMENT**

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The Apostles Creed and the New Testament by Johannes Kunze

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JOHANNES KUNZE

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CREED AND THE
NEW TESTAMENT**

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AND
THE NEW TESTAMENT

BY

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THE NEW TESTAMENT

TRANSLATOR'S PREFACE

THE author of this little volume was born at Dittmansdorf, Saxony, Aug. 31, 1865. He received his education at the universities of Leipsic and Erlangen; taught in secondary schools at Annaberg and Dresden; became assistant university preacher at Leipsic in 1892, where he entered the faculty as privat-docent in 1894, becoming associate professor of the history of doctrine in 1899; in 1903 he went as full professor to the University of Vienna, whence he was called in 1905 to his present position as professor of doctrinal and practical theology in Griefswald. His studies and writings have been largely directed to the history of the Apostles' Creed, as is shown by the titles of his works frequently cited in the present

Rec. M. W. P. 7-27-40

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volume. He has also written a biography of his colleague, the eminent Professor C. E. Luthardt, and monographs on the deity of Christ and the doctrine of justification.

The present work, for which his previous studies have so well equipped him, was occasioned by the very insistent attempts made by extreme "liberal theologians" of Germany to have the Creed omitted from ecclesiastical and ritual usage. The results which he reached are novel in one respect, in that instead of deriving the Creed from the New Testament, he regards it, in essence and partly in form, anterior to the earliest document contained in that body of writings, indeed in numerous cases controlling the form of expression therein.

While there is in the United States no such polemic need for a work like this as exists in Germany, the painstaking study and the very interesting issue to which the book comes will, it is hoped, justify the publication.

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THE NEW TESTAMENT

I

Significance of the Theme

THE Apostles' Creed or Apostolic Symbol is known in all branches of the Evangelical Church because of its presence in the catechisms. Its division into three articles is the same in all, and the wording is also essentially identical. We may employ as the typical groundform the translation from the *textus receptus* as it appears in the Book of Common Prayer of the Protestant Episcopal Church.*

I believe in God the Father Almighty, Maker of heaven and earth: And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell, The third day

*TRANSLATOR'S NOTE. The author uses the form in Luther's Smaller Catechism as it is given in the symbolic books of the Lutheran Church. The wording differs from that adduced here only in the use of the word "Christian" for "Catholic" in the third article.