

The Failure of the early Church

The failure of the early Church in regards to God and the natural procession of folly that developed as a result of it. **Failure number one** was the failure to understand that God is a Spirit. **Failure number two** was a non-understanding of the Old Testament scriptures concerning God and the created. **Failure number three** was not recognizing that you can not make an analogy of God with anything created. **Failure number four** was not correctly identifying what the mystery is concerning God which is identified in scripture for us as “the mystery of God, and of the Father, and of Christ” (Col 2:2) When one correctly identifies the wording of the mystery concerning God, with the correct understanding of the Old Testament scriptures concerning God and the created, one will then immediately understand the Oneness of God and his Christ.

According to the ETERNAL PURPOSE which he purposed in Christ Jesus our Lord (Eph 3:11) being predestinated ACCORDING TO THE PURPOSE of him who worketh all things after THE COUNSEL OF HIS OWN WILL (Eph 1:11) God said, LET US make man in OUR image, after OUR likeness. (Gen 1:26) When HE APPOINTED THE FOUNDATIONS of the earth: Then I WAS BY HIM, as one BROUGHT UP WITH HIM: and I WAS DAILY HIS DELIGHT, rejoicing ALWAYS BEFORE HIM; Rejoicing in the habitable part of HIS EARTH; and MY DELIGHTS were with THE SONS OF MEN. (Pro 8:29-31) THAT WHICH IS WITH the Almighty will I NOT CONCEAL. Behold, ALL YE YOURSELVES HAVE SEEN IT; why then are ye thus altogether vain? (Job 27:11-12) Said the WISDOM of God (Luke 11:49)

For the Lord giveth WISDOM: out of his mouth cometh KNOWLEDGE and UNDERSTANDING. (Prov 2:6) The FEAR of the LORD is THE BEGINNING of wisdom: and THE KNOWLEDGE OF THE HOLY IS UNDERSTANDING. (Prov 9:10) The LORD POSSESSED ME in the BEGINNING of his way, BEFORE his works of old. I WAS set up FROM EVERLASTING, from THE BEGINNING, or EVER the earth was. When there were no depths, I WAS BROUGHT FORTH; (Prov 8:22-24) These things SAITH THE AMEN, the faithful and true WITNESS, the BEGINNING OF THE CREATION OF GOD; (Rev 3:14)

TO WHOM THEN will ye LIKEN ME, or shall I be equal? SAITH THE HOLY ONE. LIFT UP YOUR EYES on high, and BEHOLD who hath CREATED these things, that bringeth out THEIR HOST BY NUMBER: he calleth them all BY NAMES by the GREATNESS OF HIS MIGHT, for that HE IS STRONG IN POWER; not one faileth. (Isa 40:25-26) TO WHOM will ye LIKEN ME, and MAKE ME EQUAL, and COMPARE ME, that we may be like? (Isa 46:5)

And he saith unto me, These are the TRUE SAYINGS OF GOD. (Rev 19:9) That which was FROM THE BEGINNING, which we have HEARD, which we have SEEN with our eyes, which we have LOOKED UPON, and our HANDS HAVE HANDLED, OF THE WORD OF LIFE; (For the life WAS MANIFESTED, and we have SEEN IT, and bear witness, and shew unto you that ETERNAL LIFE, which was WITH THE FATHER, and was MANIFESTED unto us;) (1 John 1:1-2) And WE KNOW that the Son of God is come, and hath GIVEN US AN

UNDERSTANDING, that we MAY KNOW HIM that is true, and we are IN HIM that is true, even IN HIS SON Jesus Christ. THIS IS THE TRUE GOD, AND ETERNAL LIFE. (1 Jn 5:20)

I would like to now expound upon the failure of the early Church in regards to God and the natural procession of folly that developed as a result of it.

Failure number one was the failure to understand that God is a Spirit.

The scriptural boundary that should have been applied that no one could walk outside of, as the Word of God is truth and let all men be a liar, is found in 1 John 1:3-4 which reads “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.” (1 Jn 1:3-4)

In the aforementioned scriptures the Apostle John would have been excommunicated from the early Church for saying that “truly our fellowship is with the Father, and with his Son Jesus Christ” because it doesn’t speak of the Holy Spirit in this fellowship. In the height of the power of the Catholic Church this type of statement made from the Apostle John would have caused one to be put to death for speaking and teaching heresy.

Being 318 Bishops in attendance in the first ecumenical council of Nicea, one of those bishops should have recalled this scripture and it should have been agreed upon that this, being the Word of God, was the true sayings of God and that everything else that they discussed concerning the Oneness of God would have to stay in bounds of this scripture. This would have forced the council to try and figure out how to speak of the Holy Ghost since this verse clearly states that “truly our fellowship is with the Father, and with his Son Jesus Christ”. This would have of necessity forced the council into recognizing that God is a Spirit and God is the Father of that which is created and therefore the eternal Spirit of God is the Father of that which is created. And since this is so the council would have been forced to reckon with the Apostle John’s words by addressing the question of how then does this relate to the Son of God in this fellowship that we have with the Father and with his Son Jesus Christ. Is it in the manner of which Arianism is teaching or that of the Modalistic Monarchianism’s teachings or in some other way?

Failure number two was a non understanding of the Old Testament scriptures concerning God and the created.

“It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” (Jn 6:45) According to Jesus every man therefore that hath heard, and hath learned of the Father, comes unto him. To learn of the Father one would have to know the Old Testament scriptures and would then have realized that God is a Spirit and in relation to the created he is the Father. “Hear, O Israel: The LORD our God is one LORD” (Deut 6:4) They would have also learned that the Father was going to save or redeem them through the Messiah of which would be God in the flesh or the Spirit of God in the Christ reconciling the world unto himself. (2 Cor 5:19) “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.” (Jn 3:34)

To expound upon this a little further, in pursuit of this new found revelation concerning the words spoken of by the Apostle John in 1 John 1:3-4 the council would have been forced to turn their attention to the Old Testament scriptures concerning God and the created. This would have led to a conclusion that still exists today, namely that nowhere in the Old Testament is there any mentioning of the Spirit of the Lord as distinct from God himself, but rather when the Spirit of the Lord is spoken of it is always used to signify God in action, whether in regards to the universe or to that of the souls of men. Again, this would have forced the council of Nicea into the recognition of that which the Apostle John has spoken of concerning our fellowship truly being with the Father and with his Son Jesus Christ. Their focus would then have been turned to examining all of the prophecies concerning the Messiah and they would have concluded that the Father was going to save or redeem mankind through the Messiah of which would be God in the flesh (1 Tim 3:16) or the Spirit of God in the Christ reconciling the world unto himself. (2 Cor 5:19)

Failure number three was not recognizing that you can not make an analogy of God with anything created.

Since there is a natural procession of folly that is taking place due to the non-understanding of the Spirit of God and the non understanding of the Old Testament scriptures concerning God and the created, man starting making analogies of how God is One in Three or Three in One. Of course this would not have taken place if they were applying 1 John 1:3-4 which read, “That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.” (1 Jn 1:3-4)

These analogies also would not have taken place if they had applied the following scriptures of which they again walked outside the bounds of.

TO WHOM THEN will ye LIKEN ME, or shall I be equal? SAITH THE HOLY ONE. LIFT UP YOUR EYES on high, and BEHOLD who hath CREATED these things, that bringeth out THEIR HOST BY NUMBER: he calleth them all BY NAMES by the GREATNESS OF HIS MIGHT, for that HE IS STRONG IN POWER; not one faileth. (Isa 40:25-26) TO WHOM will ye LIKEN ME, and MAKE ME EQUAL, and COMPARE ME, that we may be like? (Isa 46:5)

The result of their analogies was to change the glory of God into an image in their mind made like to corruptible man. “Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” (Rm 1:22-23)

In this case that would be any and all analogies of God since we were told by God, “TO WHOM will ye LIKEN ME, and MAKE ME EQUAL, and COMPARE ME, that we may be like?” (Isa 46:5) Such as a tree and it’s trunk, limbs, and leaves? Or the sun, rays, and heat? Or water, ice, and steam? Or that of today, three men that are not independent of each other? That are co-equal, co-eternal, and co-ordinate? Being held together by invisible bonds of love? In case you are stuck again on the portion of this scripture that reads, “that we may be like?” remember that

the scriptures have already established that Wisdom was who was with the Almighty as we read above.

Failure number four was not correctly identifying what the mystery is concerning God which is identified in scripture for us as “the mystery of God, and of the Father, and of Christ”

“That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge.” (Col 2:2-3)

It is important to recognize the wording of this mystery. It is the mystery of God, and of the Father, and of Christ it is not the mystery of God the Father, God the Son, and God the Spirit. This is the mystery of God manifest in the flesh. This mystery is God who is a Spirit manifesting himself in the flesh as the Son of God to redeem mankind back unto himself.

“And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” (1 Tim 3:16) Who was manifested in the flesh? God was. This is “the mystery of God, and of the Father, and of Christ” (Col 2:2) We should seek in prayer the spirit of wisdom and revelation in the knowledge of God. “That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him”. (Eph 1:17)

One of the major duties ascribed to the 5-fold ministry is to bring to light the knowledge of the Son of God. “And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; **For** the perfecting of the saints, **for** the work of the ministry, **for** the edifying of the body of Christ: **Till** we all come in **the unity of the faith, and of the knowledge of the Son of God**, unto a perfect man, unto the measure of the stature of the fulness of Christ”. (Eph 4:11-13)

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.” (Mt 1:21-23)

The mystery of God, and of the Father, and of Christ is God was manifest in the flesh. Jesus was to be called the mighty God and the everlasting Father. (Isa 9:6) It was the Everlasting Father, the Spirit of God, that was manifest in the flesh as the Son of God. “To wit {i.e. in this manner}, that God was in Christ, reconciling the world unto himself”. (2 Cor 5:19) This is the mystery of God, and of the Father, and of Christ.