

The Nicene Creed¹

I believe in one God,
the Father Almighty,
Maker of heaven and earth, and of all things visible and invisible.
And in one Lord Jesus Christ,
the only-begotten Son of God, begotten of the Father before all worlds;
God of God, Light of Light, very God of very God;
begotten, not made,
being of one substance with the Father,
by whom all things were made.
Who, for us men and for our salvation,
came down from heaven,
and was incarnate by the Holy Spirit of the virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
He suffered and was buried;
and the third day He rose again, according to the Scriptures;
and ascended into heaven, and sits² on the right hand of the Father;

¹ “The NICENE CREED, or SYMBOLUM NICÆNO-CONSTANTINOPOLITANUM, is the Eastern form of the primitive Creed, but with the distinct impress of the Nicene age, and more definite and explicit than the Apostles’ Creed in the statement of the divinity of Christ and the Holy Ghost. The terms ‘coessential’ or ‘coequal’ (ὁμοούσιος τῷ πατρὶ), ‘begotten before all worlds’ (πρὸ πάντων τῶν αἰώνων), ‘very God of very God’ (θεὸς ἀληθινὸς ἐκ θεοῦ ἀληθινοῦ), ‘begotten, not made’ (γεννηθεὶς, οὐ ποιηθεὶς), are so many trophies of orthodoxy in its mighty struggle with the Arian heresy, which agitated the Church for more than half a century. The Nicene Creed is the first which obtained universal authority. It rests on older forms used in different churches of the East, and has undergone again some changes.¹” Schaff, Philip. *The Creeds of Christendom, with a History and Critical Notes: The History of Creeds*. Vol. 1. New York: Harper & Brothers, Publishers, 1878. Public Domain.

² I have replaced the antiquated sitteth with sits.

and He shall come again,
with glory, to judge the living³ and the dead;
whose kingdom shall have no end.
And I believe in the Holy Spirit, the Lord and Giver of life;
who proceeds⁴ from the Father and the Son⁵;
who with the Father and the Son together is worshipped and glorified;
who spoke⁶ by the prophets.
And I believe one holy catholic and apostolic Church.
I acknowledge one baptism for the remission of sins;
and I look for the resurrection of the dead, and the life of the world to come.

AMEN.

³ I have replaced the antiquated quick with the living.

⁴ I have replaced the antiquated language of proceedeth with proceeds.

⁵ The phrase *and the Son* (Filioque) was added later in A.D. 589 by the Latin/Western church which along with the authority of the Pope became the source of the greatest division in Eastern and Western Christendom. (See Schaff, Philip. *The Creeds of Christendom, with a History and Critical Notes: The History of Creeds*. Vol. 1. New York: Harper & Brothers, Publishers, 1878. Public Domain; Grudem, Wayne A. *Systematic Theology: An Introduction to Biblical Doctrine*. Leicester, England; Grand Rapids, MI: Inter-Varsity Press; Zondervan Pub. House, 2004. Chapter 14 pages 246- 247.)

⁶ I have replaced the antiquated language of spake with spoke.