

New and Corrected Translation of the Mass – Part 11

The Creed – Part 2

**And in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.**

*Deut 6.4; 1 Cor 8.6; Eph 4.5
Psalm 2.7; John 1.14; Heb 1.5
Col 1.15-17; 1 Peter 1.20; Jude 1.25*

The creed then turns to the Second Person of the Most Holy Trinity: the Son. We call Jesus ‘Lord’, meaning that He is God. He is the ‘Only Begotten Son’. The verb *to beget* is used of fathers. A mother gives birth – an action which significantly diminishes her ‘substance’ (so to speak); but a father begets – an action which does not involve any significant loss of his nature or shape. It is in this way that we say the Father begets the Son: that God the Father is not lessened in any way in begetting. The Son is His Only-Begotten. There are absolutely no others who are God’s sons by *nature*. This begetting is ‘before all ages’, that is, in eternity. The Father has always begotten the Son (we could say, He always *begets* the Son, using the present tense best to describe actions in eternity). In other words, there was never a moment when the Father was Father without the Son.

**God from God,
Light from Light,
True God from True God,
begotten, not made, consubstantial
with the Father;
through him all things were made.**

*Luke 1.35; Phil. 2.6-7
Lk 2.32; Jn 1.4-9; 1 Jn 1.5; Rev 21.23
Ex 3.14; Jn 8.24,58
Col 1.19; Heb 1.3
Jn 1.3; Col 1.15-16; Heb 1.2*

As the Father is God, so the Son is God. As the Father is True God, so the Son is True God; just as one candle receives its flame from another (‘light from light’). So the Son receives what He is from the Father – He is God because He is *begotten*. If He were made, He would only be a creature, and not the Creator. That is why the Creed adds that ‘through him all things were made’. The Son also is Creator of all that exists (which is not God), i.e. of all creation. The Son is ‘consubstantial’ with the Father. He has the same nature as the Father, i.e. He is God. He is not however another example of what the nature ‘God’ looks like, as Lassie and Fido are two examples of what the nature ‘dog’ looks like. The Son is of one nature with the Father: the one divine nature. He is not ‘one in being’ (as the old translation put it), as if they were one only being or person. The Father and the Son are two divine persons, in one divine nature.