ISAIAH 29:

11 And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men:

MATTHEW 10:

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

*Council is not used in the New Testament to speak of decisions about spiritual matters.*

*The first spiritual contention was about circumcision and the law of Moses. The matter was settled by proven events and scriptures. This meeting includes the Apostles personally chosen by Jesus Christ and was confirmed by the Holy Ghost.*

*The councils that determine the foundation of the doctrine of what is called the orthodox churches was established by a council of men that continued with changes and doctrines for several centuries.*

*Justin Peters a reformed Calvinist minister said if it does not have the established orthodox doctrine, it has the wrong smell.*

*The major doctrines considered in the first four councils were mostly the divinity of Jesus Christ meaning was he equal with the Father also was the fully God or fully man or both. Then the question what or who is the Holy Ghost*.

*I will try to give their answers to these questions and then compare them to scriptures*.

* The development of what is now called the trinity doctrine was to try to keep the believe in one God and to believe in two Gods and later three when the Holy Ghost was also considered a God. This last part about the Holy Ghost was finally confirmed by the **First Council of Constantinople – 381**
* **The exposition of the 150 fathers**
* We believe in one God the Father all-powerful, maker of heaven and of earth, and of all things both seen and unseen. And in
* one Lord Jesus Christ, the only-begotten Son of God, begotten from the Father before all the ages, light from light, true God
* from true God, begotten not made, consubstantial with the Father, through whom all things came to be; for us humans and for
* our salvation he came down from the heavens and became incarnate from the holy Spirit and the virgin Mary, became human
* And in the Spirit, the holy, the lordly and life-giving one,
* proceeding forth from the Father, co-worshipped and co-glorified with Father and Son, the one who spoke through the
* prophets; in one, holy, catholic and apostolic church. We confess one baptism for the forgiving of sins. We look forward to a
* resurrection of the dead and life in the age to come. Amen.

 The next time you confess your belief in the Holy Spirit-"the Lord and Giver of Life"— remember that this truth was forged in the fires of theological controversy. And give thanks that the same Spirit who hovered over the waters at creation (Genesis 1:2) now dwells in you, testifying that you are a child of God (Romans

*Because Jesus was both man and God Mary was also the mother of God.*

*Jesus was not created but has always existed as an eternal being*.

“We believe in the Holy Spirit the Lord and Giver of Live

Who proceeds from the Father and the Son together is worshiped and glorified,

Who spoke by the prophets.”

With these words, the council affirmed the ful divinity, personhood and eternal nature of the Holy Spirit. He is not a force or a lesser deity, He is the Lord, the Giver of Life, co-equal and co-eternal with the Father and the Son.

**Cyril of Jerusalem**

“Believe also in the Son of God, the one and only, our Lord Jesus Christ, who is God begotten of God, who is life begotten of life, who is light begotten of light, who is in all things like unto the begetter, and who did not come to exist in time but was before all the ages, eternally and incomprehensibly begotten of the Father” (*Catechetical Lectures* 4:7 [A.D. 350]).

The **Council of Ephesus**, also known as the **Third Ecumenical Council**, was a gathering of leaders of the Christian churches in the [Roman Empire](https://www.newworldencyclopedia.org/entry/Roman_Empire) to deal with the [Nestorian controversy](https://www.newworldencyclopedia.org/entry/Nestorianism). It was held over several sessions in 431 at the Church of Mary in Ephesus, Asia Minor (modern Turkey).

Many Church Fathers used the title *Theotokos* for Mary, at least since the third century C.E..

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The council was called after Patriarch [Cyril of Alexandria](https://www.newworldencyclopedia.org/entry/Cyril_of_Alexandria) appealed to [Pope Celestine I](https://www.newworldencyclopedia.org/entry/Pope_Celestine_I) to condemn Patriarch [Nestorius](https://www.newworldencyclopedia.org/entry/Nestorius) of [Constantinople](https://www.newworldencyclopedia.org/entry/Constantinople) for [heresy](https://www.newworldencyclopedia.org/entry/Heresy) due to Nestorius' refusal to use the term *[theotokos](https://www.newworldencyclopedia.org/entry/Theotokos%22%20%5Co%20%22Theotokos)* (Mother of God) in relation to the [Virgin Mary](https://www.newworldencyclopedia.org/entry/Virgin_Mary).

**Theotokos**, (Greek: “God-Bearer”), in [Eastern Orthodoxy](https://www.britannica.com/topic/Eastern-Orthodoxy), the [designation](https://www.merriam-webster.com/dictionary/designation) of the [Virgin Mary](https://www.britannica.com/biography/Mary-mother-of-Jesus) as mother of God. The term has had great historical importance because the [Nestorians](https://www.britannica.com/topic/Nestorianism), who stressed the independence of the divine and human natures in [Christ](https://www.britannica.com/biography/Jesus), opposed its use, on the ground that it compromised the [human nature](https://www.britannica.com/topic/human-nature) of Christ, and held that the more accurate and proper term for Mary was [Christotokos](https://www.britannica.com/topic/Christotokos) (“Christ-Bearer”). The [Second Council of Ephesus](https://www.britannica.com/event/Second-Council-of-Ephesus)(431), basing its arguments on the unity of the person of Christ, anathematized all who denied that Christ was truly divine, and asserted that Mary was truly the mother of God. The [Council of Chalcedon](https://www.britannica.com/event/Council-of-Chalcedon) (451) used the term in formulating the definition of the hypostatic union (of Christ’s human and divine natures).

*Many of these teaching that the orthodox church counts as a foundation is not based in scripture meaning I do not need to confess if Christ is all God or all man or all if we believe the scripture we will not find a scripture where Mary was the mother of God except in the Catholic church.*

*Jesus according to scripture was and is a part of God meaning He is what God has spoken not a separate God, but God and his Word is one God not two.*

JOHN 1:

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.



3056 logos {log'-os} a word, uttered by a living voice, embodies a conception or ideal.

JOHN 1:

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

*And that which was spoken was made flesh and dwelt among us.*

*John knew Christ personally he had a right to call the Word “Him”*

I JOHN 1:

1 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;

2 (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;)

3 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.

*John never tried to declare a Son of God that existed eternally but only what he had seen and heard. He did say eternal life was with the father.*

I JOHN 5:

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

*When did the Son of God begin or was, he always in existence an eternal Son*?

HEBREWS 1:

5 For unto which of the angels said he at any time, Thou art my Son, this **day** have I **begotten** thee? And again, I will be to him a Father, and he shall be to me a Son?

 **day**: 4594 semeron {say'-mer-on} this (very) day); what has happened today.

**begotten** 1080 gennao {ghen-nah'-o} of men who fathered children, to be born, to be begotten,

PSALM 2:

7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this **day** have I **begotten** thee.

 **Day:**  3117 » {yome} day (24 hour period)

**begotten**: 3205 yalad {yaw-lad'} o bear, bring forth, beget, gender, travail, of child birth

*Was Jesus Created? If now how did the flesh come into existence? Not the Word but the Flesh the Word was in existence but when it was made flesh was that not a creation?*

GENESIS 2:

4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

*How were they created?*

HEBREWS 11

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

*If Christ is Logos which is Words or a Word spoken did not the Father have to speak it at some time?*

ISAIAH 7:

ISAIAH 7:

10 Moreover the LORD **spake** again unto Ahaz, saying,

**spake** :1696 dabar {daw-bar'} to speak, declare, converse, command,

11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also?

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Did that logos of Isaiah 7 become flesh?

*Was that a creation? If not, what was it?*

*Jesus Christ existed by the knowledge or mind of God before the foundation of the world.*

*And was crucified at that time.*

REVELATION 13

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

I PETER 1:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was **foreordained** before the foundation of the world, but was manifest in these last times for you,

 **Foreordained**  4267 proginosko {prog-in-oce'-ko} to have knowledge before hand, to foreknow;

HEBREWS 4

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

ISAIAH 55:

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

*I believe by scripture that the Lord (Dabar)(Logos) the Son of God.*

*The Word of God does not effect or manifest which means to become substance unless God the Father speaks it*.

*Jesus as Word was powerless unless the Father was speaking.*

JOHN 5:

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

JOHN 8:

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

I JOHN 5

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

*God without the Word is not a witness and the Word without God the Father is not a witness.*

*When Christ said I and my Father or one He meant it exactly as He said it.*

JOHN 10:

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.

JOHN 14

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

*The trinity doctrine tells us that there are three gods but we call them one god I say there is only one God and His Spirit as Father and Holy Ghost can only be found in Christ and from Christ.*

COLOSSIANS 2:

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

I CORINTHIANS 8:

6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

*I know the Father is in Christ so do not misunderstand what I am trying to say.*

*If the Father was not in Christ, he would not be considered divine by scripture God has to have two witnesses. As Christ said The Father is one witness and the Son is the other*.

*In the beginning God spoke and the Word created and when Christ was born the Word was made flesh but God still spoke through the Word which was Christ.*

JOHN 17

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

JOHN 16

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

*This is the only glory I can find that Christ had with the Father before the World was.*

JOHN 1:

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

EPHESIANS 3:

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

II CORINTHIANS 6:

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

REVELATION 1:

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

REVELATION 2

8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

REVELATION 4

8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

REVELATION 19:

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

*It is in the end one God with His Word which is the body of Christ which he is speaking through and working through but still without the Father the body would not be a God so the body of flesh on earth was not God because it was human in nature but the heavenly body is not flesh and blood but is the image of the Father.*

II CORINTHIANS 4:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

COLOSSIANS 1:

14 In whom we have redemption through his blood, even the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn of every creature:

MATTHEW 28:

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

*To me that was the glory of God with Christ when God the Father glorified Christ with Himself.*

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. **Christ Is All And In All**

“*Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.”* **(Colossians 3:11)**

Our Lord and Savior Jesus Christ is the fulfillment of every single thing that the Old Testament law required for the forgiveness of sin and redemption of God’s people.

Christ is our Temple - Revelation 21:22.

Christ is our Priest - Hebrews 4:14.

Christ is our Altar - Hebrews 13:10.

Christ is our Lamb of Sacrifice - John 1:29.

Christ is our Blood - Hebrews 13:12.

Christ is our Mercy Seat - Hebrews 4:16.

Christ is our Ark of the Covenant - Revelation 11:19.

Christ is our Shewbread - John 6:51.

Christ is our Candlestick of Light - John 8:12.

Yes…Christ is ALL and IN ALL - All that God requires, All that we need, All of our hope of salvation before the Holy God.

 **Pastor Gabe Stalnaker**

**NONE BUT CHRIST**

Have you any other rock but Christ?  I do not ask you whether you have a feeling of enjoyment of it.  I know you will rejoice in Jesus when the Holy Spirit enables you.  But have you any other refuge?  Can you go into eternity, resting upon any other rock but the Lord Jesus Christ?  Have you any other righteousness but His?  Can you lean upon, desire, or want any other than Christ’s righteousness?  No, says the soul, none but Christ!  None but Christ!  Bless your poor heart, then, you shall have it as sure as God has wrought the desire in your conscience, and brought you to trust alone in Jesus for refuge, righteousness, and salvation, by stripping you of all false props and dependences. Such a soul as this will trust in the Lord, overcome all opposition, and be more than a conqueror through Him that hath loved him (Rom. 8:37). **John Warburton (1776-1857)**