

Erasing the 'Begotten' Son & the Father

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'- ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

I am from a KJV generation that memorized John 3:16 as, "For God so loved the world that he gave his only-begotten Son... To my astonishment, the newer Bible translations, such as the NIV (number 1 selling Bible) and NLT (number 3 selling Bible), have erased the Hebrew and Greek words translated, 'begotten,' and 'only-begotten,' from their translations, this includes their Old and New Testament. This theft led me on my search of the crime scene, and lo and behold, I discovered another related theft, which occurred to the Nicene and Constantinople Creed, the very hallmarks of many Church beliefs. To my surprise, the first statement of these beliefs has been erased by many. Then I recalled John 10:10, "The thief, cometh not, save that he may thieve and slay and destroy..." These thefts are so masterful that the innocent parties do not even realize that a theft has occurred.

A thief is defined as, "One who steals, especially by stealth." What better heist is there than when, unnoticed, one precious item is stolen and replaced with a counterfeit, thereby making it appear that no crime has been committed, making the heist a complete success. Even better is when the theft is done by duped trustworthy individuals, in whom the family trusts, such as Bible translators. The deceiver has a 6,000 year criminal history of having men steal Yahweh's words and then replacing them with counterfeits. The words we will begin with are the Hebrew word, yalad (yaw-lad'), and the Greek word, monogenes (mon-og-en-ace').

Yalad (yaw-lad),¹ in the qal stem, means, "to bear, bring forth." It is used in Genesis 21:7, "And she said—Who would have announced to Abraham, Sarah hath suckled children? yet have I borne [yalad, gal stem] a son, for his old age!" Genesis 30:25 states, "And it came to pass, when Rachel had borne [yalad, gal stem] Joseph..." This usage is also used in the foundational verse of Psalm 2:7, when Yahweh states, through David, "Let me tell of a decree,—Yahweh, hath said unto me, My son, thou art, I, today, have begotten [yalad, gal stem] thee." How does the NIV translate this verse; "I will proclaim the decree of the LORD: He said to me, "You are my Son; today I have become your Father." The NLT states this verse as, "The king proclaims the LORD's decree: "The LORD said to me, 'You are my son. Today I have become your Father.'" These versions have stolen the bearing, the bringing forth, the birth of the Son of Yahweh and replaced it with Yahweh becoming a Father, without birth, which he already was to all Israel, as is recorded in Exdous 4:22,

¹ 03205 יָלַד yalad yaw-lad' In its narrowest sense yalad describes the act of a woman in giving birth to a child, {e.g. #Ex 1:19 1Ki 3:17-18} but it is sometimes used of the father's part in becoming a parent. {e.g. #Ge 4:18 Ge 10:8,24,26 Ge 22:23 Ge 25:3 1Ch 1:10-20,pr 23:22} It may be used with reference to the whole procedure involved in producing a child {e.g. #Ge 38:27-28} or it may even be specifically applied to the pains of a woman prior to the actual birth. {e.g. #Ge 35:16 Mic 5:3} Although predominantly used of human beings it is occasionally used of animals. {e.g. #Ge 30:39 Ge 31:8 Job 39:1-2,Jer 14:5 Eze 31:6} A man's part in the production of a child is generally represented by the Hiphil, but sometimes the Qal is used. (TWOT)

which states, "Then shalt thou say unto Pharaoh,—Thus, saith Yahweh—My son—my firstborn, is Israel."² What made Psalm 2:7 different is that this Son of Yahweh was literally 'yalad' (begotten), as fulfilled in the future when the messenger instructed Miriam (Mary) "The holy ruah³ (spirit), shall come upon thee, and, the power of the Most High, shall overshadow thee; wherefore, even that which is to be born [gennao], Holy, shall be called, Son of Yahweh" (Lk. 1:35). Luke 1:35 was the fulfillment of Psalms 2:7. (The nation of Israel, as a son, was not literally begotten, one by one, of Yahweh, even though the scriptures say, "Of the Rock who had begotten [yalad] thee, thou wast unmindful,—And didst forget El who had given thee birth" (Deu. 32:18). Psalm 2:7 is also quoted in the New Testament in Acts 13:13, Hebrews 1:5 and 5:5. The Greek word used in these verses is gennao (ghen-nah'-o),⁴ which is representing the Hebrew word, yalad (giving birth to a child).

Gennao (Strong's number 1080), a verb meaning, "to be born" is a variation of the noun genos (ghen'-os) (Strong's number 1085), meaning, "offspring," which is from the verb, ginomai (ghin'-om-ah-ee) (Strong's number 1096), meaning "to come into existence, begin to be, receive being," which is the part of the adjective monogenes (mon-og-en-ace')⁵ (Strong's number 3439); 'mono' meaning, "only," and 'genes,' meaning, 'coming into existence.' Monogenes is used in John 3:16, which states, "For God, so loved, the world, that, his Only Begotten [mono-genes] Son [huios (hwee-os')],⁶ he gave,—that, whosoever believeth on him, might not perish, but have life age-abiding. The first usage of monogenes is used in Luke 7:12, which states, "Now, as he drew near unto the gate of the city, then lo! there was being brought forth, one dead, the only-begotten [monogenes] son of his mother,—and, she, was a widow; and, a considerable multitude of the city, was with her."

The NIV and the NLT translations keep the word, 'mono' (only),⁷ but erase the word, 'genes' (begotten, coming into existence) from John 3:16. These versions read as, "For God so loved the world that he gave his one and only Son...(NIV);" "For God loved the world so much that he gave his one and only Son...(NLT)." We now ask the question, 'Why have they erased 'begotten' from Psalm 2:7 and John 3:16, not to mention all of the other scriptures?' I believe the reason is that their religious teaching dictates the removal of the 'begotten' Son or the 'coming into existence' Son from the Word of Yahweh in order that the scriptures agree with their Statement of Beliefs, which usually states, "The eternal

² Mal. 1:6; Is. 63:16;

³ ruah is an invisible force or power; The basic idea of rûah (Gr. pneuma) is 'air in motion,' The connotations of breath include power, (TWOT). For more information read the article, "Spirit and Soul," Vol. 2 of the Teleios Books.

⁴ 1080 γεννάω gennao ghen-nah'-o

⁵ 3439 μονογενής monogenes mon-og-en-ace' Nine usages; Lk. 7:12, Lk. 8:42, Lk. 9:38, Jn. 1:14, 18, Jn. 3:16, 18, Heb. 11:17, 1 Jn. 4:9 (Rotherham always translates it as "only begotten.")

⁶ 5207 υἱός huios hwee-os' son

⁷ 33441 μόνος monos mon'-os 1) alone (without a companion), forsaken, destitute of help, alone, only, merely; Mt 24:36 But, concerning that day and hour, no one, knoweth, neither the messengers of the heavens, nor the Son,—save the Father only [monos (mon'-os)]."

triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being...Christ is the eternal Son of God."⁸ Eternal is defined as no beginning or end, which means he can not be 'begotten,' meaning, coming into existence. The Nicene Creed affirms this by stating, "The catholic and apostolic church condemns those who say concerning the Son of God that "there was a time when he was not" or "he did not exist before he was begotten" or "he came to be from nothing..." As you can see, Yahweh's word, 'begotten,' has caused it's share of problems, so, by removing the word from their translations, future generations will no longer be confronted by this problem.

Begotten and only-begotten are also being removed from the English translations of the Nicaea and Constantinople Creeds. The Nicaea Creed uses 'begotten' three times and 'only-begotten,' once, while the Constantinople Creed uses 'begotten' two times and 'only-begotten,' once. (See Appendix A) These creeds make an extreme effort to state that, although Yahoshua was begotten or only-begotten, but he was 'begotten, not made,' or he was 'eternally begotten.' This also illustrates their troubles, over sixteen-hundred years ago, with the words, 'begotten,' and 'only-begotten.' They had to redefine the meaning of the Greek words, gennao (begotten) and monogenes (only-begotten), when they were being used for Yahoshua.

It appears that these new translations will allow Yahoshua to be born, begotten (come into existence) of Mary (Mt. 1:16) but he can not be allowed to be born, begotten (come into existence) of Yahweh. Removing begotten and only-begotten from their translations has solved most of the problem but 1 John 5:18 still causes a problem because Yahweh says, "We know that, whosoever hath been born [gennao] of Yahweh, is not committing sin,— Nay, he that hath been born [gennao] of Yahweh [Yahoshua], He keepeth him, and, the wicked one, doth not touch him." The NLT has addressed this issue by removing gennao (born) from this verse by saying, "We know that God's children do not make a practice of sinning, for God's Son holds them securely, and the evil one cannot touch them." Not a trace of the birth of Yahweh's Son is now present in this verse. The new generation, by reading these translations, does not have a clue that Yahoshua was born, begotten or was the only-begotten Son of Yahweh! The evidence of this truth has been totally erased.

An Only Begotten God

Making matters even worse is John 1:18, which states, "No one, hath seen, God, at any time: An Only Begotten God, The One existing within the bosom of the Father, He, hath interpreted him." The King James people have rejected 'only-begotten god' and maintain their position with 'only-begotten Son,' although the former is what is written in the oldest text such as Papyri 66 (175-200 AD), Papyri 75 (200 AD), Codex Vaticanus (300 AD) and Codex Sinaiticus (300 AD).⁹ Fenton Hort of Westcott and Hort wrote a dissertation on

⁸ The Baptist Faith and Message; <http://www.sbc.net/bfm/bfm2000.asp>

⁹ Early Manuscripts & Modern Translations of the New Testament by Philip Comfort.

John 1:18, called, "Two Dissertations in Scripture and Tradition: On the Constantinopolitan Creed and Other Eastern Creeds of the Fourth Century." The Rotherham and NASB translates this verse, as written above. The NIV translates this verse as, "No-one has ever seen God, but God the One and Only, who is at the Father's side, has made him known," while the older NLT states, "No one has ever seen God. But the one and only Son is himself God and is near to the Father's heart, He has revealed God to us," while the Newer version now states, "No one has ever seen God. But the unique One, who is himself God, is near to the Father's heart. He has revealed God to us." Needless to say, 'only-begotten' has been erased from this verse in both the NIV and NLT Bibles. (For more information on John 1:18, read the article, "The Gospel of John is a Enigma," & Decoding the Gospel of John," both of which are in Vol. 1 of the Teleios Books.)

Begotten, Born, Birth, Coming into Existence

Why is it so difficult to believe that Yahoshua was born (came into existence) of Yahweh? We have no difficulty believing that Adam and Eve came into existence (born) in Genesis 1:27, which states, "And Elohim created the man, in his own image, In the image of Elohim, created he, him,—Male and female, created he, them." They both were of Elohim; "of Enos, of Seth,—of Adam; of God" (Lk. 3:38). Why is it so difficult to believe that Yahoshua was the seed of David? Could Abraham be the seed of David? Why not? Because Abraham came before David. David could be the seed of Abraham, because he came after him but Abraham could never be the seed of David! Yahoshua can not be the seed of David if he came before David! If Yahoshua is the Creator, then David is the seed of Yahoshua and not visa versa. The scriptures state, "I, Yahoshua, have sent my messenger, to bear witness unto you of these things, for the assemblies. I, am the Root and the Offspring of David, the bright and the morning Star" (Rev. 22:16); "And, one of the elders, saith unto me—Do not weep! Lo! the lion that is of the tribe of Judah, the root of David, hath overcome..." (Rev. 5:5). When have you ever read in someone's Statement of Faith that the Lord Yahoshua is the seed or root of David, of the tribe of Judah?

The majority of Christians have been taught or they believe that all of the above verses of scriptures were only metaphors: that Yahweh did not literally have an only-begotten Son; that Yahoshua is not literally born of Yahweh; that Yahoshua is not literally from the tribe of Judah; that Yahoshua is not literally the seed of David; that Yahoshua did not literally die because, after all, he is the Creator.

What ever happened to the Father?

When investigating the crime scene of the abduction of the words, 'begotten' and 'only-begotten,' from Bible translations, I came upon another crime scene, unexpectedly. It also was a theft but this theft was beyond all thefts; the abduction of the Father! Ever since the invention of the Trinity, Yahweh's devotion from man was divided into three allotments. Yahweh received one-third of the devotion while the other two entities (God the Son and God the Holy Spirit) received one-third each. If this is not bad enough, he has now been

removed from being the Creator (Maker), while God the Son and God the Holy Spirit now get all the print. Let me illustrate his abduction.

The Nicene and Constantinople Creeds, which contain many doctrines of men, had one thing that was right, which was giving top billing to the Father by beginning their creeds with, "We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen." The Constantinople Creed gave each God of the Trinity their print in descending order but today most creeds no longer give the Father, top billing. Many creeds now say, "Our God is One, but manifested in three Persons—the Father, the Son, and the Holy Spirit." The Son then receives an additional paragraph or more of print, while there is nothing else written about the Father. Today, "the Father is no longer the maker of heaven and earth, of all that is, seen and unseen," but rather, "Christ is the Creator" as preached by C. W. Spurgeon, on September 7, 1873.¹⁰ It is no longer believed, as the Constantinople Creed stated, "And in one Lord, Jesus Christ, the only-begotten Son of God...Through him all things were made," but rather C. W. Spurgeon taught, as do many today, "So, first of all, Heaven, itself, was created by and for Christ Jesus...Next, all angels were created by Jesus and for Him...Angels were created by Christ and for Him—not merely to admire and adore Him, but actually to serve Him...As for the fallen angels who rebelled against God and who have sunk forever into hopeless alienation from Him—even these were created by Christ and for Him...And even Hell, itself, terrible as it is, was created by Christ as a necessary part of the moral government of the universe so that sin might not go unpunished...And to come to ourselves, men were created by Christ and for Him..."¹¹ The Father of Christ, Yahweh Elohim of Host, Creator of all things has been replaced with his only-begotten Son. Do we not hear, "Thus, saith El himself—YAHWEH,—Creator of the heavens, that stretched them forth, Out-spreader of earth, and the products thereof,—Giver of breath to the people thereon, And of spirit to them who walk therein...A son, will honour a father, and, a servant, his lord,— If then, a father, I am, where is mine honour? And, if, a lord, I am, where is my reverence? saith Yahweh of hosts..." (Is. 42:5, Mal. 1:6)? (For more information, read the article, 'Christ is not the Creator!' located in Vol. 3 of the Teleios Books.)

Yahweh's first commandment states, "I, am Yahweh thy Elohim,—who have brought thee forth out of the land of Egypt, out of the house of servants:— Thou shalt not have other gods, besides me. " (Ex. 20:2). First, the name of our Creator (Yahweh) was abducted, he then being addressed as 'the LORD.' Then he became God the Father, maker of all things, and then later became one God, eternally existing in three persons: Father, Son and Holy Spirit. Now, God the Father is in name only, while, God the Son has become the Creator,

¹⁰ CHRIST THE CREATOR, NO. 3180, A SERMON PUBLISHED ON THURSDAY, JANUARY 13, 1910. DELIVERED BY C. H. SPURGEON, AT THE METROPOLITAN TABERNACLE, NEWINGTON, ON LORD'S-DAY EVENING, SEPTEMBER 7, 1873.

¹¹ CHRIST THE CREATOR, NO. 3180, A SERMON PUBLISHED ON THURSDAY, JANUARY 13, 1910. DELIVERED BY C. H. SPURGEON, AT THE METROPOLITAN TABERNACLE, NEWINGTON, ON LORD'S-DAY EVENING, SEPTEMBER 7, 1873.

and God the Holy Spirit has now become the source of all power.¹² The second commandment states, "Thou shalt not make to thee an image, or any form, that is in the heavens above,—or that is in the earth beneath,—or that is in the waters, beneath the earth" (Ex. 20:4). We have no images of Yahweh, but we have plenty of images of Christ, whom others call, God the Son, and of God the Holy Spirit, which is in direct violation of the second commandment!

Why do our creeds not contain, "Blessed, be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing, in the heavenlies, in Christ...That, the God of our Lord Jesus Christ, the Father of glory, would give you a spirit of wisdom and understanding in gaining a personal knowledge of him,— For this cause, I bow my knees unto the Father,— From whom every fatherhood in the heavens and upon the earth is named,— One God and Father of all—who is over all, and through all, and in all...Giving thanks, always, for all things, in the name of our Lord Jesus Christ, unto your God and Father... Peace unto the brethren, and love with faith,—from God our Father..." (Eph.). Do we not adhere to Jeremiah 5:21-24, which proclaims, " Hear this, I pray you, ye people— foolish and without heart,—Eyes, have they, and see not, Ears, have they, and hear not! Even for me, will ye have no reverence? Enquireth Yahweh, And, because of me, will ye not be pained? In that, though I placed the sand as a bound to the sea, A decree age-abiding, and it should not pass beyond it,—When they would toss themselves, Then should they not prevail, When the waves thereof would roar, Then should they not pass beyond it, Yet, this people, hath an obstinate and rebellious heart,—They have turned aside, and gone their way; Neither have they said in their heart,—Let us, we pray you, revere Yahweh our God, Who giveth rain, even the early and the latter, in its season,—The appointed weeks of harvest, he reserveth for us."

What ever happened to the belief in One God & One Lord?

Both the Nicene and Constantinople Creed confess believing in One God, the Father and in One Lord, Jesus Christ, even though the Trinity, which is the doctrine of men, came though both of these creeds; the truth is that both creeds started out correctly. The creeds today confess One God revealed in three persons...Father, Son, and Holy Spirit. What ever happened to 1 Corinthians 8:6, which states, "to us, there is one God the Father, of whom are all things, and, we, for him; and one Lord Jesus Christ, through whom are all things, and, we, through him." The seven Church epistles send greeting from God the Father and the Lord Jesus Christ and in that order. What ever happened to believing in, "One Lord, one Faith, one Immersion, One God and Father of all—who is over all, and through all, and in all" (Eph. 4:5-6). What ever happened to believing in, "The declaration of Yahweh to my Lord—Sit thou at my right hand, Until I make thy foes thy footstool" (Ps. 110:1). What ever happened to believing in, " Let me tell of a decree,—Yahweh, hath said unto me, My son, thou art, I, today, have begotten thee: Ask of me, and let me give nations as

¹² Dallas Theological Seminary, Statement of Faith, Article XII, The Holy Spirit.

thine inheritance, and, as thy possession, the ends of the earth: Thou shalt shepherd them with a sceptre of iron,—as a potter's vessel, shalt thou dash them in pieces" (Ps. 2:7-9). Why is believing in One God (Yahweh) and One Lord (Yahoshua, Yahweh's only-begotten Son) so difficult?

Why is it so difficult to believe the obvious when the nonsensical has been taught to someone all of their life? Thousands of years of deception, from the deceiver, have preceded us, having inundated us with false information, spoken with absolute authority. Indoctrination is defined as, "cause to believe something: to teach somebody a belief, doctrine, or ideology thoroughly and systematically, especially with the goal of discouraging independent thought or the acceptance of other opinions. We have been informed that "... the god of this age, hath blinded the minds of the unbelieving, to the end they may not discern the radiance of the glad-message of the glory of the Christ—who is the image of Yahweh" (2 Cor. 4:4).

Conclusion

The counterfeits (NIV & NLT Bibles) have been discovered and the stolen items (begotten and only-begotten) have been returned because we are reading from the World's Most Accurate English translation of the Hebrew and Greek text, the Rotherham Emphasized Bible. Yahoshua is begotten (born) of his Father, Yahweh. Contrary to the Nicene Creed's warning, there was a time when Yahoshua did not exist (before he was born), except in the mind of his Father, as is true for all of us; "...According as he made choice of us, in him, before the founding of a world" (Eph. 1:4). Yahoshua (Not Yahweh) is a child of Abraham, of the tribe of Judah, the root of David and he will reign as King on David's throne. The Father of all creation is not Christ but YAHWEH as is stated throughout the Word of Yahweh, an example being Isaiah 45:18, which states, "For, Thus, saith Yahweh, Who created the heavens, Elohim himself, Who fashioned the earth—And made it, Himself, established it, ... Not a waste, created he it, To be dwelt in, he fashioned it,I, am Yahweh, and there is none else."

Let YAHWEH be exalted, whose throne is "...in heaven, and, upon the throne, was one sitting; and, he [Yahweh] that was sitting, was like in appearance to a jasper stone and a sardius, and there was a rainbow round about the throne, like in appearance unto an emerald, And, round about the throne, were four and twenty thrones; and, upon the thrones, four and twenty elders sitting, clothed in white garments, and, upon their heads, were crowns of gold. And, out of the throne, are coming forth lightnings, and voices, and thunderings; and there are seven torches of fire, burning before the throne, which are the seven ruahs (spirits) of Yahweh; and, before the throne, is as a glassy sea, like unto crystal. And, in the midst of the throne, and around the throne, are four living creatures full of eyes, before and behind...and they, cease, not, day and night, saying—Holy! holy! holy! Yahweh, Elohim, of Host,—Who was, and Who is, and Who is coming" (Rev. 4:2-8, Is. 6:3).

Let Yahoshua also be exalted, who YAHWEH, "...uplifted far on high, and favoured him with the name which is above every name,—In order that, in the name of Yahoshua, every knee might bow—of beings in heaven, and on earth, and underground,—And, every tongue, might openly confess—that Yahoshua Christ is, LORD, unto the glory of Yahweh the Father" (Phil. 2:9-11). We also are sons and daughters of Yahweh but YAHOSHUA is the Only-Begotten Son of Yahweh, seated at Yahweh's right hand!

Appendix A

Creeds of Nicaea & Constantinople

Council of Nicaea, 325	Council of Constantinople, 381
CPG 8512	CPG 8599
translated from August Hahn, ed., <i>Bibliothek der Symbole und Glaubensregeln der Alten Kirche</i> , Breslau: E. Morgenstern, 1897. p.160-1	translated from August Hahn, ed., <i>Bibliothek der Symbole und Glaubensregeln der Alten Kirche</i> Breslau: E. Morgenstern, 1897. p. 162
We believe in one God, the Father Almighty, Maker of all things seen and unseen.	We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.
And in one Lord, Jesus Christ the Son of God, begotten of the Father, the only-begotten, that is, of the essence of the Father, God from God, Light from Light, true God from true God, begotten, not made, of the same being as the Father, through whom all things came to be, both the things in heaven and on earth,	And in one Lord, Jesus Christ, the only-begotten Son of God, eternally begotten of the Father, Light from Light, true God from true God, begotten, not made, of one being with the Father. Through him all things were made.
who for us humans and for our salvation came down and was made flesh, becoming human	For us, humans, and for our salvation, he came down from heaven, was incarnate of the Holy Spirit and the virgin Mary, and became fully human.
who suffered	For our sake he was crucified under Pontius Pilate. He suffered death and was buried.
and rose again on the third day	He rose again on the third day in accordance with the Scriptures
ascended into heaven	He ascended into heaven and is seated at the right hand of the Father.

who is coming to judge the living and the dead	He will come again in glory to judge the living and the dead, and his kingdom will have no end.
And in the Holy Spirit.	And in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father, who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets.
	and in one holy universal and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead and the life of the world to come. Amen.
The catholic and apostolic church condemns those who say concerning the Son of God that “there was a time when he was not” or “he did not exist before he was begotten” or “he came to be from nothing” or who claim that he is of another subsistence (<i>hypostasis</i>) or essence (<i>ousia</i>), or a creation (<i>ktistos</i>), or changeable (<i>alioi&omacr;tos</i>), or alterable (<i>treptos</i>).	

Creeds of the Nicaea & Constantinople in Greek with mongenes (only-begotten, **μονογενῆ**) and gennao (begotten, **γεννηθέντα**) Highlighted.

Council of Nicaea, 325	Council of Constantinople, 381
CPG 8512	CPG 8599
August Hahn, ed., <i>Bibliothek der Symbole und Glaubensregeln der Alten Kirche</i> , Breslau: E. Morgenstern, 1897. p.160-1	August Hahn, ed., <i>Bibliothek der Symbole und Glaubensregeln der Alten Kirche</i> Breslau: E. Morgenstern, 1897. p. 162
Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, πάντων ὀρατῶν τε καὶ ἀοράτων ποιητὴν.	Πιστεύομεν εἰς ἕνα θεὸν πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς ὀρατῶν τε πάντων καὶ ἀοράτων·
Καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ, γεννηθέντα ἐκ τοῦ πατρὸς μονογενῆ , τουτέστιν ἐκ τῆς οὐσίας τοῦ πατρὸς, θεὸν ἐκ θεοῦ, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα , οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι’ οὗ τὰ πάντα ἐγένετο, τὰ τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ	καὶ εἰς ἕνα κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ θεοῦ τὸν μονογενῆ , τὸν ἐκ τοῦ πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων, φῶς ἐκ φωτός, θεὸν ἀληθινὸν ἐκ θεοῦ ἀληθινοῦ, γεννηθέντα οὐ ποιηθέντα, ὁμοούσιον τῷ πατρὶ, δι’ οὗ τὰ πάντα ἐγένετο,

τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα καὶ σαρκωθέντα, ἐνανθρωπήσαντα,	τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν κατελθόντα ἐκ τῶν οὐρανῶν καὶ σαρκωθέντα ἐκ πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ ἐνανθρωπήσαντα
παθόντα,	σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου καὶ παθόντα καὶ ταφέντα
καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ,	καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς
ἀνελθόντα εἰς οὐρανοὺς,	καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς καὶ καθεζόμενον ἐν δεξιᾷ τοῦ πατρὸς
καὶ ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς.	καὶ πάλιν ἐρχόμενον μετὰ δοξῆς κρῖναι ζῶντας καὶ νεκρούς, οὗ τῆς βασιλείας οὐκ ἔσται τέλος.
Καὶ εἰς τὸ ἅγιον πνεῦμα.	καὶ εἰς τὸ πνεῦμα τὸ ἅγιον, τὸ κύριον καὶ ζωοποιόν, τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον, τὸ σὺν πατρὶ καὶ υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ ἐκ λαλήσαν διὰ τῶν προφητῶν·
	εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογοῦμεν ἓν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν· προσδοκῶμεν ἀνάστασιν νεκρῶν καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.
Τοὺς δὲ λέγοντες· ἦν ποτε ὅτε οὐκ ἦν, καὶ πρὶν γεννηθῆαι οὐκ ἦν, καὶ ὅτι ἐξ οὐκ ὄντων ἐγένετο, ἢ ἐξ ἐτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι, ἢ κτιστὸν ἢ τρεπτὸν ἢ ἀλλοιωτὸν τὸν υἱὸν τοῦ θεοῦ, ἀναθεματίζει ἡ καθολικὴ ἐκκλησία.	