

--the testimonia...

these were the reported observations and resultant expressions of theological belief. The baptismal formula of Matthew 28:19 is one of these:

"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This perhaps gave rise to a testimonium we meet in the very early first century:

I believe: in one God, Almighty,
and in Jesus Christ, God's Son, Saviour
and in the Holy Ghost.

--the marturia

these were the dying or suffering words of martyrs, carefully attended by the faithful. What they said about their faith and the reality of its grip on their lives constituted a credal source for other Christians who were thought to regard life on the same plane as did the martyr.

(2) Signs or Signals

--the cross

very early in the eastern church the habit of making the sign of the cross over one's body appeared as a mark of a believer. It has since been almost totally identified with the church of Rome.

--the fish

the fish was drawn freely in the western world and the Greek Ichthus was used to key the expression "Jesus Christ, God's Son, Saviour." The sign was not used much in the east due to the older pagan custom of worshipping some fish...(the dolphin--Mediterranean variety--got a lot of notice.)

c. Compendium of Early Doctrinal Teaching Forms

A number of early doctrinal statements have come to us and these set the foundation for later tomes on which authority will come to rest. We mention five items.

(1) The Doctrina, a basic summary of supposed apostolic teaching from the very early second century.

(2) The Didache, perhaps an elaboration on the Doctrina (or vice versa could be true) from early second century. It elaborates on church life and practice and sets the general tone of churchly legalism that will be so pronounced after the Nicene council.