

The Church is one body

When the Church was initially founded? Yashua the Christ answers the preceding question by making the ensuing statement as to when the Church initially began.

[<u>Now the Truth.</u>]				<u>John 10:30</u>			pronominal suffix
S. E. C. no.	1473	2532	3588	3962	1520	2070	
Greek Text	ἐγὼ	καὶ	ὁ	πατὴρ	ἓν	ἔσμεν	
Trans-literation	ego	kai	ho	pater	hen	es men	
Trans-lation	I	and	the	father	one	we are	
Syntactical Order	I and the father: we are one. See John 17:11 and 21.						
	Acts 7:55, 56, 1 st Corinthians 8:6						

Thereafter Yashua the Word, “when He walked the face of the earth,” made another statement. Examine that statement within the ensuing scripture of John 17:22 as the disciples were added to the Church.

[<u>Now the Truth.</u>]				<u>John 17:22</u>					dative, plural pronoun
S. E. C. no.	2532	1473	3588	1391	3739	1325	3427	1325	846
Greek	καὶ	ἐγὼ	τὴν	δοξάν	ἣν	δεδώκας	μοι	δεδόκα	αὐτοῖς
Trans-literation	kai	ego	ten	doxan	en	dedok as	moi	dedoka	au tois
Trans-lation	and	I	the	glory	which	you have given me	have given	to them	
				(1) (The Father)	(2) (The Son)				
Syntactical Order	And the glory which you have given me, I have given to them;								
	Gen. 1:26, Ps. 110:1, Acts 7:55, 56.								
	Basic Greek p. 283, 286 plural					Pronominal verb suffix.			
S. E. C. no.	2443	0000	1520	2531	2249	1520	2070		
Greek	ἵνα	ὡσιν	ἓν	καθὼς	ἡμεῖς	ἓν	ἔσμεν		
Trans-literation	hina	osan	hen	kathos	hemeis	hen	es men		
Trans-lation	that	they may be	one	even as	we	one	we are		
Syntactical Order	the Church, the body of Christ.					John 17:23			
	that they may be [one], even as we are [one].								
	John. 17:23, I Corin. 12:12, 27, Ephesians 1:10,								

The Church thereafter was to grow by eleven as the disciples were added.

For even as the body is one member, “and she has many,” and every member of that one body, “being many,” is one body, even as the Christ, 1st Corinthians 12:12.

It should be noted that the head of the church is Christ, Ephesians 5:23. And the Messiah is the head of one body, even the church. Now examine 1st Corinthians 12:12 from the Greek text.

King James Version. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: being many: so also is Christ.

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[Now the Truth.]

I Corinthians 12:12

								Singular Feminine	verb suffix.			
S. E. C. no.	2509	1063	3588	4983	1722	2076	2532	3196	2192	4183	3956	1161
Greek	Καθάπερ	γάρ	τὸ	σῶμα	ἓν	ἔστι	καὶ	μέλη	ἔχει	πολλὰ	πάντα	δὲ
Trans- literation	kathaper	gar	to	soma	hen	esti	kai	mele	ech ei	polla	panta	de
Trans- lation	even as	for	the	body	one	she is	and	member	she has	many	every	and
Syntactical Order	For even as the body is one member, “and she has many,” and every member											

								Masculine Singular	Singular	plural	plural	
S. E. C. no.	3588	3196	3588	4983	3588	1722	4183	5607	1722	2076	4983	
Greek	τὰ	μέλη	τοῦ	σώματος	τοῦ	ἑνός	παλλὰ	ὄντα	ἓν	ἔστι	σῶμα	
Trans- literation	ta	mel e	tu	somatos	tu	henos	palla	onta	en	esti	soma	
Trans- lation	the	member	of that	body	of the	one	many	being	one	she is	body	

Syntactical Order of that **one** body, “being many,” is **one** body, **even as the Christ.**

				Masculine
S. E. C. no.	3779	2532	3588	5547
Greek	οὗτω	καὶ	ὁ	χριστός
Trans- literation	outo	kai	ho	christos
Trans- lation	as	even	the	Christ

	[<u>Now the Truth.</u>]	John 10:30		pronominal suffix		
S. E. C. no.	1473	2532	3588	3962	1520	2070
Greek Text	ἐγώ	καὶ	ὁ	πατήρ	ἐν	ἐσμεν
Trans- literation	ego	kai	ho	pater	en	es men
Trans- lation	I	and	the	father	one	we are
Syntactical Order	I and the father, we are one. See John 17:11 and 21. Acts 7:55, 56, 1 st Corinthians 8:6, Hebrews 1:3 and 8:1					

For even as the body is **one** member, “and she has many,” and every member of that **one** body, “being many,” is **one** body, **even as the Christ.**

Should you also be interested in **the true Godhead**, John 10:30 above presents a translated truth that is not within you bible translation. And the ensuing information confirms when **the God head** was historically altered by man.

The Arian and the Athanasian Controversy

During the year A. D. 325 the eastern Byzantine church council, “of Nicaea,” assembled to settle the matter of the Godhead.

Arius, who died in (336) was a Christian priest, “at Alexandria,” and believed that the Lord Jesus Christ or (the Son of God) was not consubstantial with God the Father. Consubstantial is defined as, “of one and the same substance, essence, or nature. See a recognized College dictionary. In other words, all the big words set aside, (Arius), a priest at Alexandria believed that the Lord Jesus Christ and God the Father were two different Individuals or a term called *Homoiousian*.

Athanasius, (296-373), “a bishop at Alexandria,” believed that the Lord Jesus Christ was of the same substance with the Father or a term called *Homousian*. In other words (Athanasius) believed that God the Father and the Lord Jesus Christ are the same Individual.

318 bishops, “from the Eastern Byzantine Empire,” were present at the council. The Western Empire, “not interested,” sent 7 members, only 2 priests were from Rome, because they had more important matters to attend to. Emperor Constantine chose to support the doctrine of (Athanasius), “a bishop,” and the opposing view, “of a mere priest,” thereafter, became heresy. See Myers Ancient History, Part II, page 307.