



Goahead Theological Seminary & College

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Nicene Creed

The Nicene Creed (Latin: *Symbolum Nicaenum*) is a confession of faith adopted by the Christian Church at the First Council of Nicaea in 325 AD to condemn heresy, including Arianism, and to defend the orthodox Christian faith. In modern Christian churches, the Nicene Creed primarily refers to the Nicene-Constantinopolitan Creed, a revised version of the Nicene Creed, rather than the Creed of the First Council of Nicaea.

Background and Content of Adoption

Two creeds were submitted at the First Council of Nicaea. The one submitted by the Arian Ebsebius of Nicomedia was discarded, and the one submitted by Ebsebius of Caesarea, which was based on the "Baptismal Creed" of the Palestinian community and supplemented with a phrase on the consubstantiality of the Father and the Son, was adopted. This became the basis for the Nicene Creed. This creed concisely expresses the belief in the Holy Trinity, especially emphasizing the consubstantiality of the Son, his incarnation, death, and resurrection, and ends with an excommunication of the Arians.

Distinction from the Nicene-Constantinopolitan Creed

The Nicene-Constantinopolitan Creed, which is said to have been established by supplementing this creed at the First Council of Constantinople in 381, is sometimes abbreviated as the Nicene Creed. However, for theological and academic purposes, a distinction must be made between the original Nicene Creed, established in 325, and the Nicene-Constantinopolitan Creed of 381.

The term "Nicene Creed," as commonly used in Christian churches today, refers to the Nicene-Constantinopolitan Creed, a revised version of the 381 Creed.

Greek original text

Πιστεύομεν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα
πάντων ὁρατῶν τε καὶ ἀορατῶν ποιητὴν·
καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν
τὸν Υἱὸν τοῦ Θεοῦ,
γεννηθέντα ἐκ τοῦ Πατρὸς μονογενῆ
τουτέστιν ἐκ τῆς οὐσίας τοῦ Πατρὸς



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Θεὸν ἐκ Θεοῦ,
Φῶς ἐκ Φωτός,
Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ,
γεννηθέντα, οὐ ποιηθέντα,
ὁμοούσιον τῷ Πατρί,
δι' οὗ τὰ πάντα ἐγένετο
τὰ τε ἐν τῷ οὐρανῷ καὶ τὰ ἐν τῇ γῇ,
τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ
διὰ τὴν ἡμετέραν σωτηρίαν,
κατελθόντα,
καὶ σαρκωθέντα,
καὶ ἐνανθρωπήσαντα,
παθόντα,
καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ,
ἀνελθόντα εἰς τοὺς οὐρανοὺς,
ἐρχόμενον κρῖναι ζῶντας καὶ νεκρούς.
καὶ εἰς τὸ Ἅγιον Πνεῦμα.
Τοὺς δὲ λέγοντας Ἦν ποτε ὅτε οὐκ ἦν,
καὶ Πρὶν γεννηθῆναι οὐκ ἦν,
καὶ ὅτι Ἐξ οὐκ ὄντων ἐγένετο,
ἢ Ἐξ ἐτέρας ὑποστάσεως ἢ οὐσίας φάσκοντας εἶναι
ἢ κτιστὸν
ἢ τρεπτόν
ἢ ἀλλοιωτὸν τὸν Υἱὸν τοῦ Θεοῦ,
τούτους ἀναθεματίζει ἡ ἁγία καθολικὴ καὶ ἀποστολικὴ ἐκκλησία.

Korean/English Translation

The following are Korean and English translations from the Roman Catholic Church. The Korean translation is from Ha Seong-su's Korean translation of Hubertus R. Drobner's *Lehrbuch der Patrologie*, [1] and the English translation is from Philip Schaff's *Credentials of Christendom*.

As stated in the translation below, the Nicene Creed consists of four parts: three theological statements that express belief in the Trinity of God the Father, Son of God, and Holy Spirit, and a theological statement that the Catholic Church does not recognize the views of those (especially Arians) who hold different views from the Catholic Church about the Son, that is, Jesus, as the views of the apostolic tradition, that is, the orthodox or correct views. The



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Nicene Creed is largely comprised of theological statements about the Son of the Trinity, specifically Jesus. This suggests that at the time of its formulation, Christology, or the view on the Son of the Trinity, was both the most important and most controversial aspect of Christian theology.

The fourth section, a theological statement on the excommunication of heresy, was not originally included in the original Nicene Creed but was added later.

니케아 신경 (325 년)	Nicene Creed (325)
우리는 한 분이신 하느님을 믿는다. 그분은 전능하신 아버지이시며, 유형무형한 만물의 창조주이시다.	We believe in one God, the Father Almighty, Maker of all things visible and invisible.
그리고 우리는 한 분이신 주 예수 그리스도를 믿는다. 그분은 하느님의 외아들이시며, 아버지에게서 나셨으며, 곧 아버지의 본질에서 나셨다. 하느님에게서 나신 하느님이시며, 아버지와 본질에서 같으시다.	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 of God], Light of Light, very God of very God, begotten, not made, being of one substance with the Father;
그분으로 말미암아 만물이, 하늘에 있는 것들이나 땅에 있는 것들이 생겨났다.	By whom all things were made [both in heaven and on earth];
그분은 우리 인간을 위하여, 우리의 구원을 위하여 내려오시어 육신을 취하시고, 사람이 되셨으며,	Who for us men, and for our salvation, came down and was incarnate and was made man;
고난을 받으시고, 사흘날에 부활하시고, 하늘로 올라가셨으며,	He suffered, and the third day he rose again, ascended into heaven;



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산 이와 죽은 이들을 심판하러 오실 것이다.	From thence he shall come to judge the quick and the dead.
그리고 우리는 성령을 믿는다.	And in the Holy Spirit.
[“그분이 존재하지 않은 시대가 있었다.”, “나시기 전에 존재하지 않았다.”하고 말하는 사람들을, 또는 비존재에서 생겨났다거나, 다른 히포스타시스(hypostasis) 또는 우시아(ousia)에서 존재한다고 말하는 사람들을, 또는 하느님의 아들은 창조되었으며, 변할 수 있으며, 달라질 수 있다고 말하는 사람들을, 보편되고 사도로부터 이어오는 교회에서 파문한다.]	[But those who say: 'There was a time when he was not;' and 'He was not before he was made;' and 'He was made out of nothing,' or 'He is of another substance' or 'essence,' or 'The Son of God is created,' or 'changeable,' or 'alterable'— they are condemned by the holy catholic and apostolic Church.]