

**SERMONS ON THE APOSTLES' CREED:  
PREACHED IN THE AUTUMN OF 1863 AT  
THE EPISCOPAL JEWS' CHAPEL OF THE  
LONDON SOCIETY FOR PROMOTING  
CHRISTIANITY AMONGST THE JEWS**

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Sermons on the Apostles' Creed: Preached in the Autumn of 1863 at the Episcopal Jews' Chapel of the London Society for Promoting Christianity Amongst the Jews by Isaac Brock

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**ISAAC BROCK**

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ON  
THE APOSTLES' CREED:

PREACHED IN THE AUTUMN OF 1863,

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EPISCOPAL JEWS' CHAPEL

OF THE

*London Society for Promoting Christianity amongst the Jews,*

BY THE

REV. ISAAC BROCK, B.A.,

MINISTER OF THE CHAPEL.

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"Stand fast in the faith."—1 COR. XVI. 13.

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TO THE CONGREGATION  
OF  
BELIEVING JEWS AND GENTILES,  
CONNECTED WITH THE  
EPISCOPAL JEWS' CHAPEL  
IN PALESTINE PLACE,

*These Sermons,*

PUBLISHED AT THEIR REQUEST,  
ARE RESPECTFULLY DEDICATED  
BY THEIR AFFECTIONATE FRIEND AND PASTOR;  
WITH THE EARNEST PRAYER,  
THAT IN THESE DANGEROUS DAYS THEY MAY,  
BY THE TEACHING OF GOD'S HOLY SPIRIT,  
BE ROOTED AND BUILT UP IN CHRIST, AND ESTABLISHED IN THE FAITH.

*March 17, 1864.*

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S E R M O N S  
ON  
THE APOSTLES' CREED.

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S E R M O N I.

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INTRODUCTORY.

"FOR with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—ROMANS X. 10.

I COMMENCE this evening a series of sermons on the Apostles' Creed—the Creed of our Baptism—the Creed we recite in all our public services in the sanctuary—the Creed, therefore, whose words have been familiar to us from our earliest childhood.

Some may perhaps deem such a series unnecessary, supposing that they fully understand words so often on their lips; and yet, my brethren, it is not at all impossible, or improbable, that if we only inquired more diligently into the truths conveyed by the articles of our Creed, we should find much to be learned from them, which had hitherto escaped our notice, and perhaps some difficulties to be explained which had never troubled us, because we had been resting contented with a superficial knowledge of its Articles of our belief.

The Eighth Article of the Church of England, on the subject of the Three Creeds, says, "The Three Creeds, Nicene Creed, Athanasius's, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and be-

lieved: for they may be proved by most certain warrants of holy Scripture."

The series of sermons I have commenced, will, I trust, bring out fully these "most certain warrants of holy Scripture," on which the Apostles' Creed rests, and will also, I hope, shew the *practical* influence which a belief in the different Articles of our Creed should have upon our life and conduct. The subject I have chosen is one which will serve to give us a connected view of Christian doctrine, if not in its fulness, at least in its grand outlines. I earnestly pray, that through the teaching of God's Holy Spirit, its consideration may prove profitable to us all, so that with a more intelligent and lively faith, we may with the heart believe unto righteousness, and with the mouth make confession unto salvation.

My sermon this evening must be chiefly of an *introductory* character. In entering on a subject of this kind, there are several preliminary matters demanding our attention.

I. And first, as to the *name*, the APOSTLES' CREED.—*Why* is it so called? Certainly *not* because it was written by the Apostles. It would not be necessary for me to dwell on this point, had it not been of late very earnestly maintained in some quarters, that the Apostles' Creed is so called because it was actually written by the Apostles. It has been called "The formal symbol which the Apostles adopted and bequeathed to the Church." Such a notion, together with the pretty story got up at the end of the fourth century, about each Apostle contributing his own Article to the Creed, have no foundation whatever in fact. A few considerations will suffice to prove this.

No precise form of words was left by the Apostles as the Christian Creed. Had such a formula been published by them, we should surely expect to find some notice of it in the canonical Scriptures of the New Testament. But for such a notice we shall search in vain. One or two passages indeed have been adduced as containing such a notice; one of these is 1 Cor. xv. 3, 4: "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." It has been

maintained by some, that the Apostle is here *quoting the Creed*. Compare this passage, however, with one just preceding it—chap. xi. 23: "For I have received OF THE LORD that which also I delivered unto you." The expressions in the two verses are all but identical; and surely, therefore, the obvious mode of interpreting the passage in the fifteenth is by that in the eleventh chapter, where there is evidently *no quotation from the Creed*. St. Paul, in the fifteenth chapter, was delivering what he had received *of the Lord*; and if anything further is wanting to shew that the Apostle did not receive his faith from the Creed, we have it in his own words, in Gal. i. 11, 12: "But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." So much, then, for this *alleged quotation from the Creed*.

The other passage is in 2 Tim. i. 13: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." On this passage one who has joined the Church of Rome says, "The Creed is delineated and recognized in Scripture itself, where it is called 'the outline of sound words.'" Now the construction of the words of this text, in the original, completely overthrows this interpretation. For the Apostle does not say that Timothy had heard from him "an outline of sound words," *but* that he had heard from him sound words, of which he was to hold fast *the outline, i.e.*, the great characteristic features. The word "*which*," refers to the "*sound words*," so that the meaning of the passage would be more accurately conveyed by translating it thus: "Hold fast the form (or outline) of those sound words, which thou hast heard of me."

I repeat, then, we shall search the Scriptures in vain for any, even the slightest intimation that the Apostles drew up a Creed for the use of the Church. Had they done so, if nowhere else, certainly in the Acts of the Apostles we should have found some notice of it.

But this silence of Scripture respecting the existence of any precise form of words drawn up by the Apostles to be the Creed