

Nicean-Constantinople Creed (381 A.D.)

Revised June 2016

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

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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".

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- 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:

¹ Constantine R. Campbell, *Advances in the Study of Greek: New Insights for Reading the New Testament* (Grand Rapids, MI: Zondervan, 2015), 85.

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- We believe in one God;
 - o Father Almighty,
 - o Maker of heaven and earth,
 - o and of everything visible and invisible.
- Also, we believe in one Lord;
 - o Jesus,
 - o Messiah,
 - o the unique Son of God,
 - o who was brought forth from the Father before all time began
 - (that is, from the substance of the Father),
 - o light from light,
 - o genuine God from genuine God.
 - o He was brought forth, not made;
 - o [the] same substance as the Father,
 - o by whom everything was made in the heavens and on the earth.
 - o He came down out of the heavens for the benefit of us men,
 - even for our salvation,
 - o and was made flesh by [the] Holy Spirit and the Virgin Mary.
 - o Indeed, He took on human form,
 - o was crucified for our benefit during the time of Pontius Pilate,
 - o and was subject to suffering.
 - o He was buried
 - o and rose the third day according to the Scriptures,
 - o ascended into the heavens,
 - o is sitting down at the right hand of the Father,
 - o and He shall come again with glory to judge the living and [the] dead;
 - o whose kingdom shall never end.
- We believe in the Holy Spirit;
 - o Lord
 - o and Giver of life,
 - o who proceeds from the Father,
 - o is worshipped and glorified together with Father and Son,
 - o 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,
 - o “there was a time when He did not exist,”
 - o and “He did not exist before He was brought forth,”
 - o or that “He was made out of nothing”
 - o or “out of another nature or substance;”
- those who claim,

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

4. DETAILED TRANSLATION:

Πιστεύομεν	εἰς	ἓνα	Θεὸν	Πατέρα	παντοκράτορα,	ποιητὴν	οὐρανοῦ	τε	καὶ	γῆς,	ὁρατῶν
1 st ,pl,p,a,i	prep	asf	asm	asm	asm	asf	gsm		conj	gsf	gpm
We believe/have faith	in	one	God	Father	Almighty	maker	of heaven	and	earth	visible	
We believe² in³ one God,⁴ Father⁵ Almighty,⁶ Maker⁷ of heaven⁸ and⁹ earth,¹⁰											

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 ἓνα Θεὸν: (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 ἓνα Θεὸν.

⁶ Παντοκράτορα: (1) **Case** - an *accusative of apposition*, explaining more information about the direct object ἓνα Θεὸν.

⁷ ποιητὴν: (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.

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τε	πάντων	καὶ	ἀοράτων·	Καὶ	εἰς	ἓνα	Κύριον	Ἰησοῦν	Χριστὸν,	τὸν	Υἱὸν	τοῦ	Θεοῦ	τὸν
conj	gpm	conj	gpm	conj	prep	asf	asm	asm	asm	asm	asm	gsm	gsm	asm
and	everything	and	invisible	and	in	one	Lord	Jesus	Messiah Christ	the	Son	of	God	the
and¹¹ of everything¹² visible¹³ and¹⁴ invisible.¹⁵ Also,¹⁶ we believe¹⁷ in¹⁸ one Lord,¹⁹ Jesus,²⁰ Messiah,²¹ the unique²² Son²³ of God,²⁴														

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 ὀρατῶν: (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 ἀοράτων: (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 εἰς is used to mark a new direct object of this belief. I added the phrase “we believe” for stylistic reasons.

¹⁸ 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.

¹⁹ ἓνα Κύριον: (1) **Case** – an *accusative of direct object* which receives the action of the verb Πιστεύομεν.

²⁰ Ἰησοῦν: (1) **Case** – an *accusative of apposition*, explaining more information about the direct object ἓνα Κύριον.

²¹ Χριστὸν: (1) **Case** – an *accusative of apposition*, explaining more information about the direct object ἓνα Κύριον. Jesus is the Lord’s earthly name, but “Christ” or “Messiah” is His title. These are two accusatives of apposition, not one.

²² μονογενῆ: (1): **Case** - an *accusative of apposition*, explaining more information about the direct object ἓνα Κύριον. (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 τὸν Υἱὸν: (1): **Case** - an *accusative of apposition*, explaining more information about the direct object ἓνα Κύριον.

²⁴ τοῦ Θεοῦ: (1) **Case** – a *social genitive of relationship*.

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μονογενῆ,	τὸν	ἐκ	τοῦ	Πατρὸς	γεννηθέντα	πρὸ	πάντων	τῶν	αἰώνων,	τουτέστιν	ἐκ	τῆς	οὐσίας
asm	asm	prep	gsm	gsm	apasspasm	prep	gpn	gpn	gpn		prep	gsf	gsf
Unique one and only	the	from	the	Father	He was brought forth produced caused	before	everything	of the	eternal	Which signifies Which implies That is	from	of the	property substance
who was brought forth²⁵ from²⁶ the Father²⁷ before²⁸ all²⁹ time began³⁰ (that is,³¹ from³² the substance³³													

²⁵ 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*. (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.

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 τῶν 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 αἰώνιος,” 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 αἰώνιος,” 1). I believe this is a deliberate echo of Scripture itself; “And he is before all things,” (Col 1:17).

³¹ Τουτέστιν: (1) **Definition** - this is a combination of τοῦτ and ἔστιν, and means, “that is, which signifies, which implies,” (Friberg, s.v. “26935 τουτέστι”).

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 εἶμί, 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.

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τοῦ	Πατρὸς,	φῶς	ἐκ	φωτὸς,	Θεὸν	ἀληθινὸν	ἐκ	Θεοῦ	ἀληθινοῦ,	γεννηθέντα,	οὐ	ποιηθέντα,
gsm	gsm	asn	prep	gsm	asm	asm	prep	gsm	gsm	a,pass,asm	neg	a,pass,asm
of the	Father	light	from	light	God	genuine authentic	from	God	genuine authentic	He was brought forth produced caused	not	made
of the Father),³⁴ light³⁵ from³⁶ light,³⁷ genuine God³⁸ from³⁹ genuine God.⁴⁰ He was brought forth,⁴¹ not made;⁴²												

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 ἓνα Κύριον.

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

³⁷ φωτὸς: (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 Θεὸν ἀληθινόν: (1) **Definition** - BDAG “327 ἀληθινός,” 3.b. (2) **Case** – an *accusative in apposition* to the direct object ἓνα Κύριον.

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

⁴⁰ Θεοῦ ἀληθινοῦ: (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 γεννώ,” 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 ἓνα 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 ἓνα Κύριον.

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ὁμοούσιον	τῷ	Πατρί·	δι’	οὗ	τὰ	πάντα	ἐγένετο,	τὰ	τε	ἐν	τοῖς	οὐρανοῖς	καὶ	τὰ	ἐν	τῇ
asm	dsm	dsm	prep	gsm	npr	nsn	3 rd ,s,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 substance ⁴³ as the Father, ⁴⁴ by ⁴⁵ whom ⁴⁶ everything ⁴⁷ was made ⁴⁸ in ⁴⁹ the heavens ⁵⁰ and on ⁵¹ the																

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 τῷ Πατρί: (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 δι’: (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 δι’.

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 οὐρανοῖς: (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*.

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γῆ·	τὸν	δι’	ἡμᾶς	τοὺς	ἀνθρώπους	καὶ	διὰ	τὴν	ἡμετέραν	σωτηρίαν	κατελθόντα	ἐκ	τῶν
dsf	asm	prep	1 st ,pl,a	apm	apm	conj	prep	asf	asf	asf	aapasm	prep	gpm
earth	the	for	us	the	men	and	for	the	our	salvation	He came down	from	the
earth. ⁵² He came down ⁵³ out of ⁵⁴ the heavens ⁵⁵ for ⁵⁶ the benefit of us ⁵⁷ men, ⁵⁸ even ⁵⁹ for ⁶⁰ our ⁶¹ salvation, ⁶²													

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

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 ἕνα 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 τοὺς ἀνθρώπους: (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 ἡμέτερος.” Friberg added, “a possessive adjective of the first-person plural,” (s.v. “13070 ἡμέτερος”).

⁶² Σωτηρίαν: (1) **Case** – an *accusative of direct object*, receiving the action of the participle κατελθόντα.

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οὐρανῶν,	καὶ	σαρκωθέντα	ἐκ	Πνεύματος	Ἁγίου	καὶ	Μαρίας	τῆς	Παρθένου,	καὶ
gpm	conj	a,pass,p,asm	prep	gsm	gsm	conj	gsf	gsf	gsm	conj
heavens	and	he was made flesh	by	Spirit	Holy	and	Mary	the	Virgin	and
and ⁶³ was made flesh ⁶⁴ by ⁶⁵ [the] Holy Spirit ⁶⁶ and ⁶⁷ the Virgin ⁶⁸ Mary. ⁶⁹ Indeed, ⁷⁰										

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*.

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Participle Verb, Nominative (*subject*), Accusative (*Direct Object of Verb*), Dative (*indirect object of verb*),
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ἐνανθρωπήσαντα	σταυρωθέντα	τε	ὑπὲρ	ἡμῶν	ἐπὶ	Ποντίου	Πιλάτου,	καὶ	παθόντα,	καὶ
aapasm	a,pass,p,asm	conj	prep	1 st ,pl,g	prep	gsm	gsm	conj	a,pass,p,asm	conj
He took on human form	He was crucified	and	for	our	by	Pontius	Pilate	and	was subject to suffering	and
He took on human form,⁷¹ was crucified⁷² for our⁷³ benefit⁷⁴ during the time of⁷⁵ Pontius Pilate,⁷⁶ and⁷⁷ was subject to suffering.⁷⁸										

⁷¹ ἐνανθρωπήσαντα: (1) **Classification** – an adjectival, attributive participle, acting in a restrictive adjectival phrase, modifying the noun ἓνα 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 ἓνα 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 ἓνα 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 ἓνα 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 ὑπὲρ.

⁷⁴ ὑπὲρ: (1) **Classification** – this preposition is expressing *benefaction*.

⁷⁵ ἐπὶ: (1) **Classification** – the preposition is expressing *time*.

⁷⁶ Ποντίου Πιλάτου: (1) **Case** – in the genitive case because it is the object of the preposition ἐπὶ.

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 ἓνα 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 ἓνα Κύριον; the case is a structural marker.

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ταφέντα,	καὶ	ἀναστάντα	τῇ	τρίτῃ	ἡμέρᾳ,	κατὰ	τὰς	γραφὰς·	καὶ	ἀνελθόντα	εἰς	τοὺς
a,pass,p,asm	conj	aapasm	dsf	dsf	dsf	prep	apf	apf	conj	aapasm	prep	apm
He was buried	and	He rose	the	third	day	according to	the	scriptures	and	He ascended	into	the
He was buried⁷⁹ and⁸⁰ rose⁸¹ the third day⁸² according to⁸³ the Scriptures.⁸⁴ He ascended⁸⁵ into⁸⁶ the												

οὐρανούς,	καὶ	καθεζόμενον	ἐκ	δεξιῶν	τοῦ	Πατρὸς,	καὶ	πάλιν	ἐρχόμενον	μετὰ	δόξης
apm	conj	pm(d)pasm	prep	gpm	gsm	gsm	conj	adv	pm(d)pasm	prep	gsf
heavens	and	He sat down	from	right	of	Father	and	again once more	He is coming	with	glory
heavens,⁸⁷ is sitting down⁸⁸ at⁸⁹ the right hand⁹⁰ of the Father,⁹¹ and⁹² He shall come⁹³ again with⁹⁴ glory⁹⁵											

⁷⁹ ταφέντα: (1) **Classification** - an adjectival, attributive participle, acting in a restrictive adjectival phrase, modifying the noun ἓνα 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 ἓνα Κύριον; the case is a structural marker.

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

⁸¹ ἀναστάντα: (1) **Classification** - an adjectival, attributive participle, acting in a restrictive adjectival phrase, modifying the noun ἓνα 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 ἓνα 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 γραφὰς: (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 ἀν 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 ἓνα Κύριον; the case is a structural marker.

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

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

⁸⁸ Καθεζόμενον: (1) **Definition** - cf. BDAG, s.v. “3818 καθέζομαι.” (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 δεξιῶν: (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 - καθήμενον ἐκ δεξιῶν 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 Πατρὸς: (1) **Case** - a *partitive genitive*.

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

⁹³ ἐρχόμενον: (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 μετὰ: (1) **Classification** - the preposition is expressing the *manner* in which Jesus will return.

⁹⁵ δόξης: (1) **Case** - in the genitive case because it is the object of the preposition μετὰ.

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κρῖναι	ζῶντας	καὶ	νεκρούς·	οὗ	τῆς	βασιλείας	οὐκ	ἔσται	τέλος·	Καὶ	εἰς	τὸ	Πνεῦμα
aor,pass,inf	partp	conj	apm	rel,gsm	gsf	gsf	neg	3 rd ,s,f,a,i	asn	conj	prep	asn	asn
to judge	those who are living	and	dead	whose	of the	kingdom	not	it will	end	and	in	the	Spirit
to judge⁹⁶ the living⁹⁷ and⁹⁸ [the] dead;⁹⁹ whose¹⁰⁰ kingdom¹⁰¹ shall never¹⁰² end. And,¹⁰³ we believe¹⁰⁴ in¹⁰⁵ the Holy Spirit;¹⁰⁶													

- Acts 10:42 (ζώντων καὶ νεκρῶν)

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

⁹⁷ ζῶντας: (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 νεκρούς: (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*.

¹⁰² ἔσται: (1) **Voice** – a *simple active*. (2) **Tense** – context suggests a *gnomic future*. (3) **Mood** – a *declarative indicative*.

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 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.

¹⁰⁶ τὸ Πνεῦμα τὸ Ἅγιον: (1) **Case** – an *accusative of direct object*, receiving the action of the verb Πιστεύομεν.

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τὸ	Ἅγιον,	κύριον,	καὶ	ζωοποιὸν,	τὸ	ἐκ	τοῦ	Πατρὸς	ἐκπορευόμενον,	τὸ	σὺν	Πατρὶ	καὶ
asn	asn	asm	conj	asm	asn	prep	gsm	gsm	pm(d)pasn	asn	prep	dsm	conj
the	Holy	Lord	and	giver of life	the	from	the	Father	it comes/proceeds from	the	with	Father	and
Lord ¹⁰⁷ and ¹⁰⁸ Giver of life, ¹⁰⁹ who proceeds ¹¹⁰ from ¹¹¹ the Father, ¹¹² is worshipped ¹¹³ and ¹¹⁴ glorified together ¹¹⁵ with ¹¹⁶													

Υἱῷ	συμπροσκυνούμενον	καὶ	συνδοξαζόμενον,	τὸ	λαλήσαν	διὰ	τῶν	προφητῶν·	εἰς	μίαν	ἁγίαν
dsm	pm(d)pasn	conj	pmpasn	asn	3 rd ,s,aor,a,i	prep	gpm	gpm	prep	asf	asf
Son	it is worshipped with	and	it is glorified with	the	He spoke	through	the	prophets	in	one	holy
Father ¹¹⁷ and ¹¹⁸ Son, ¹¹⁹ and ¹²⁰ who spoke ¹²¹ through ¹²² the prophets. ¹²³ We believe ¹²⁴ in ¹²⁵ one holy, ¹²⁶											

¹⁰⁷ Κύριον: (1) **Case** – an *accusative in apposition* to the direct object τὸ Πνεῦμα τὸ Ἅγιον.

¹⁰⁸ καὶ: (1) **Classification** – this conjunction is a *simple additive*.

¹⁰⁹ ζωοποιὸν: (1) **Definition** - cf. BDAG, s.v. “3396 ζωογονέω,” 1. (2) **Case** - an *accusative in apposition* to the direct object τὸ Πνεῦμα τὸ Ἅγιον.

¹¹⁰ ἐκπορευόμενον: (1) **Classification** - an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject τὸ Πνεῦμα τὸ Ἅγιον. (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 ἓνα Κύριον; the case is a structural marker.

¹¹¹ ἐκ: (1) **Classification** – the preposition is expressing *spatial extension*.

¹¹² τοῦ Πατρὸς: (1) **Case** – in the genitive case because it is the object of the preposition ἐκ.

¹¹³ συμπροσκυνούμενον: (1) **Classification** - an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject τὸ Πνεῦμα τὸ Ἅγιον. (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 ἓνα Κύριον; the case is a structural marker.

¹¹⁴ καὶ: (1) **Classification** – this conjunction is a *simple additive*.

¹¹⁵ συνδοξαζόμενον: (1) **Classification** - an adjectival, attributive participle functioning as a predicate adjective, affirming something about the noun and subject τὸ Πνεῦμα τὸ Ἅγιον. (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 ἓνα Κύριον; the case is a structural marker.

¹¹⁶ σὺν: (1) **Classification** – the preposition is expressing *association*.

¹¹⁷ Πατρὶ: (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.

¹²⁰ καὶ: (1) **Classification** – this conjunction is a *simple additive*.

¹²¹ λαλήσαν: (1) **Voice** – a *simple active voice*. (2) **Tense** – context suggests a *constative aorist*. (3) **Mood** – a *declarative indicative*.

¹²² διὰ: (1) **Classification** – the preposition is expressing *intermediate agency*.

¹²³ τῶν προφητῶν: (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 ἁγίαν . . . καθολικὴν . . . ἀποστολικὴν: (1) **Case** – an *accusative in apposition* to the direct object Ἐκκλησίαν.

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καθολικὴν	καὶ	ἀποστολικὴν	Ἐκκλησίαν·	ὁμολογοῦμεν	ἐν	βάπτισμα	εἰς	ἄφεσιν	ἁμαρτιῶν·	προσδοκῶμεν
asf	conj	asf	asf	1 st ,pl,p,a,i	prep	asn	prep	asm	grm	1 st ,pl,p,a,i
general universal catholic	and	apostolic	congregation church	We are confessing, acknowledging, professing	one	immersion	concerning for	forgiveness pardon	of sins	We are anticipating expecting
universal and¹²⁷ apostolic congregation.¹²⁸ We confess¹²⁹ one immersion¹³⁰ concerning¹³¹ forgiveness¹³² of sins.¹³³ We are waiting for¹³⁴										

ἀνάστασιν	νεκρῶν,	καὶ	ζωὴν	τοῦ	μέλλοντος	αἰῶνος.	Τοὺς	δὲ	λέγοντας,	ἦν	ποτὲ	ὅτε	οὐκ
asm	grm	conj	asf	gsm	pppasm	gsm	apm	conj	ppapam	3 rd ,s,imp,a,i	part	part	neg
resurrection	of dead	and	life	of the	it is coming	eternal	the	and but	those who are saying	There was	once	when	not
resurrection¹³⁵ of the dead¹³⁶ and¹³⁷ the coming eternal¹³⁸ life.¹³⁹ But, those who say,¹⁴⁰ “There was¹⁴¹ a time when													

¹²⁷ καὶ: (1) **Classification** – this conjunction is a *simple additive*.

¹²⁸ Ἐκκλησίαν: (1) **Case** – an *accusative of direct object*, receiving the action of the verb Πιστεύομεν.

¹²⁹ ὁμολογοῦμεν: (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*. (4) **Definition** - BDAG defines, in this context, as, “to acknowledge someth., ordinarily in public, acknowledge, claim, profess, praise,” (s.v. “5299 ὁμολογέω,” 4).

¹³⁰ Βάπτισμα: (1) **Definition** – I deliberately used the English translation “immersion,” rather than the common transliteration “baptism.” BDAG defines this as, “the ceremonious use of water for purpose of renewing or establishing a relationship w. God, plunging, dipping, washing, water-rite, baptism,” (s.v. “1401 βάπτισμα,” 1).

¹³¹ εἰς: (1) **Classification** – the preposition is expressing *reference*. To suggest *purpose* (“one immersion **for** forgiveness”) or *result* (“one immersion **resulting in** forgiveness”) would be heretical, un-biblical, and completely unacceptable renderings. There is a question over whether this is referring to *physical* or *spiritual* baptism. I take it to be the ordinance of physical baptism, particularly because it is in the section about the church.

¹³² ἄφεσιν: (1) **Case** – in the accusative case because it is the object of the preposition εἰς.

¹³³ ἁμαρτιῶν: (1) **Case** – a *partitive genitive*. It could also be a *genitive of reference*.

¹³⁴ προσδοκῶμεν: (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. (3) **Mood** – a *declarative indicative*.

¹³⁵ ἀνάστασιν: (1) **Case** – an *accusative of direct object*, receiving the action of the verb προσδοκῶμεν.

¹³⁶ νεκρῶν: (1) **Case** – a *partitive genitive*, although this seems more than a bit redundant. I could well be wrong on this one.

¹³⁷ καὶ: (1) **Classification** – this conjunction is a *simple additive*.

¹³⁸ τοῦ μέλλοντος αἰῶνος: (1) **Case** – an *attributive genitive*, describing qualities of the direct object ζωὴν.

¹³⁹ ζωὴν: (1) **Case** – an *accusative of direct object*, receiving the action of the verb προσδοκῶμεν.

¹⁴⁰ λέγοντας: (1) **Classification** – an adjectival, substantival participle functioning independently as a noun. (2) **Voice** – a *simple active*. (3) **Tense** – context suggests a *descriptive present*. (4) **Case** – my best guess is an *accusative absolute*.

¹⁴¹ ἦν: (1) **Classification** – this is a form of εἶμι. (2) **Tense** – a *descriptive imperfect*. (3) **Mood** – a *declarative indicative*.

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ἦν.	καί	πρίν	γεννηθῆναι	οὐκ	ἦν.	ἢ	ὅτι	ἐξ	οὐκ	ὄντων	ἐγένετο.	ἢ	ἐξ	ἑτέρας	ὑποστάσεως
3 rd ,s,imp,a,i	conj	adv	aor,pass,inf	neg	3 rd ,s,imp,a,i	part	conj	prep	neg	partprp	3 rd ,s,aor,pass,i	part	prep	gsf	gsf
He was	and	a time before	He was brought forth	not	He was	or	that	from	nothing	they are	He was made	or	from	another	Nature essence
<p>He did not exist,¹⁴² and “He did not exist¹⁴³ before¹⁴⁴ He was brought forth,¹⁴⁵ or that “He was made¹⁴⁶ out of¹⁴⁷ nothing” or “out of¹⁴⁸ another nature¹⁴⁹”</p>															

ἢ	οὐσίας,	φάσκοντας	εἶναι	ῥευστόν	ἢ	ἀλλοιωτόν	τόν	τοῦ	Θεοῦ	Υἱόν,	τούτους	ἀναθεματίζει
part	gsf	partprp	p,a,inf	asm	part	asm	asm	gsm	gsm	gsm	pro,apm	3 rd ,s,p,a,i
or	substance	those who claim	He is	alterable	or	changable	the	the	God	Son	they	cursed
<p>or substance;¹⁵⁰ those who claim¹⁵¹ “the Son of God¹⁵² is¹⁵³ alterable¹⁵⁴ or “changeable;¹⁵⁵ the universal¹⁵⁶ and¹⁵⁷ apostolic congregation¹⁵⁸”</p>												

¹⁴² οὐκ 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 οὐκ 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 πρίν: (1) **Classification** – an *adverb of time*, modifying the infinitive γεννηθῆναι. (2) **Definition** – cf. BDAG, s.v. “6145 πρίν.”

¹⁴⁵ γεννηθῆναι: (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*.

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

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

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

¹⁵⁰ οὐσίας: (1) **Case** – in the genitive case because it is the object of the preposition ἐξ.

¹⁵¹ φάσκοντας: (1) **Definition** – cf. BDAG, s.v. “7701 φάσκω.” (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 φάσκοντας in a *complementary* way. (2) **Tense** – context suggests a *descriptive present*.

¹⁵⁴ ῥευστόν: (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 ἀλλοιωτόν: (1) **Definition** – cf. BDAG, s.v. “345 ἀλλοιόω.” (2) **Case** – an *accusative of direct object*.

¹⁵⁶ καθολικῆ . . . ἀποστολικῆ: (1) **Case** – these are *nominatives of apposition*.

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

¹⁵⁸ Ἐκκλησία: (1) **Case** – the *subject nominative* of the clause.

Nicean-Constantinople Creed (381 A.D.)

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

ἡ	καθολικῆ	καὶ	ἀποστολικῆ	Ἐκκλησία.
nsf	nsf	conj	nsf	nsf
the	universal	and	apostolic	congregation
curses ¹⁵⁹ them. ¹⁶⁰				

¹⁵⁹ ἀναθεματίζει: (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.