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1. PRELIMINARY REMARKS:

- Text:
  o The Greek text of the Nicene-Constantinople Creed (381 A.D.) is from Phillip Schaff, *History of the Christian Church*, 8 vols. (reprint; Peabody, MA: Hendrickson, 1985), 3:667. I regret that I am in the midst of a move and was unable to use the Greek text from the definitive *Decrees of the Ecumenical Church*. For the time being, I trust that Schaff’s Greek text is substantially correct.
  o I deliberately included the “anathema clause” from the Nicene Creed (325 A.D.) at the end, just because I wanted to. It was not part of the Nicene-Constantinople Creed.

- Caveats:
  o I am temporarily missing my entire theological library at the moment, and that means I cannot examine all the source documents for the Councils of Nicaea and Constantinople to inform my translation of several key terms in the text. This translation is therefore a work in progress.
  o This Greek is from 381 A.D. The standard lexicons I use are for the Greek of the New Testament era (ca. 30-96 A.D.). Therefore, while substantially correct, I may be missing a shade or nuance of meaning that New Testament Greek lexicons like BDAG, Gingrich, Friberg, et al. simply do not catch. You would find the same thing if you attempted to interpret modern English grammar with a dictionary from 1776! You’d succeed, but perhaps not as nicely as you’d have wished!

- Translation:
  o Because this text is not sacred Scripture, I felt free to eliminate some conjunctions for stylistic reasons, and to be a bit creative with some others. I deliberately translated this creed to be a normal document suitable for reading in sentence form. The original, it seems, was meant to be memorized. It flows in short, staccato bursts, punctuated by an endless series of “and’s”.
I deliberately did not use normal “Christianized” words which may mean nothing (or, even worse, something altogether wrong) to many believers. For example, I translated “congregation” instead of “church;” “immersion” in lieu of “baptism,” “universal” for “catholic,” “unique” for “only-begotten,” etc. I was influenced in this by Constantine Campbell’s discussion of lexical semantics. He wrote, quoting the great lexicographer Frederick Danker, about a “stained glass” connotation which many English words have. “Due to the long history of New Testament interpretation, there are English words that lexicographers and translators may use that are really only used because of a historical understanding of such English words. The problem here is that the English word no longer has any real currency in contemporary English . . .”¹ In the case of, say, catholic, baptism and church, I believe this is certainly the case. There are other English words which convey the appropriate meaning nicely. Perhaps we ought to start using them!

2. FINISHED TRANSLATION:

We believe in one God; Father Almighty, Maker of heaven and earth, and of everything visible and invisible.

Also, we believe in one Lord; Jesus, Messiah, the unique Son of God, who was brought forth from the Father before all time began (that is, from the substance of the Father), light from light, genuine God from genuine God. He was brought forth, not made; [the] same substance as the Father, by whom everything was made in the heavens and on the earth. He came down out of the heavens for the benefit of us men, even for our salvation, and was made flesh by [the] Holy Spirit and the Virgin Mary. Indeed, He took on human form, was crucified for our benefit during the time of Pontius Pilate, and was subject to suffering. He was buried and rose the third day according to the Scriptures, ascended into the heavens, is sitting down at the right hand of the Father, and He shall come again with glory to judge the living and [the] dead; whose kingdom shall never end.

We believe in the Holy Spirit; Lord and Giver of life, who proceeds from the Father, is worshipped and glorified together with Father and Son, and who spoke through the prophets.

We believe in one holy, universal and apostolic congregation. We confess one immersion concerning forgiveness of sins. We are waiting for resurrection of the dead and the coming eternal life.

But, those who say, “there was a time when He did not exist,” and “He did not exist before He was brought forth,” or that “He was made out of nothing” or “out of another nature or substance;” those who claim, “the Son of God is alterable” or “changeable;” the universal and apostolic congregation curses them.

3. THOUGHT-FLOW DIAGRAM:

**Nicean-Constantinople Creed (381 A.D.)**

*Revised June 2016*

- We believe in one God;
  - Father Almighty,
  - Maker of heaven and earth,
  - and of everything visible and invisible.

- Also, we believe in one Lord;
  - Jesus,
  - Messiah,
  - the unique Son of God,
  - who was brought forth from the Father before all time began
    - (that is, from the substance of the Father),
  - light from light,
  - genuine God from genuine God.
  - He was brought forth, not made;
  - [the] same substance as the Father,
  - by whom everything was made in the heavens and on the earth.
  - He came down out of the heavens for the benefit of us men,
    - even for our salvation,
  - and was made flesh by [the] Holy Spirit and the Virgin Mary.
  - Indeed, He took on human form,
  - was crucified for our benefit during the time of Pontius Pilate,
  - and was subject to suffering.
  - He was buried
  - and rose the third day according to the Scriptures,
  - ascended into the heavens,
  - is sitting down at the right hand of the Father,
  - and He shall come again with glory to judge the living and [the] dead;
  - whose kingdom shall never end.

- We believe in the Holy Spirit;
  - Lord
  - and Giver of life,
  - who proceeds from the Father,
  - is worshipped and glorified together with Father and Son,
  - and who spoke through the prophets.

- We believe in one holy, universal and apostolic congregation.
- We confess one immersion concerning forgiveness of sins.
- We are waiting for resurrection of the dead and the coming eternal life.
- But, those who say,
  - “there was a time when He did not exist,”
  - and “He did not exist before He was brought forth,”
  - or that “He was made out of nothing”
  - or “out of another nature or substance;”
- those who claim,
Nicean-Constantinople Creed (381 A.D.)
Revised June 2016

Participle Verb, Nomitive (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

- “the Son of God is alterable” or “changeable;”
  - the universal and apostolic congregation curses them.

4. DETAILED TRANSLATION:

<table>
<thead>
<tr>
<th>Πιστεύομεν</th>
<th>εἰς</th>
<th>ἑνα</th>
<th>Ἥθεον</th>
<th>Πατέρα</th>
<th>παντοκράτορα</th>
<th>ποιητήν</th>
<th>οὐρανοῦ</th>
<th>τε</th>
<th>καὶ</th>
<th>γῆς</th>
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<td>asm</td>
<td>asm</td>
<td>asf</td>
<td>gsm</td>
<td>conj</td>
<td>gsf</td>
<td>gpm</td>
<td></td>
</tr>
<tr>
<td>We believe/ have faith</td>
<td>in</td>
<td>one</td>
<td>God</td>
<td>Father</td>
<td>Almighty</td>
<td>maker</td>
<td>of heaven</td>
<td>and</td>
<td>earth</td>
<td>visible</td>
<td></td>
</tr>
</tbody>
</table>

We believe in one God, Father Almighty, Maker of heaven and earth.

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2 Πιστεύομεν: (1) **Voice** – a simple active voice, indicating that the Christians who wrote this creed (“we”) are performing the action of the verb. (2) **Tense** – a simple descriptive present, describing a state of affairs at the time of the writing. The creed is stating a simple, present fact, nothing more. (3) **Mood** – a declarative indicative.

3 εἰς: (1) **Classification** – the preposition is expressing a metaphorical spatial position. Their belief is not a physical reality, but is nevertheless tangible and concrete, and it is placed in something in a non-visible, metaphorical sense.

4 ἑνα Θεόν: (1) **Case** – an accusative of direct object which receives the action of the verb Πιστεύομεν.

5 Πατέρα: (1) **Case** – an accusative of apposition, explaining more information about the direct object ἑνα Θεόν.

6 παντοκράτορα: (1) **Case** - an accusative of apposition, explaining more information about the direct object ἑνα Θεόν.

7 ποιητήν: (1) **Case** - an accusative of apposition, explaining more information about the direct object.

8 οὐρανοῦ: (1) **Case** – a partitive genitive, describing the part of the whole of which Jesus is the maker.

9 καὶ: (1) **Classification** – the conjunction is a simple additive.

10 γῆς: (1) **Case** – a partitive genitive, describing the part of the whole of which Jesus is the maker.
Nicean-Constantinople Creed (381 A.D.)
Revised June 2016

<table>
<thead>
<tr>
<th>τε</th>
<th>πάντων</th>
<th>καὶ</th>
<th>ἀναίρετων</th>
<th>Καὶ</th>
<th>έις</th>
<th>Ἴησον</th>
<th>Χριστὸν</th>
<th>τὸν</th>
<th>Υἱὸν</th>
<th>τοῦ</th>
<th>Θεοῦ</th>
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<td>asm</td>
<td>gsm</td>
<td>gsm</td>
<td>asm</td>
</tr>
</tbody>
</table>

and 11 of everything 12 visible 13 and 14 invisible. 15 Also, 16 we believe 17 in 18 one Lord, 19 Jesus, 20 Messiah, 21 the unique 22 Son of God, 23

11 τε: (1) Classification – the conjunction is a simple additive.
12 Πάντων: (1) Case – a partitive genitive, describing the part of the whole of which Jesus is the maker.
13 ἀναίρετων: (1) Case – a partitive genitive, describing the part of the whole of which Jesus is the maker.
14 καὶ: (1) Classification – the conjunction is a simple additive.
15 ἀναίρετων: (1) Case – a partitive genitive, describing the part of the whole of which Jesus is the maker.
16 καὶ: (1) Classification – I translated the conjunction as an ascensive for stylistic reasons.
17 We believe: (1) Translation – the verb Πιστεύομεν governs this entire portion of the creed, and the preposition έις is used to mark a new direct object of this belief. I added the phrase “we believe” for stylistic reasons.
18 έις: (1) Classification – the preposition is expressing a metaphorical spatial position. Their belief is not a physical reality, but is nevertheless tangible and concrete, and it is placed in something in a non-visible, metaphorical sense.
19 Ἴησον: (1) Case – an accusative of direct object which receives the action of the verb Πιστεύομεν.
20 Χριστὸν: (1) Case – an accusative of opposition, explaining more information about the direct object Ἴησον.
21 Θεοῦ: (1) Case – an accusative of opposition, explaining more information about the direct object Ἴησον. Jesus is the Lord’s earthly name, but “Christ” or “Messiah” is His title. These are two accusatives of opposition, not one.
22 μονογενής: (1): Case - an accusative of opposition, explaining more information about the direct object Ἴησον. (2) Definition – older translations of this creed, and older English translations, translated this as “only-begotten.” This gave rise to the popular but erroneous assumption that it described a natural procreation from Father. This is completely incorrect. One of the men behind the NKJV translation, Arthur Farstad, explained during a television interview that the NKJV retained “only-begotten” in reference to Jesus because it was the language of the early church creeds. This is incorrect; it was the language of old translations of church creeds. The proper definition is, “pert. to being the only one of its kind or class, unique (in kind),” (BDAG, s.v. “4977 μονογενής,” 2).
23 τοῦ Υἱοῦ: (1): Case - an accusative of opposition, explaining more information about the direct object Ἴησον.
24 τοῦ Θεοῦ: (1) Case – a social genitive of relationship.
Nicene-Constantinople Creed (381 A.D.)
Revised June 2016

Participle Verb, Nomintive (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

μονογενής, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων αἰώνων τούτεστιν ἐξ τῆς οὐσίας

<table>
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<th>gsm</th>
<th>gsm</th>
<th>prep</th>
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<th>gsm</th>
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<th>gsf</th>
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<td>who was brought forth</td>
<td>the</td>
<td>from</td>
<td>the</td>
<td>Father</td>
<td>He was brought forth</td>
<td>produced</td>
<td>caused</td>
<td>before</td>
<td>everything</td>
<td>of</td>
</tr>
</tbody>
</table>

25 Ἐννηθέντα: (1) Classification – an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject Jesus Christ. (2) Voice – a passive which thematizes the previously mentioned subject. (3) Tense – context suggests a gnomic aorist which describes a timeless event. (4) Definition – this word generically means “to cause something to come into existence.” In this context, the word conveys the sense of “to cause someth. to happen, bring forth, produce, cause,” (BDAG, s.v. “1624 γενν,” 3). Here, we see the limitations of human language to describe Jesus. The authors of this creed immediately hastened to qualify what they meant by this word which generically gives the sense of creation by procreation.

26 ἐκ: (1) Classification – the preposition is conveying shades of both space and derivation.

27 τοῦ Πατρὸς: (1) Case – in the genitive case because it is the object of the preposition ἐκ.

28 πρὸ: (1) Classification – the preposition is expressing time.

29 Πάντων: (1) Classification – in the genitive case because it is the object of the preposition πρὸ.

30 τοῦ αἰώνων: (1) Definition – the focus is on eternity as a scope of time, indicated by the preposition. BDAG defines this context as, “pert. to a period of time without beginning or end, eternal,” (s.v. “234 αἰώνων,” 2). (2) Case – a genitive of reference, limiting this time reference to the frame of reference “everything.” Jesus was brought forth from the Father before time itself even existed. I hesitate to use this phraseology in my translation, because that’s not strictly what the Greek reads, but I believe that is the thrust of the phrase. Danker observed that this word combined with the prep. πρὸ invites the rendering “before time began,” which I essentially adopted here (“181 αἰώνων,” 1). I believe this is a deliberate echo of Scripture itself, “And he is before all things,” (Col 1:17).

31 Τούτεστιν: (1) Definition – this is a combination of τοῦτο and ἐστιν, and means, “that is, which signifies, which implies,” (Friberg, s.v. “26935 τούτεστι”).

32 ἐκ: (1) Classification – the preposition is conveying shades of both space and derivation.

33 τῆς οὐσίας: (1) Definition – this word is a form of εἰμί, which is a “being” verb that means to exist. The specific context here is the substance of God. BDAG classifies this as, “that which exists and therefore has substance, property, wealth,” (s.v. “5441 οὐσία”). (2) Case – in the genitive case because it is the object of the preposition ἐκ.
Nicene-Constantinople Creed (381 A.D.)
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<table>
<thead>
<tr>
<th>τοῦ</th>
<th>Πατρὸς</th>
<th>φῶς</th>
<th>ἐκ</th>
<th>φωτός</th>
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<td>from</td>
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<td>God</td>
<td>genuine authentic</td>
<td>from</td>
<td>God</td>
<td>genuine authentic</td>
<td>not</td>
<td>made</td>
<td></td>
</tr>
</tbody>
</table>

of the Father), light from light, genuine God from genuine God. He was brought forth, not made.

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34 τοῦ Πατρὸς: (1) **Case** – a *partitive genitive*, which explains that Jesus is of the very same intangible substance or being of God. He is *from* God, not just in a spatial sense, but in a very literal sense *He is of* God as well – “he is the image of the invisible God,” (Col 1:15). This does not mean Jesus is, for example, 1/3 of God. Again, human words and grammatical categories fail to fully express the sense. The Creed’s authors countered this by clarifying what they *did* and *did not* mean by this statement in what follows.

35 φῶς: (1) **Case** - an *accusative of apposition*, explaining more information about the direct object ἔνα Κύριον.

36 ἐκ: (1) **Classification** – the preposition is conveying shades of both *space* and *derivation*.

37 φωτός: (1) **Case** – a *partitive genitive*, which explains that Jesus is of the very same intangible substance or being of God. He is *from* God, not just in a spatial sense, but in a very literal sense *He is of* God as well – “he is the image of the invisible God,” (Col 1:15). He is the very light of God, *from* the very light of God Himself.

38 Θεοῦ ἐλήθηνος: (1) **Definition** - BDAG “327 ἐλήθηνος,” 3.b. (2) **Case** – an *accusative in apposition* to the direct object ἔνα Κύριον.

39 ἐκ: (1) **Classification** – the preposition is conveying shades of both *space* and *derivation*.

40 Θεοῦ ἐλήθηνος: (1) **Case** – in the genitive case because it is the object of the preposition ἐκ.

41 Γεννηθέντα: (1) **Classification** – an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject Jesus Christ. (2) **Voice** – a passive which *thematizes the previously mentioned subject* and indicates the action of the participle was done to Jesus. (3) **Tense** – context suggests a *gnomic aorist* which describes a timeless event. (4) **Definition** – this word generically means “to cause something to come into existence.” In this context, the word conveys the sense of “to cause someth. to happen, bring forth, produce, cause,” (BDAG, s.v. “1624 γεννάω,” 3). Here, we see the limitations of human language to describe Jesus. The authors of this creed immediately hastened to qualify what they meant by this word which generically gives the sense of creation by procreation. (5) **Case** – an *accusative of apposition* to the direct object ἔνα Κύριον.

42 ποιηθέντα: (1) **Classification** – an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject Jesus Christ. (2) **Voice** – a passive which *thematizes the previously mentioned subject* and indicates the action of the participle was done to Jesus. (3) **Tense** – context suggests a *gnomic aorist* which describes a timeless event, particularly in light of the previous statement that He was “brought forth from the Father before all time began.” Time does not apply to this statement. (4) **Case** – an *accusative of apposition* to the direct object ἔνα Κύριον.
Participle Verb, Nomintive (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

| ὁμοούσιον | τὸ | Πατήρ | ὅποτε | οὗ | τὰ | πάντα | ἐγένετο | τὰ | τέ | ἐν | τοῖς | ὑψωτοῖς | καὶ | τὰ | ἐν | τῇ |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| asm | dsm | dsm | prep | gsm | npn | nsn | 3rd, aor, pass, i | nsn | conj | prep | dpm | dpm | conj | asn | prep | dsf |
| common/same substance | the | Father | by | whom | the | all | it was made | the | and | in | the | heavens | and | the | in | the |

[the] same substance⁴³ as the Father,⁴⁴ by⁴⁵ whom⁴⁶ everything⁴⁷ was made⁴⁸ in⁴⁹ the heavens⁵⁰ and on⁵¹ the

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⁴³ ὁμοούσιον: (1) Case - an accusative in apposition to the direct object ἐνα Κύριον. (2) Definition – this word is expressing that Jesus is of the common or same substance as the Father. The source documents concerning the Nicene Creed are the context for understand just what the authors intended with this phrase. I shall provide Athanasius' own explanation: “That the Son is not only like to the Father, but that, as his image, he is the same as the Father; that he is of the Father; and that the resemblance of the Son to the Father, and his immutability, are different from ours: for in us they are something acquired, and arise from our fulfilling the divine commands. Moreover, they wished to indicate by this that his generation is different from that of human nature; that the Son is not only like to the Father, but inseparable from the substance of the Father, that he and the Father are one and the same, as the Son himself said: ‘The Logos is always in the Father, and, the Father always in the Logos, as the sun and its splendour are inseparable,’” (Henry R. Percival, “Excursus on the Word Homousios,” in The Seven Ecumenical Councils, in Nicene and Post-Nicene Fathers, ed. Philip Schaff and Henry Wace [New York, NY: Charles Scribner's Sons, 1900], 3–4).

⁴⁴ τὸ Πατήρ: (1) Case – a dative of reference, limiting the adjective ὁμοούσιον to a particular frame of reference. Jesus is the “same substance” . . . with regards to what!? The Father.

⁴⁵ ὅποτε: (1) Classification – the preposition is expressing agency.

⁴⁶ οὗ: (1) Antecedent – context suggests Jesus Christ. It could be the Father, but the first and largest portion of this entire creed is marked by four sections, each governed by the verb + preposition Πιστεύομεν εἰς (“we believe in . . .”). We are in the middle of the discourse about Jesus Christ. (2) Case – in the genitive case because it is the object of the preposition ὅποτε.

⁴⁷ τὰ πάντα: (1) Case – the subject nominative, indicating it is the subject of the clause. This could be an accusative, in which case it would be a direct object, but the identical parallel passage in Scripture (Col 1:16) has a nominative for this construction

⁴⁸ ἐγένετο: (1) Voice – a passive voice which thematizes the previously mentioned subject (Jesus Christ), and makes it clear that the action of the verb is being done to the direct object τὰ πάντα. (2) Tense – context suggests a constative aorist; creation is being referred to as a simple historical event in time. (3) Mood – a declarative indicative.

⁴⁹ ἐν: (1) Classification – the preposition is expressing space or sphere.

⁵⁰ τοῖς ὑψωτοῖς: (1) Case – in the dative case because it is the object of the preposition ἐν.

⁵¹ ἐν: (1) Classification – the preposition is expressing space or sphere.
### Nicean-Constantinople Creed (381 A.D.)

*Revised June 2016*

<table>
<thead>
<tr>
<th>Participle Verb</th>
<th>Nomintive (subject)</th>
<th>Accusative (Direct Object of Verb)</th>
<th>Dative (indirect object of verb)</th>
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<td>ἐκ τῶν, ἡμᾶς, τούς, ἄνθρωπους, καὶ τὴν, ἡμετέραν, σωτηρίαν</td>
<td>κατελθόντα</td>
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<td>σωτηρίαν</td>
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</tbody>
</table>

52 ἡ γῆ: (1) **Case** – in the dative case because it is the object of the preposition ἐκ.

53 Κατελθόντα: (1) **Definition** - This is a gloss from an English translation; I cannot find a lexical entry for the verb due to my own ineptitude! I will say that is obviously derived from ἔρχομαι, with κατ as a prefix. I had to rely on an English translation for the phrase “came down.” (2) **Classification** – an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject Jesus Christ. (3) **Voice** – a simple active voice, indicating Jesus Christ performed the action of the participle. (4) **Tense** – a constative aorist, indicating a simple historical event. (5) **Case** – in the accusative case to signify it is modifying the noun ἐνα Κύριον; the case is a structural marker.

54 ἐκ: (1) **Classification** – the preposition is conveying a *space* sense.

55 τῶν οὐρανῶν: (1) **Case** – in the genitive case because it is the object of the preposition ἐκ.

56 δι᾽: (1) **Classification** – this preposition is expressing *benefaction*.

57 ἡμᾶς: (1) **Antecedent** – an inclusive personal pronoun referring to the authors and Christian readers of the creed. (2) **Case** – in the accusative case because it is the object of the preposition δι᾽.

58 τούς ἄνθρωπους: (1) **Case** – an *accusative of direct object*, receiving the action of the participle κατελθόντα.

59 καὶ: (1) **Classification** – the conjunction is an *ascensive additive*.

60 διὰ: (1) **Classification** – this preposition is expressing *benefaction*.

61 ἡμετέραν: (1) **Definition** – cf. BDAG, s.v. “3438 ἡμετέρας.” Friberg added, “a possessive adjective of the first-person plural,” (s.v. “13070 ἡμετέρας”).

62 Σωτηρίαν: (1) **Case** – an *accusative of direct object*, receiving the action of the participle κατελθόντα.
**Nicean-Constantinople Creed (381 A.D.)**

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οὐρανῶν, καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου, καὶ

<table>
<thead>
<tr>
<th>heavens</th>
<th>and</th>
<th>he was made flesh</th>
<th>by</th>
<th>Spirit</th>
<th>Holy</th>
<th>and</th>
<th>Mary</th>
<th>the</th>
<th>Virgin</th>
<th>and</th>
</tr>
</thead>
</table>

...was made flesh by [the] Holy Spirit and the Virgin Mary. Indeed,

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63 καὶ: (1) **Classification** – this conjunction is a *simple additive.*

64 Σαρκωθέντα: (1) **Classification** - an adjectival, attributive participle modifying the noun and subject Jesus Christ. 

(2) **Voice** – a passive voice which *thematizes* the previously mentioned subject (Jesus Christ), and indicates that this action was done to Him. 

(3) **Tense** – a *constative aorist.* 

(4) **Case** – in the accusative case to signify it is modifying the noun Jesus Christ; the case is a structural marker.

65 ἐκ: (1) **Classification** – the preposition is conveying *agency.*

66 Πνεύματος Ἁγίου: (1) **Case** – in the genitive case because it is the object of the preposition ἐκ.

67 καὶ: (1) **Classification** – this conjunction is a *simple additive.* This is very interesting, because the creed affirmed that Christ was incarnated through (a) the agency of the Holy Spirit, who conceived the Lord in Mary’s womb (cf. Lk 1:31), and (b) Mary, who bore the incarnate Messiah to full term and delivered Him!

68 τῆς Παρθένου: (1) **Case** – I settled on an *attributive genitive.* It could also be a *genitive of apposition,* in which case it would be translated as, “Mary, that is, the virgin . . .” But, I resisted the temptation to break with tradition on this construction! 😊

69 Μαρίας: (1) **Case** – in the genitive case because it is the object of the preposition ἐκ.

70 καὶ: (1) **Classification** – this conjunction is basically a *simple additive,* but for stylistic reasons I translated it with *emphasis.*
Nicene-Constantinople Creed (381 A.D.)
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<table>
<thead>
<tr>
<th>ἐνανθρωπησάντα</th>
<th>σταυρωθέντα</th>
<th>τε</th>
<th>ὑπέρ</th>
<th>ἡμῶν</th>
<th>εἰς</th>
<th>Ποντίου</th>
<th>Πιλάτου</th>
<th>καὶ</th>
<th>παθόντα</th>
<th>καὶ</th>
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</thead>
<tbody>
<tr>
<td>a,pass,pp,asm</td>
<td>a,pass,pp,asm</td>
<td>conj</td>
<td>prep</td>
<td>1st,plg</td>
<td>prep</td>
<td>gsm</td>
<td>gsm</td>
<td>conj</td>
<td>a,pass,pp,asm</td>
<td>conj</td>
</tr>
</tbody>
</table>

He took on human form,\(^{71}\) was crucified\(^{72}\) for our\(^{73}\) benefit\(^{74}\) during the time of\(^{75}\) Pontius Pilate,\(^{76}\) and\(^{77}\) was subject to suffering.\(^{78}\)

\(^{71}\) ἐνανθρωπησάντα: (1) **Classification** – an adjectival, attributive participle, acting in a restrictive adjectival phrase, modifying the noun ἐνα Κύριον. (2) **Voice** – a *simple active* voice, indicating that Jesus voluntarily did this to Himself (cf. Phil 2:5ff). (3) **Tense** – context suggests a *constative aorist*, referring to the historical event of the incarnation. (4) **Case** – in the accusative case to signify it is modifying the noun ἐνα Κύριον; the case is a structural marker. (5) **Definition** – cf. BDAG, s.v. “2586 ἐνανθρωπέω.”

\(^{72}\) Σταυρωθέντα: (1) **Classification** – an adjectival, attributive participle, acting in a restrictive adjectival phrase, modifying the noun ἐνα Κύριον. (2) **Voice** - a *passive voice* which *thematizes* the previously mentioned subject (Jesus Christ), and indicates that this action was done to Him. (3) **Tense** - context suggests a *constative aorist*, referring to the historical event of the crucifixion. (4) **Case** - in the accusative case to signify it is modifying the noun ἐνα Κύριον; the case is a structural marker.

\(^{73}\) ἡμῶν: (1) **Antecedent** - an inclusive personal pronoun referring to the authors and Christian readers of the creed. (2) **Case** – in the genitive case because it is the object of the preposition ὑπέρ.

\(^{74}\) ὑπέρ: (1) **Classification** – this preposition is expressing *benefaction*.

\(^{75}\) εἰς: (1) **Classification** – the preposition is expressing *time*.

\(^{76}\) Ποντίου Πιλάτου: (1) **Case** – in the genitive case because it is the object of the preposition εἰς.

\(^{77}\) καὶ: (1) **Classification** – this conjunction is a *simple additive*.

\(^{78}\) Παθόντα: (1) **Classification** – an adjectival, attributive participle, acting in a restrictive adjectival phrase, modifying the noun ἐνα Κύριον. (2) **Voice** - a *passive voice* which *thematizes* the previously mentioned subject (Jesus Christ), and indicates that this action was done to Him. (3) **Tense** - context suggests a *constative aorist*, referring to the historical event of the crucifixion. (4) **Case** - in the accusative case to signify it is modifying the noun ἐνα Κύριον; the case is a structural marker.
### Nicene-Constantinople Creed (381 A.D.)

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<table>
<thead>
<tr>
<th>Participle Verb</th>
<th>Nominitve (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction</th>
</tr>
</thead>
<tbody>
<tr>
<td>ῥανον</td>
<td>κατι</td>
</tr>
<tr>
<td>Nominative</td>
<td>Coni</td>
</tr>
<tr>
<td>heavens</td>
<td>and</td>
</tr>
</tbody>
</table>

#### ῥανον, κατι | καθεξεσθαι | ἐκ | δεξιον | τοι | Πατρος | κατο | παλιν | ἐρχομενον | μετα | δοζης |
| heavens | and | He sat down | from | right | of | Father | and | again | once more | He is coming | with | glory |

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79 ταφέντα: (1) Classification - an adjectival, attributive participle, acting in a restrictive adjectival phrase, modifying the noun Ἠνα Κύριον. (2) Voice - a passive voice which thematizes the previously mentioned subject (Jesus Christ), and indicates that this action was done to Him. (3) Tense - context suggests a constative aorist, referring to the historical event of the crucifixion. (4) Case - in the accusative case to signify it is modifying the noun Ἠνα Κύριον; the case is a structural marker.

80 κατι: (1) Classification - this conjunction is a simple additive.

81 ἀναστάταν: (1) Classification - an adjectival, attributive participle, acting in a restrictive adjectival phrase, modifying the noun Ἠνα Κύριον. (2) Voice - a simple active voice which indicates that Jesus performed this action on Himself. (3) Tense - context suggests a constative aorist, referring to the historical event of the crucifixion. (4) Case - in the accusative case to signify it is modifying the noun Ἠνα Κύριον; the case is a structural marker.

82 τῇ τρίτῃ ἡμέρᾳ: (1) Case - a dative of time.

83 κατὰ: (1) Classification - the preposition is expressing correspondence.

84 τὰς γραφάς: (1) Case - in the accusative case because it is the object of the preposition κατὰ.

85 ἀνελθόντα: (1) Definition - This is a gloss from an English translation; I cannot find a lexical entry for the verb due to my own ineptitude! ☘. I will say that is obviously derived from ἐρχομαι, with ἂν as a prefix. I had to rely on an English translation for the phrase “ascended.” (2) Classification - an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject Jesus Christ. (3) Voice - a simple active voice, indicating Jesus Christ performed the action of the participle. (4) Tense - a constative aorist, indicating a simple historical event. (5) Case - in the accusative case to signify it is modifying the noun Ἠνα Κύριον; the case is a structural marker.

86 εἰς: (1) Classification - the preposition is expressing spatial movement.

87 τοὺς οὐρανοὺς: (1) Case - in the accusative case because it is the object of the preposition εἰς.

88 Καθεξεσθαι: (1) Definition - cf. BDAG, s.v. “3818 καθεξεσθαι.” (2) Classification - an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject Jesus Christ. (3) Voice - a deponent middle, with a simple active meaning. (4) Tense - context suggests a descriptive present.

89 ἐκ: (1) Classification - the preposition is expressing space.

90 δεξιον: (1) Translation - this is a common NT phrase, drawn from (among other places) Ps 110. See, for example, the identical Greek construction in Mk 14:62 - καθεξεσθαι ἐκ δεξιου τῆς δυνάμεως (“sitting at the right hand of power”). (2) Case - in the genitive case because it is the object of the preposition ἐκ.

91 τοῦ Πατρος: (1) Case - a partitive genitive.

92 κατι: (1) Classification - this conjunction is a simple additive.

93 ἐρχομενον: (1) Classification - an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject Jesus Christ. (3) Voice - a deponent middle, with a simple active meaning. (4) Tense - context suggests a futuristic present.

94 μετα: (1) Classification - the preposition is expressing the manner in which Jesus will return.

95 δοζης: (1) Case - in the genitive case because it is the object of the preposition μετα.
Participle Verb, Nomintive (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

κρίνα (aor.pass,inf) to judge
ζόντας (pnapm) those who are living
καὶ (conj) and
νεκροὺς (apm) dead
ό (rel,gsm) whose
τῆς (gsf) of the
βασιλείας (gsf) kingdom
ό (neg) not
έσται (3rd,s,a,i,conj) it will
τέλος (prep) end
καὶ (asn) and
Πνεῦμα (asn) in the Spirit

to judge the living and [the] dead; whose kingdom shall never end. And, we believe in the Holy Spirit.

Acts 10:42 (ζόντων καὶ νεκρῶν)

96 κρίνα: (1) Classification – an anartrhous, simple infinitive which modifies the participle ἐρχόμενον and expresses the purpose for His return.

97 ζόντας: (1) Classification – an adjectival, substantival participle functioning independently as a noun. (2) Voice – a simple active. (3) Tense – context suggests a descriptive present, encompassing people who will be alive when He returns. (4) Case – an accusative of direct object, indicating these people receive the action of the infinitive.

98 καὶ: (1) Classification – this conjunction is a simple additive.

99 νεκροὺς: (1) Case - an accusative of direct object, indicating these people receive the action of the infinitive.

100 οὗ: (1) Antecedent – Jesus Christ. (2) Case – a genitive of possession; the Kingdom belongs to Jesus Christ.

101 τῆς βασιλείας: (1) Case – a subject genitive.


103 καὶ: (1) Classification – this conjunction is a simple additive.

104 We believe: (1) Translation – the verb Πιστεύομεν governs this entire portion of the creed, and the preposition εἰς is used to mark a new direct object of this belief. I added the phrase “we believe” for stylistic reasons.

105 εἰς: (1) Classification – the preposition is expressing metaphorical spatial position. Their belief is not a physical reality, but is nevertheless tangible and concrete, and it is placed in something in a non-visible, metaphorical sense.

106 τὸ Πνεῦμα τὸ Ἁγιόν: (1) Case – an accusative of direct object, receiving the action of the verb Πιστεύομεν.
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Lord and Giver of life, who proceeds from the Father, is worshipped together glorified with Father and Son, who spoke through the prophets. We believe in one holy, Nicean Constantinople Creed (381 A.D.).

107 Κύριον: (1) Case – an accusative in apposition to the direct object τὸ Πνεῦμα τὸ Ἁγιον.  
108 καὶ: (1) Classification – this conjunction is a simple additive.  
109 ζωοποιηθέντων: (1) Definition – cf. BDAG, s.v. “3396 ζωογόνει,” 1. (2) Case – an accusative in apposition to the direct object τὸ Πνεῦμα τὸ Ἁγιον.  
110 ἐκπροσκυνηθέντων: (1) Classification – an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject τὸ Πνεῦμα τὸ Ἁγιον. (2) Voice – a deponent middle with a simple active meaning. (3) Tense – context suggests a gnomic present that is expressing something omni-temporal. (4) Case – in the accusative case to signify it is modifying the noun Ἑνα Κύριον; the case is a structural marker.  
111 ΞΕ: (1) Classification – the preposition is expressing spatial extension.  
112 τοῦ Πατρός: (1) Case – in the genitive case because it is the object of the preposition ΞΕ.  
113 συμπροσκυνηθέντων: (1) Classification – an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject τὸ Πνεῦμα τὸ Ἁγιον. (2) Voice – a deponent middle with a simple active meaning. (3) Tense – context suggests a gnomic present that is expressing something omni-temporal. (4) Case – in the accusative case to signify it is modifying the noun Ἑνα Κύριον; the case is a structural marker.  
114 καὶ: (1) Classification – this conjunction is a simple additive.  
115 συνδοξάζοντες: (1) Classification – an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject τὸ Πνεῦμα τὸ Ἁγιον. (2) Voice – a reciprocal middle. (3) Tense – context suggests a gnomic present that is expressing something omni-temporal. (4) Case – in the accusative case to signify it is modifying the noun Ἑνα Κύριον; the case is a structural marker.  
116 σὺν: (1) Classification – the preposition is expressing association.  
117 Πατρί: (1) Case – in the dative case because it is the object of the preposition σὺν.  
118 καὶ: (1) Classification – this conjunction is a simple additive.  
119 Υἱῷ: (1) Case – in the dative case because it is the object of the preposition σὺν.  
119 καὶ: (1) Classification – this conjunction is a simple additive.  
120 λαλήσαν: (1) Voice – a simple active voice. (2) Tense – context suggests a constative aorist. (3) Mood – a declarative indicative.  
121 διὰ: (1) Classification – the preposition is expressing intermediate agency.  
122 τῶν προφήτων: (1) Case – in the genitive case because it is the object of the preposition διὰ.  
124 We believe: (1) Translation – the verb Πιστεύομεν governs this entire portion of the creed, and the preposition εἰς is used to mark a new direct object of this belief. I added the phrase “we believe” for stylistic reasons.  
125 εἰς: (1) Classification – the preposition is expressing a metaphorical spatial position. Their belief is not a physical reality, but is nevertheless tangible and concrete, and it is placed in something in a non-visible, metaphorical sense.  
126 Ἅγιαν . . . καθολικὴν . . . ἀποστολικὴν: (1) Case – an accusative in apposition to the direct object Ἐκκλησιάν.
Participle Verb, Nomitive (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction
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Participle Verb, Nomintive (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

He did not exist,"¹⁴² and "He did not exist"¹⁴³ before¹⁴⁴ He was brought forth,"¹⁴⁵ or that "He was made out of⁴ another nature.¹⁴⁶

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¹⁴² ὄντα ἦν: (1) Translation – the literal way to render this is, "... He was not." I smoothed this out into modern English by rendering it, "He did not exist."

¹⁴³ ὄντα ἦν: (1) Translation – the literal way to render this is, "... He was not." I smoothed this out into modern English by rendering it, "He did not exist."

¹⁴⁴ πρὶν: (1) Classification – an adverb of time, modifying the infinitive γεννηθαι. (2) Definition – cf. BDAG, s.v. “6145 πρὶν.”

¹⁴⁵ γεννηθαι: (1) Classification – an anarthrous, simple infinitive modifying the verb ἦν in a complementary way. (2) Tense – context suggests a constative aorist, indicating a historical event in the past. (3) Voice – a passive which thematizes the previous mentioned subject (Jesus Christ), and indicates this action was allegedly done to Him.

¹⁴⁶ ἐγένετο: (1) Voice – a passive which thematizes the previous mentioned subject (Jesus Christ), and indicates this action was allegedly done to Him. (2) Tense – context suggests a constative aorist. (3) Mood – a declarative indicative.

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¹⁴⁷ ἡ: (1) Classification – the preposition is expressing derivation.

¹⁴⁸ ἡ: (1) Classification – the preposition is expressing derivation.

¹⁴⁹ ἐτέρως ὑποστάσεως: (1) Case – in the genitive case because it is the object of the preposition ἐτέρως.

¹⁵⁰ ὄντας: (1) Case – in the genitive case because it is the object of the preposition ἐτέρως.

¹⁵¹ φασκοντας: (1) Definition – cf. BDAG, s.v. “7701 φασκον.” (2) Voice – a simple active. (3) Tense – context suggests a descriptive present. (4) Case – my best guess is an accusative absolute.

¹⁵² τοῦ Θεοῦ Υἱόν: (1) Case – a subject genitive, acting as the implied subject of the clause.

¹⁵³ εἶναι: (1) Classification – an anarthrous, simple infinitive modifying the participle φασκοντας in a complementary way. (2) Tense – context suggests a descriptive present.

¹⁵⁴ ἐρευστον: (1) Definition - This is a gloss from an English translation; I cannot find a lexical entry for the verb due to my own ineptitude! (2) Case – an accusative of direct object.

¹⁵⁵ ἄλλοις: (1) Definition – cf. BDAG, s.v. “345 ἄλλοις.” (2) Case – an accusative of direct object.

¹⁵⁶ καθολικὴ . . . ἀποστολικὴ: (1) Case – these are nominatives of apposition.

¹⁵⁷ κατα: (1) Classification – this conjunction is a simple additive.

¹⁵⁸ Εκκλησία: (1) Case – the subject nominative of the clause.
Participle Verb, Nomintive (subject), Accusative (Direct Object of Verb), Dative (indirect object of verb), Verb, Genitive, Infinitive, Preposition, Adverb, Conjunction

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<th>καθολική</th>
<th>και</th>
<th>ἀποστολική</th>
<th>Εκκλησία</th>
</tr>
</thead>
<tbody>
<tr>
<td>the</td>
<td>universal</td>
<td>and</td>
<td>apostolic</td>
<td>congregation</td>
</tr>
</tbody>
</table>

The universal and apostolic congregation curses them.

159 ἁναθεματίζει: (1) **Voice** – a *simple active*, indicating the subject of the clause (“the congregation”) is performing the action of the verb. (2) **Tense** – context suggests a *descriptive present*. (3) **Mood** – a declarative indicative.

160 Τούτους: (1) **Antecedent** – the people who claim and say all the preceding. (2) **Case** – an *accusative of direct object*, receiving the action of the verb.