

Trinity

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Chapter 1

Summary of what is going to be dealt with in this book

>Existence of diverse types of beings

We know, by observation, the reading of Scripture, and reason, that there are diverse types of beings. There are divine beings, angelical beings, human beings, animal beings and vegetal beings.

God is the only being whom all other existent beings should worship, but He does not worship anyone. Christ worships God; but God does not worship Christ. The Holy Spirit worships God; but God does not worship the Holy Spirit. We only have one God, who is that being which all others worship, but He does not worship anyone. However, God has revealed to us that two other beings exist that without being God, are divine beings, they are beings like God, who worship their God, the Father.

God is a divine being. Christ is a divine being. The Holy Spirit is a divine being. That is what we are going to deal with in this book: a clarification of what the Trinity is.

We are going to deal with this matter from the point of view of what the Bible says in reality, not from a dogmatic point of view of tradition, which prohibits all type of Biblical analysis, all examination, and all personal or collective study or investigation related to this issue. We are going to analyze what the Holy Spirit has revealed in Scripture to the servants of God, about Himself, about Jesus Christ and about Our Father God.

The Roman-Catholic doctrine regarding the Trinity consists in affirming that God is one sole

36 being manifested in three different persons. That is
37 truism. That is similar to those who assure and say
38 that the patron virgins of different countries are one
39 and the same as the Virgin Mary, but manifested as
40 several different virgins (Our Lady of Luján, Our
41 Lady of Charity, Our Lady of Guadalupe, Our Lady
42 of the Highest Grace, etc..)

43 **Many people, in good faith, begin by accepting**
44 **any doctrinal error**, being that it was taught to
45 them by some religious authority, but without
46 exhaustively analyzing it in the Bible. After
47 dogmatically accepting that error, they begin to look
48 in the Bible for verses and passages that appear to
49 justify said error; and which, in the worst case
50 scenario, also twist those passages that oppose their
51 dogmatic doctrinal error.

52 At other times, those who have been inculcated
53 with an erroneous doctrine, do not have the
54 possibility to inquire about the issue and simply
55 swallow it and from that point on, they teach it
56 dogmatically to following generations. Throughout
57 centuries, that doctrinal error has been converted
58 into “taboo”; something that should not be
59 discussed, something which is a sin to doubt it,
60 something which constitutes as a lack of faith by
61 trying to analyze it in the light of Scripture.

62 **That is exactly what has happened with the**
63 **anti-Biblical concept of the Roman Trinity.**
64 Someone who did not know how to explain it better
65 taught his disciples that there was only one God, but
66 that in reality it wasn't only one, but three, who at
67 the same time were not three, but only one, and thus
68 forming gibberish which he himself did not know
69 how to explain but wanted his disciples to accept it
70 dogmatically, without questions or personal
71 analysis.

72 **Others, influenced by the Darkness, pretend**
73 **to “explain” all that gibberish, denying the**
74 **divinity of Christ and the Holy Spirit, thus**
75 **committing grave blasphemy.** That is what we are
76 going to discuss in this book, we are going to
77 demonstrate that the existence of three divine
78 beings can be understood without having to say that
79 the three in reality do not exist because they are
80 only one, nor that there are three gods, etc..

81 The concept of the Roman Trinity is erroneous
82 and is polytheist. In order to avoid being called
83 polytheists, they appeal to a capricious euphemism:
84 to call one to those which are three and to say that
85 this is a mystery that cannot be explained; without
86 the Bible saying in any place that such a mystery
87 exists.

88 **There is not one sole place in the Bible that**
89 **says such a thing nor does it compel us to**
90 **understand it as such.** Even though erroneous, this
91 concept of the Trinity was imposed as dogma: if
92 you do not believe it, you will end up in the stake.
93 However, it has been maintained to this day through
94 other motives. Let's see.

95 There are five factors that have provoked the stay
96 of such an error in Christianity throughout the
97 centuries, with the highest good faith, but not
98 exempt from error:

- 99
- 100 **1) tradition, dogmatic authority and the imposition**
101 of those who govern the different sects,
 - 102 **2) the lack of interest on the part of the Christian to**
103 read the Bible.
 - 104 **3) the lack of critical and analytic spirit in man.**
 - 105 **4) the religious nature of the theme, which restricts**
106 the believer from using his power to reason for
107 fear of blaspheming (fear), and

108 **5)** the natural inertia of man that makes him prefer a
109 comfortable “statu quo”.

110

111 From all of these factors, it appears to me that # 4
112 is the main one. The fact that at times phrases like
113 “I and my Father are one” (John 10:30), which
114 means the harmony of his thoughts and feelings
115 with God’s, does not allow us to take it as the two
116 are one, but at the same time are two, that in reality
117 are one, etc.. We don’t have to lock ourselves in
118 those errors. If we analyze what is said in First
119 Corinthians 3:8, we will see that the expression that
120 is used in John 10:30 is used once again in
121 Corinthians with the same meaning which I allege
122 here: harmony, the unanimity of thoughts and
123 feelings.

124

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126

127

>Why I number the lines

128 I consider that every author who sustains a thesis
129 should be accessible to discussion with those who
130 disagree with him about the theme and not take
131 refuge within their “ivory tower”. It is for that
132 reason that I number each line, with the purpose of
133 making it easy for someone who wants to send me
134 some objection about something that I have said
135 here by only mentioning the line numbers which
136 include that which is objected to. For example, this
137 explanation is found from line 127 to line 137.

138 **False teachings of any type and mostly those of**
139 **heretical doctrines,** only remain in force under
140 threat, imposing them as dogmas, rejecting public
141 discussion or argument. Its method to convince is
142 the following: if you do not believe this doctrine,
143 you will be expelled from the seminary; if you

144 doubt this dogma and you express it, we will
145 remove you as pastor; if you preach against the
146 dogma you will end up at the stake.

147 *

148

149 **“Discussion is like light, it only**
150 **disturbs those who prefer the**
151 **darkness.”**

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Chapter 2

Divinity of Jesus Christ

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161 **>It is not necessary to demonstrate**
162 **the divinity of God**

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No religious person denies the divinity of God, because if they did, they would not be religious. Therefore, we do not have to become embroiled in demonstrating that God is a divine being. There are persons who deny the existence of God, but no one who considers that God exists denies His divinity.

Therefore, we are going to demonstrate how the Bible shows us that Jesus Christ is a divine being, exactly like His Father God in every sense. It is the same as the son who is the same as his father in everything. This does not mean that they are the same person, but that they are the same type of living beings. The fact that a son is not the same person as his father does not take merit away; he is the same as his father, but is a separate person.

178 This is easy to understand by reading the Bible,
179 because Jesus Christ Himself told His Apostles in
180 Mark 13:32, when He was speaking of the time of
181 His Second Coming, that this was a moment in time
182 that He Himself did not know, but only the Father
183 God. It is logical to think that if the Father knew
184 something that Christ did not know, this means that
185 in spite of the fact that they are both divine beings,
186 they are different persons. It is not about them being
187 three, but in reality three do not exist but one, but is
188 one who counts as three and all that nonsense.

189

190 *“But of that day and that hour **knoweth no***
191 ***man; no, not the angels which are in***
192 ***Heaven, neither the Son, but the Father.”***

193

(Mark 13:32)

194

*

195

196

197 **>God gives testimony of the divinity of Christ**

198 From the moment in which God says that Christ is
199 His beloved Son, He is saying that He considers
200 Him to be like Himself, He does not place any other
201 created being as being like or so near to Him.

202

203 *“¹⁶ And Jesus, when he was baptized, went*
204 *up straightway out of the water; **and, lo, the***
205 ***Heavens were opened** unto him, and he saw*
206 *the Spirit of God descending like a dove, and*
207 *lighting upon him. ¹⁷ **And lo a voice from***
208 ***heaven, saying: This is my beloved Son, in***
209 ***whom I am well pleased.**”*

210

(Matthew 3:16-17)

211

212 What is said here by God **personally**, He never
213 said to any other creature. We can also see in Mark

214 9:7 when God orders those who were listening
215 during the transfiguration that they should pay
216 attention and obey what Christ said.

217

218 *“And there was a cloud that overshadowed*
219 *them, and a voice came out of the cloud,*
220 *saying: **This is my beloved Son: hear him.**”*

221

(Mark 9:7)

222

223 The Apostle Peter also gives testimony of this
224 episode saying that the voice that they heard had
225 been sent from heaven.

226

227 *“¹⁷ For he received from God the Father*
228 *honour and glory, **when there came such a***
229 ***voice to him from the excellent glory: This is***
230 *my beloved Son, in whom I am well pleased.*
231 *¹⁸ **And this voice which came from heaven***
232 ***we heard, when we were with him in the holy***
233 ***mount.”** (II Peter 1:17-18)*

234

235 Things like those described previously were never
236 before said personally by God to anyone.

237

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239

240 **>Christ gives testimony of His own divinity**

241 In the verse I present below, the Pharisees accuse
242 Jesus of blasphemy because He shows them that He
243 is a divine being. The fact that Jesus Christ confirms
244 what the Pharisees said about him making himself
245 be divine, shows us that that He considered Himself
246 to be divine.

247

248 *“³³ The Jews answered him, saying, For a*
249 *good work we stone thee not; **but for***

250 ***blasphemy; and because that thou, being a***
251 ***man, makest thyself God.*** ³⁴ *Jesus answered*
252 *them: Is it not written in your law, I said, Ye*
253 *are gods? ³⁵ If he called them gods, unto*
254 *whom the word of God came, and the*
255 *scripture cannot be broken; ³⁶ say ye of him,*
256 ***whom the Father hath sanctified, and sent***
257 ***into the world: Thou blasphemest; because I***
258 ***said, I am the Son of God?*** ³⁷ *If I do not the*
259 *works of my Father, believe me not. ³⁸ But if I*
260 *do, though ye believe not me, believe the*
261 *works; that ye may know, and believe that the*
262 *Father is in me, and I in him. ³⁹ Therefore*
263 *they sought again to take him; but he escaped*
264 *out of their hand,”* (John 10:33-39)
265

266 The Jews accused Him, because Jesus Christ
267 Himself in speaking showed clearly that He was a
268 divine being. When He said in John 10:30 the
269 phrase “I and my Father are one”, the Pharisees
270 became furious and immediately accused him of
271 blasphemy, due to the fact that He was telling them
272 that He was divine. Even after being accused of
273 blasphemy, Jesus again affirmed his divinity when
274 He said the following in verse 36:
275

276 ***“Say ye of him, whom the Father hath***
277 ***sanctified, and sent into the world: Thou***
278 ***blasphemest; because I said, I am the Son of***
279 ***God?*** (John 10:36)
280

281 As we can see, **Jesus did not retract**, but
282 authenticated what He had said, making them see
283 that He was the Son of God, that He was a divine
284 being, and that what they had said about Him,
285 accusing Him of blasphemy for saying that He was

286 divine was certain, and that He would not retract
287 from what He said.

288 *

289

290

291 **>The Holy Spirit testifies that Christ**
292 **is a divine being**

293 Not only God, Christ and the angels testified of
294 the divinity of Jesus Christ, the Holy Spirit has also
295 done it through the writers of the Bible. In the New
296 Testament there are many passages in which the
297 Apostles, inspired by the Holy Spirit, declare that
298 Christ is a divine being. The fact that it is written in
299 the Bible, shows us that it is a truth authorized by
300 the Holy Spirit, because all Scripture was divinely
301 inspired and the saintly men of God wrote while
302 being inspired by the Holy Spirit as it says in II
303 Timothy 3:16 and II Peter 1:21.

304

305 **“All scripture is given by inspiration of God,**
306 **and is profitable for doctrine, for reproof, for**
307 **correction, for instruction in righteousness.”**

308 (II Timothy 3:16)

309

310 **“For the prophecy came not in old time by**
311 **the will of man, but *holy men of God spake as***
312 ***they were moved by the Holy Ghost.*”**

313 (II Peter 1:21)

314

*

315

316

317 **>The Angels testify that Christ is divine**

318 The superiority and lordship of Christ over the
319 angels is evident. In this case, it is an angel that
320 calls Jesus “Lord” and thus evidencing His
321 superiority and greatness. That is also seen in many

322 other places, as in Matthew 26:53, where Jesus tells
323 the disciples the greatness of his authority and
324 power; but in this passage. it is the angel who
325 confesses it.

326

327 *“He is not here; for he is risen, as he said.
328 Come, see the place where **the Lord** lay.”
329 (Matthew 28:6)*

330

331 A similar testimony to this is given in Luke 2:11.
332 There, **the angels call Jesus Lord**. And there are
333 humans who are so daring that they do not want to
334 call Him Lord!!

335

336 *“For unto you is born this day in the city of
337 David a Saviour, which is **Christ the Lord**.”
338 (Luke 2:11)*

339

340 In reading Revelation 11:8, we see that the angel
341 who speaks with John announces that at the end of
342 the mission of the two witnesses, they would be
343 assassinated and cast into the squares of Jerusalem.
344 In announcing this, to identify Jerusalem, he says
345 the phrase “where also Our Lord was crucified”,
346 giving testimony that Jesus Christ is Lord of the
347 angels, which is to say that he is a being much more
348 superior than they are.

349

350 *“And their dead bodies shall lie in the street
351 of the great city, which spiritually is called
352 Sodom and Egypt, **where also Our Lord was**
353 **crucified.**” (Revelation 11:8)*

354

355

356 As we have seen, the angels considered Christ as
357 Lord, which tells us that He is a being that is

358 superior to the angels. The only type of being that is
359 superior to an angelical being is a divine being.

360

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361

362

363 **>The Apostles testify that Christ is a divine**
364 **being**

365 It is evident that Christ is the same type of being
366 as God. This verse is eloquent with respect to the
367 consubstantiality of God and Christ. The phrase
368 “the express image of his person”, is telling us that
369 it is not something similar to the substance that is
370 “formed” God, but exactly the same “substance”,
371 because God created Him like that.

372

373 *“Who being the brightness of his glory, and*
374 *the express image of his person, and*
375 *upholding all things by the word of his power,*
376 *when he had by himself purged our sins, sat*
377 *down on the right hand of the Majesty on*
378 *high.”* (Hebrews 1:3)

379

380 It is good to consider the three words of that
381 phrase: **a)** the word “express”; is not the similar as,
382 nor a substitute, nor is it an equivalent, **it is the**
383 **express.** **b)** “image”; it is not that a piece of the
384 substance of the Father has been used; it is that He
385 made an image of that substance; the same image,
386 the “substance” of God, created by Him to create a
387 Son, someone who is like Him in everything. **c)**
388 “Person”; is not like human beings, who are images
389 of what God is like, this is to say, beings that are
390 created by Him, but are not the same type of person
391 as is Christ.

392 Our Lord Jesus Christ is the same image of the
393 substance that is God. That is why He is also divine,

394 but that doesn't mean that they are one and the same
395 person, because Christ worships God, but God does
396 not worship Christ.

397 In order to understand this, it is necessary to bear
398 in mind what we could say is a "duality" that is
399 present in that being we call God. The duality
400 consists in that we use the word "God" to name the
401 being whose "function" is to be the God of the
402 universe, and we use that same word "God" to refer
403 to the type of being He is.

404 If we ask what is the meaning of the word "God",
405 we could give two different definitions, both of
406 which are correct: 1) God is the being that has
407 always existed, a being which all worship, but He
408 does not worship anyone; 2) God is a type of being
409 with a different "substance" as that of the
410 archangels, angels, cherubim, humans, etc..

411 In definition "1", God the Father only
412 participates; in definition "2" the Father, the Son
413 and the Holy Spirit participate. **This does not mean**
414 **that the definitions given contains all of the**
415 **characteristics of those beings**, but that they are
416 the ones most appropriate to come to the
417 understanding of the true significance and reach of
418 the word Trinity.

419 Undoubtedly, Jesus Christ is God (meaning "2"),
420 exactly like the Father; and even the angel-type
421 beings worship Him. But, the Father and Jesus are
422 two different persons: Christ worships God, He is
423 his God (meaning "1"); God is Jesus' Father. The
424 Father does not worship Christ, because in spite of
425 the fact that the Son is God (meaning "2"), He is
426 not the God (meaning "1") of the Father. The
427 Father is the creator of the Son, Christ worships
428 Him as His Creator. The Son is not the creator of
429 the Father and He has no reason to worship Him, in

430 spite of the fact that He is God (meaning “2”).
431 Instead of saying “God meaning 2”, we should use
432 the word “divine”.

433 If we now read the following verse, we will see
434 that the Apostle John declares that Christ is a divine
435 being.

436
437 *“In the beginning was the Word, and **the***
438 ***Word was with God, and the Word was***
439 ***God.”*** (John 1:1)

440
441 In saying that the Word was God, it is
442 declaring that the Word (Jesus Christ), was a
443 divine being. Which is to say, he was not a
444 human-type being, nor an angel-type being, but a
445 being of God’s type, a being like God, a divine
446 being.

447 **These previous testimonies are not the only**
448 **ones that declares the divinity of Christ.** Using
449 common sense, we see that the phrase “**only**
450 **begotten**”, which means “**only son**”, is applied to
451 Christ. If Our Lord Jesus Christ is said to be the
452 only son of God, we realize that He is a being
453 exactly as is God, which is to say that He is divine
454 like His Father. Which means, that no other being
455 exists like Christ, because He is the **only begotten**.

456 That is what, approved by the Holy Spirit, the
457 Apostles say. Let’s see.

458
459 *“And the Word was made flesh, and dwelt*
460 *among us, and we beheld his glory, the glory*
461 *as of the **only begotten of the Father, full of***
462 *grace and truth.”* (John 1:14)

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**>Saint Paul refutes the heretics who denied the
divinity of Christ in Colossae**

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In the same way that there are now religious sects called Christians, who deny the divinity of Christ, in the first years of Christianity there were also false Christians who infiltrated the churches to deny the divinity of Our Lord.

There are heretical doctrines, which guided by the spirits of darkness, try to deny the divinity of Our Lord Jesus Christ. That started since the very beginning of Christianity as is noted in Colossians 2:8-9.

From what is said in this passage, we get the sensation that there were people that thought of themselves as “philosophers”, who **based on traditions** and **operating in subtleness** and **persuasive words**, tried to introduce the heresy that Jesus was not a divine being. They appear to be the Russellists of that time, preaching in their magazines Watchtower and Awake, against the divinity of Christ and the Holy Spirit.

Paul’s challenge against such heresies, begins in verse 4 with more clarity and continues to verse 12, but the two verses in which this is seen more clearly are 8 and 9.

*“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.**”*
(Colossians 2:8-9)

That is why in this passage Paul clearly defines the fact that Jesus was totally divine, possibly

571 negating the heretics who went to preach the
572 contrary in the city of Colossae.

573 **Paul also testifies once again in I Corinthians**
574 **8:6 as we can see.**

575 The word “God” can be applied as: a) to the
576 “role” of the Father, b) to the type of being He
577 is, or c) both of these things. In the sense of the
578 type of being, Christ is God; in the sense of the
579 “role”, only the Father is God.

580

581 *“But to us there is but **one God, the Father,***
582 *of whom are all things, and we in him; and*
583 ***one Lord, Jesus Christ,** by whom are all*
584 *things, and we by him.” (I Corinthians 8:6)*

585

586

587 In the sense of the “role”, Paul is using it here
588 when he says: **“But to us there is but one God, the**
589 **Father...”**. Many people, not being able to
590 understand this double meaning of the word God,
591 have believed that Jesus takes on the “role” of the
592 Father. Paul very clearly says that “ ...to us there in
593 but one God, the Father...”. Christ is divine, because
594 the Father created Him in the exact matter as
595 Himself, as the same substance, the same type of
596 being; but Christ did not usurp the place of the
597 Father according to what it says in Philippians 2:6
598 in the New Testament.

599

600 *“⁵ Let this mind be in you, which was also in*
601 *Christ Jesus, ⁶ who, **being in the form of***
602 ***God,** thought it not robbery to be equal with*
603 ***God.”** (Philippians 2:5-6)*

604

605 We do not have more than one God. That is what
606 the Bible has always taught. That is what Paul

607 ratifies here. The Jews and the Muslims, confused
608 by the Catholic belief of the Trinity to the style of
609 the Vatican, allege against Christianity that it has
610 three Gods in spite of the fact that they base this on
611 the Bible, which proclaims that only one exists. It is
612 the admitted errors as dogmas that provoke those
613 dialectical weaknesses in Christianity.

614 If the Roman concept of the Trinity were certain,
615 Paul was not going to make an exact difference
616 between the words “God” and “Lord”, nor was he
617 going to give a title to the Father and another to
618 Jesus Christ as he did in I Corinthians 8:6.

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Chapter 3

God is the Creator

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628 **>Accepting an error leads us to admit another**
629 **error, or at least not to be able to contradict it**

630 A lie leads us to another lie in order to sustain the
631 first falseness. Likewise to admit an error puts us in
632 a weakened position to defend ourselves against a
633 new error.

634 Once the erroneous dogma that Christ is God the
635 Father was simultaneously established (instead of
636 saying that He is divine) and that the Holy Spirit is
637 God the Father (instead of saying that He is divine),
638 they had to deal with the gibberish that they are
639 three which in reality are not three but only one, but
640 that is not only one, but they are three, etc..

641 Once is accepted the erroneous concept that
642 Christ is God the Father at the same time that He is

643 God the Son, then it appeared and logically
644 reasoned based in that false premise, based in that
645 false “truth”, the new false “truth” that is preached
646 by Catholicism: **that the Virgin Mary is the**
647 **Mother of God.** That is an idolatrous heresy that
648 cannot be contradicted, if the first heresy, that
649 Christ the Son is at the same time God the Father is
650 accepted. That is why Christians have to be on alert
651 in what they say, what they believe, and confront
652 their beliefs with the Bible, and with other brethren
653 who disagree with his beliefs.

654 The Virgin Mary was the virtuous woman that
655 God used to conceive the body that was going to
656 inhabit into, His Son Jesus Christ. But the Lord
657 Christ already existed, already lived in Heaven
658 since a past eternity. In the same way that any
659 woman is the mother of the body of his son, not the
660 mother of his soul, same way also Virgin Mary is
661 the mother of the body in which Jesus live, not the
662 mother of the divine being who exists since a past
663 eternity.

664 *

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666

667 **>The Creator was God, not Christ**

668 One of the mistakes I have seen in many believers
669 is the affirmation that Christ was the one who
670 created everything. This is completely false. I am
671 not saying that Christ cannot create, because being
672 divine, He can create. What I am saying is that He
673 was not the one who created what is in existence.
674 We can believe that Christ was with His Father God
675 at the moment of creation, being that Genesis and
676 the Gospel of John say something that appears to
677 confirm this, but not that He was the Creator. These

678 are the errors that arise by having dogmatically
679 accepted a previous error.

680

681 *“¹ In the beginning God created the heaven*
682 *and the Earth. ² And the Earth was without*
683 *form, and void; and darkness was upon the*
684 *face of the deep. **And the Spirit of God moved***
685 ***upon the face of the waters.”***

686 (Genesis 1:1-2)

687

688 In the passage we read above we see that the Holy
689 Spirit was present during the Creation, it would not
690 be atypical that the Son would also be there.

691

692 *“And God said, **Let us make man in our***
693 *image, after our likeness: and let them have*
694 *dominion over the fish of the sea, and over the*
695 *fowl of the air, and over the cattle, and over*
696 *all the earth, and over every creeping thing*
697 *that creepeth upon the earth.”*

698 (Genesis 1:26)

699

700 In this other passage from Genesis, we see that
701 God speaks in collective form, as someone who
702 comments with other beings that were at His side.
703 We realize this because He uses the verb in the
704 plural **“Let us make”**; and the pronoun is also in
705 the plural **“our”**. All of this gives us the sensation
706 of cooperation or at least of someone who is
707 commenting what He is doing with those that
708 accompany Him.

709

710 *“¹ In the beginning was the Word, and **the***
711 ***Word was with God, and the Word was God.***
712 *² **The same was in the beginning with God.** ³*
713 ***All things were made by him; and without***

714 *him was not any thing made that was made.”*
715 (John 1:1-3)

716

717 In the case of the gospel of John, it speaks more
718 specifically by saying that the “Word was with
719 God”. Being that we know that the Word is Jesus
720 Christ, we realize that the Lord was with His Father.

721 Later, in verse 3, it says that all things were made
722 for his sake and without Him nothing that was made
723 would have been made. This is one of the passages
724 that makes us think that it was Christ who made all
725 things. This is certainly a passage to consider, but
726 what seems to be said in it is negated by many other
727 passages, including declarations of Our Lord Jesus
728 Christ Himself, who tells us that it was His Father,
729 the Creator. Perhaps what this passage is saying that
730 it was the Father who created all things for the sake
731 of the Son.

732 By saying: “all things were made by Him...” or
733 “...the world was made by Him;...”, I don’t think it
734 means that they were made by his hand, but that
735 God made them for his cause. Hebrews 3:4 says
736 that God made the universe as if to give it to Christ
737 being that He considered Christ its **beneficiary, its**
738 **heir.**

739

740 *“Hath in these last days spoken unto us by*
741 *his Son, whom he hath appointed heir of all*
742 *things, by whom also he made the worlds.”*
743 (Hebrews 1:2)

744

745 **Let us now see other passages that appear to**
746 **say that Christ was the Creator.** There are some
747 of these verses which appear to be proof that it was
748 Christ who created man, the world, etc., as it occurs
749 in John 1:10 and Colossians 1:15-16.

750

751 *“He was in the world, and the world was*
752 *made by him, and the world knew him not.”*

753

(John 1:10)

754

755 *“¹⁵ Who is the image of the invisible God, the*
756 *firstborn of every creature. ¹⁶ For by him were*
757 *all things created, that are in Heaven, and*
758 *that are in Earth, visible and invisible,*
759 *whether they be thrones, or dominions, or*
760 *principalities, or powers, all things were*
761 *created by him, and for him.”*

762

(Colossians 1:15-16)

763

764 Let us now go to the passages which deny what it
765 appears to be saying here, or, that deny that Christ
766 was the Creator and declare that God was the
767 Creator.

768

*

769

770

771 **>God Himself says that He was the Creator**
772 **of all things**

773

774 Throughout the Bible, when it mentions the one
775 who is seated at the throne, they are referring to
776 God. That is the case, for example in Revelation
777 5:1-7 which I analyze on page 24. Now, the one
778 who is seated on the throne says in Revelation
779 21:15 that He will make all things new. It is logical,
780 therefore, to conclude that He was also the one who
781 created the things that now exist.

781

782 *“And he that sat upon the throne said:*
783 *Behold, **I** make all things new. And he said*
784 *unto me: Write: for these words are true and*
785 *faithful.”* (Revelation 21:5)

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**>The Lord Jesus Christ says that the
Creator was God**

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Jesus Christ Himself, who is the best interpreter of Scripture, clarifies in the following verse that God was who created Adam and Eve.

“But from the beginning of the creation, God made them male and female.” (Mark 10:6)

Notice that Christ says: “...**God made them male and female**”. He does not say “...we made them male and female...” **but specifies: “God made them”**.

In this other verse we once again see a personal testimony of Jesus Christ, where He tells us that His Father was the author of Creation.

“For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.” (Mark 13:19)

I prefer to stand by the interpretation that Jesus makes, and not with those that try to interpret obscure passages in their manner, without bearing in mind what the rest of the Bible says.

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821

>Celestial beings say that God is the Creator

It is very clear in this passage (Rev 4:10-11) that the one who is seated at the throne is God the Father. This is confirmed later on when in 5:1 we

822 see that the one who is seated at the throne has a
823 book in His hand, that only the sacrificed Lamb
824 (Christ) could open (5:6). In 5:7 we see that Christ
825 takes the book from the hand of God. Therefore, the
826 one who is seated at the throne is God and not
827 Christ. I say all of this so that we can see that **there**
828 **no minimal doubt exists that the one seated at**
829 **the throne is God the Father;** and that there exists
830 no minimal possibility that the one seated at the
831 throne be Christ. Then, it is **God the Father who**
832 **the 24 elders say created all things.**

833

834 *“¹⁰ The four and twenty elders fall down*
835 *before him that sat on the throne, and*
836 *worship him that liveth for ever and ever, and*
837 *cast their crowns before the throne, saying:*
838 *11 Thou art worthy, O Lord, to receive glory*
839 *and honour and power, for thou hast created*
840 *all things, and for thy pleasure they are and*
841 *were created.” (Revelation 4:10-11)*

842

843 *“¹ And I saw in the right hand of him that*
844 *sat on the throne a book written within and*
845 *on the backside, sealed with seven seals... ⁶*
846 *And I beheld, and, lo, in the midst of the*
847 *throne and of the four beasts, and in the midst*
848 *of the elders, stood a Lamb as it had been*
849 *slain, having seven horns and seven eyes,*
850 *which are the seven Spirits of God sent forth*
851 *into all the Earth. ⁷ And he came and took*
852 *the book out of the right hand of him that sat*
853 *upon the throne.”* (Rev 5:1-7 Abbreviated)

854

855 *“And every creature which is in heaven, and*
856 *on the Earth, and under the earth, and such*
857 *as are in the sea, and all that are in them,*

858 *heard I saying: Blessing, and honour, and*
859 *glory, and power, be unto him that sitteth*
860 *upon the throne, and unto the Lamb for ever*
861 *and ever.”* (Revelation 5:13)

862

863 If we read Revelation 10:6 and 14:6-7 we will see
864 that it also mentions in these passages that god was
865 the one who created all things. The first passage
866 details everything He created, but God is not
867 directly mentioned. In the second passage, God is
868 directly mentioned and in addition it mentions that
869 He created the Heavens, the Earth, the sea and the
870 fountains of water. It doesn't so much mention what
871 He created as in the previous one, but between the
872 two and both together with 4:11, it perfectly
873 clarifies that God is the Creator of all and not Christ
874 as some think.

875

876 *“And sware by him that liveth for ever and*
877 *ever, who created heaven, and the things*
878 *that therein are, and the Earth, and the*
879 *things that therein are, and the sea, and the*
880 *things which are therein, that there should be*
881 *time no longer.”* (Revelation 10:6)

882

883 *“⁶ And I saw another angel fly in the midst*
884 *of heaven, having the everlasting gospel to*
885 *preach unto them that dwell on the Earth, and*
886 *to every nation, and kindred, and tongue, and*
887 *people, ⁷ saying with a loud voice: Fear God,*
888 *and give glory to him; for the hour of his*
889 *judgment is come; and worship **him that***
890 ***made heaven, and Earth, and the sea, and***
891 ***the fountains of waters.”***

892 (Revelation 14:6-7)

893

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896

>The Apostles say that God is the Creator

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903

The Apostles were in contact with the true doctrine, more than all theologians together. They had received from Jesus Christ, personally, all the necessary teachings, at least the ones that had been revealed at that time. Then, they **knew** that the Creator of Heaven and Earth was God and not Christ.

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The fact that Jesus Christ was present with God during the act of creation does not indicate that He was the creator. In the time in which the Apostles wrote these things, the existence of Christ was already known, His name was known, therefore not saying that Christ was the Creator cannot be attributed to the fact that His existence or name was not known.

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John and Peter, after having appeared before the elders, who threatened them so that they would not continue speaking in the name of Jesus, returned to the believers that were gathered and told them what happened. It was then that the Apostles and other brethren said what is contained in the following verse.

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925

*“And when they heard that, they lifted up their voice to God with one accord, and said: **Lord, thou art God, which hast made Heaven, and Earth, and the sea, and all that in them is.**”*

(Acts 4:24)

926

927

928

If the Apostles said that God had been the one who created Heaven and Earth **and everything in it**, it is not logical for us to rush to use words and

929 verses to try to crutch the erroneous idea that Christ
930 is the creator of all that exists.

931 *

932

933

934 >**Saint Paul also declares that God is the Creator**

935 There are some who believe that Christ was the
936 one who created the world and all that is in it, but
937 Paul declares here that it was the Father.

938

939 *“God, that made the world and all things*
940 *therein, seeing that he is Lord of Heaven and*
941 *Earth, dwelleth not in temples made with*
942 *hands.”* (Acts 17:24)

943

944 Here we see that Paul clearly indicates that it was
945 God the Father who created and not Jesus Christ.
946 We will see the same from the book of Hebrews
947 where Paul says that God is the Creator.

948

949 *“For every house is builded by some man;*
950 *but he that built all things is God.”*
951 (Hebrews 3:4)

952

953 In this other verse from Hebrews, he says that all
954 worlds were made up **by the word of God**, making
955 what is seen from what was not seen. So, it is
956 saying that all that is seen was made **by God, not**
957 **by Christ**, as some think. This is said in the New
958 Testament, where the revelation of Christ had been
959 fully received and there was no need to confuse
960 Him with God. Therefore, if Paul says that what is
961 seen was made by God, it is because it was made by
962 God, not by Christ.

963

999 **who created light, it is so because evidently, it**
1000 **was not Christ.**

1001 Speaking in the book of Hebrews of how God
1002 rested from his works, we once again realize that
1003 Saint Paul knew that God and not Christ had been
1004 the Creator.

1005 Errors are introduced into sects, because of not
1006 reading the entire Bible, but solely some sections of
1007 the Bible. Other times, what happens is that a
1008 person, upon conversion, the first thing they do is to
1009 adopt the doctrines of the sect where they
1010 converted, before reading the Bible on their own
1011 and make a correct judgment. In that case, once
1012 they adopt the doctrines, the correct ones as well as
1013 the erroneous ones, they begin to look for isolated
1014 verses that support them while at the same time they
1015 omit or disregard that which opposes them. Instead
1016 of studying both to see what conclusion they arrive
1017 at, what they do is become fanatical with the
1018 doctrines of their sect without previously analyzing
1019 them and not allowing others to help them analyze.

1020 In Paul saying here, **in the New Testament,**
1021 **when the difference between God and Christ was**
1022 **already known,** that God rested from His work, it
1023 shows us that the one who worked was God and not
1024 Christ. If Christ would have been the one who had
1025 done the work, Paul would have said that Christ
1026 rested from his work, not that God rested from all
1027 His works. If it would have been both who would
1028 have worked, Paul would have said, “they rested
1029 from their work”.

1030
1031 *“For he spake in a certain place of the*
1032 *seventh day on this wise, **And God did rest***
1033 ***the seventh day from all his works.”***

1034 (Hebrews 4:4)

1035

1036 Same thing can be gathered from verse 10 of this
1037 same chapter, where it once again says that it was
1038 God who rested from His works.

1039

1040 *“For he that is entered into his rest, he also*
1041 *hath ceased from his own works, as **God did***
1042 ***from his.”** (Hebrews 4:10)*

1043

1044 In this next passage we see once again that in
1045 Paul’s mental structure there existed the knowledge
1046 that it has been God the Father who had made all of
1047 Creation. Paul, in a warning about the great
1048 apostasy was going to prohibit eating certain foods
1049 permitted by the laws of God, he declares that the
1050 food had been created by God, not by Christ.

1051

1052 *“³ Forbidding to marry, and commanding to*
1053 *abstain **from meats, which God hath created***
1054 *to be received with thanksgiving of them*
1055 *which believe and know the truth. ⁴ **For every***
1056 ***creature of God** is good, and nothing to be*
1057 *refused, if it be received with thanksgiving.”*
1058 (I Timothy 4:3-4)

1059

1060 We see further along another inspired Apostle say
1061 that God is the Creator of souls. I do not see any
1062 reason to fiercely grasp on to a pair of verses in
1063 order to affirm that Christ is the Creator.

1064

1065 *“Wherefore let them that suffer according to*
1066 *the will of God, commit the keeping of their*
1067 *souls to him in well doing, as **unto a faithful***
1068 ***Creator.”** (I Peter 4:19)*

1069

1106

1107 One of the passages that brings forth doubt in the
1108 brethren is Ephesians 3:9. In this verse that we are
1109 going to read, we see once again that it was God
1110 who created all things. In some translations,
1111 however, there are additions that make one think
1112 that God made things with Christ's hands. That
1113 additive they place at the end of the verse and it
1114 says "by Jesus Christ". This is to say that it would
1115 say "...in God, who created all things by Jesus
1116 Christ."

1117 It is known that this has been added and that it
1118 was not in the original, because it is placed in italics
1119 or in parenthesis, which means that the phrase was
1120 not in the original but that it is an interpretation of
1121 the one who prints the Bible.

1122

1123 *"And to make all men see what is the*
1124 *fellowship of the mystery, which from the*
1125 *beginning of the world hath been hid in **God,***
1126 ***who created all things by Jesus Christ."***

1127 (Ephesians 3:9)

1128

1129 **Another argument that helps, even though it is**
1130 **not a Biblical argument,** is the traditional
1131 "Apostles Creed". Thanks to this, we realize that
1132 the first Christians had the concept that God had
1133 created all things. Even this Creed did not in reality
1134 belong to the Apostles, at least we can say that it is
1135 ancient, probably dating back to the first century. In
1136 that creed, it says that God is the Creator. Let's see.

1137

1138 "I believe in God the Father, Almighty,
1139 **Maker of Heaven and Earth...**"

1140

1141 Which is to say, that since the beginning of
1142 Christian time, the oldest interpretation that exists is
1143 that God is the one who created Heaven and Earth.

1144

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Chapter 4

Divinity of the Holy Spirit

1151

1152

1153 **>How do we know Biblically that the Holy Spirit**
1154 **is a divine being?**

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“³¹ Wherefore I say unto you: All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. ³² And whosoever speaketh a word against the Son

1177 *of man, it shall be forgiven him, but*
1178 *whosoever speaketh against the Holy Ghost,*
1179 *it shall not be forgiven him, neither in this*
1180 *world, neither in the world to come.”*

1181 (Matthew 12:31-32)

1182

1183 This is not, as many believe, that blasphemy
1184 against God or Christ is forgiven, but blasphemy
1185 against the Holy Spirit is not forgiven. What
1186 happens is that during the time of Christ, no one
1187 dared to blaspheme against God, because he was
1188 stoned. Therefore, speaking about the subject of
1189 blasphemy was not considered blasphemy against
1190 God.

1191 With respect to blasphemy against Christ, by
1192 having been made man, they could blaspheme
1193 against him through ignorance believing that He
1194 was only a human being whom they were insulting
1195 or slandering against.

1196 In addition to all of this, it is evidenced with the
1197 most simple use of common sense, that **Jesus was**
1198 **not referring to God the Father when He**
1199 **pronounced the phrase “blasphemeth against the**
1200 **Holy Ghost”, for the simple reason that the Jews**
1201 **did not dare blaspheme against God the Father**
1202 **and anyone who did so was stoned to death.** The
1203 fact that Jesus was not counting God as the one who
1204 was blasphemed against is noted more clearly in
1205 Luke 12:10 where evidently it only refers to
1206 Himself (Christ) and the Holy Spirit.

1207

1208 *“And whosoever shall speak a word **against***
1209 ***the Son of man, it shall be forgiven him, but***
1210 ***unto him that blasphemeth **against the Holy*****
1211 ***Ghost it shall not be forgiven.”***

1212

(Luke 12:10)

1213
1214 From the divine point of view blasphemy against
1215 any of the three is a sin, therefore, Christ was not
1216 considering it a lesser blasphemy from others. What
1217 He was doing was forgiving the fact that someone
1218 would believe Him a mere man and therefore,
1219 blaspheme against Him. Then, discounting the
1220 blasphemy against God the Father because of the
1221 stoning issue, blasphemy against Christ and the
1222 Holy Spirit remained. Blasphemy against Christ,
1223 who they could qualify as human, because they saw
1224 Him in the form of flesh and bones, was not going
1225 to be counted as unforgiving, because of the fact
1226 that it could be alleged to their favor the fact that
1227 they were offending a man. That is why it is that
1228 Jesus speaks in a form that appears as if blasphemy
1229 against one could be less than the other.

1230 **However, blasphemy against the One who**
1231 **performed miracles through Christ**, even if He
1232 was thought of as a man, was evidently direct
1233 blasphemy against a divine being. Since that being
1234 blasphemed against could not be God nor Christ
1235 (for the reasons previously alleged stoning and the
1236 humanity of Jesus), then blasphemed had to be,
1237 forcibly, the Holy Spirit, the third divine person.

1238 **In summary**, what is unforgiving in this type of
1239 blasphemy by the Pharisees was that even in finding
1240 themselves in the presence of grand miracles and in
1241 order to deny them to satisfy their convenience as
1242 clergy and their denominations, they called
1243 Beelzebub (verse 24) to Him who performed such
1244 grandness which, by what Christ says later (verse
1245 28) and is deduced, was the Holy Spirit. It was
1246 unquestionable that the one behind a miracle had to
1247 be a divine person and therefore to call him

1248 Beelzebub knowingly constituted an unforgivable
1249 blasphemy.

1250 This case in which the Pharisees blaspheme
1251 against the one who performed miracles to support
1252 the ministry of Jesus, would be the same as if after
1253 the Second Coming, and having the divinity of
1254 Christ been fully proven to the ultimate degree,
1255 someone dared to blaspheme against Him. In the
1256 past ages in which He could have been confused as
1257 a common human being, that was forgivable, but it
1258 would not be in the future.

1259 It is not the way many believe, that blasphemy
1260 against God or Christ is forgivable, but not
1261 blasphemy against the Holy Spirit. What happens is
1262 that in the time of Christ, no one dared to
1263 blaspheme against God, because they were stoned.
1264 With Christ, in seeing Him made as man, they could
1265 blaspheme against Him by ignorance, believing that
1266 He was a mere man. To blaspheme against that one
1267 that was evidently divine, invisible, spiritual, who
1268 performed miracles upon the petition of Christ is
1269 like blaspheming against God, knowing that He
1270 exists, who He is, etc..

1271 The fact that some persons had blasphemed
1272 against either of the Three, in ignorance, without
1273 giving thought to what they say, I don't think is an
1274 unforgivable sin. In my point of view, the
1275 unforgivable sin is committed when fully aware of
1276 what that person is doing, knowing perfectly well
1277 the grandeur and divinity of the person which is
1278 being insulted that person even so commit
1279 blasphemy.

1280 **In summary, the fact that Our Lord Jesus**
1281 **Christ considered that offending the Holy Spirit**
1282 **was blasphemy, convinces us that the Holy Spirit**
1283 **is a divine being.**

1284

*

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1287

**>Christ orders baptism in the
name of the Holy Spirit**

1288

1289 In the verse I present below, is an order that
1290 Baptism be made in the **name of the Father, the**
1291 **Son and the Holy Spirit.**

1292

1293 This verse only gives way to the thesis that the
1294 Holy Spirit is **a being that thinks, intimately**
1295 **united to the Father and the Son in an**
1296 **undoubted manner and in such a way that it**
1297 **could be considered, without fear of error or**
1298 **exaggeration that the third being of the universe**
1299 **is a divine being.**

1300

1301 *“Go ye therefore, and teach all nations,*
1302 *baptizing them in the name of the Father,*
1303 *and of the Son, and of the Holy Ghost.”*

1304

(Matthew 28:19)

1305

1306 These two incontrovertible facts (explained in
1307 former section and present one) shows us, without a
1308 minimal doubt, that the Holy Spirit is a sacred
1309 being, a divine being.

1310

1311 That is the true meaning of the word “Trinity”,
1312 the expression that there are three divine beings, but
1313 only the Father is God. **The proof is in the fact**
1314 **that Christ considers Him his God.** The Father
1315 does not consider Christ as His God, nor the Holy
1316 Spirit, in spite of the fact that these are both divine
1317 beings. Therefore, they are not equal, there is a
1318 relation of hierarchy which is well respected by
1319 Jesus Christ. The Lord said to the Apostles: “I am
going to **my Father**, to your Father; to **my God**,
your God”. The equality is that they are the same

1320 type of being, not the same person, nor a God
1321 expressed in three different persons, nor that they
1322 are three but in reality are one, not any other type of
1323 tangled anti-Biblical or nonsensical rhetoric.

1324 *

1325
1326

1327 **>God is superior to Christ, and Christ superior**
1328 **to the Holy Spirit**

1329 The word “Apostle” means one who is “sent”,
1330 someone who is sent in some mission. Even if the
1331 Reina-Valera version uses the word “apostle”
1332 (correctly used), in the King James version in
1333 English the word “sent one” is used, which means
1334 the same thing, but using a more common word,
1335 more accessible to the people. It is more than
1336 logical to think that the one who sends is superior to
1337 the one sent, as it occurs when God sent Christ to
1338 the world. Let’s see how Our Lord says that the one
1339 who send is superior to the one sent.

1340

1341 *“Verily, verily, I say unto you: The servant is*
1342 *not greater than his lord; **neither he that is***
1343 ***sent greater than he that sent him.”***

1344 (John 13:16)

1345

1346 I place these facts first so that later we can use
1347 logical reason for what we are going to read. Let’s
1348 see.

1349 Christ promises **to send** the Holy Spirit. In John
1350 16:7 we see that Christ speaks as if He had
1351 authority over the Holy Spirit. In speaking this way,
1352 He shows us that He is the Lord of the Holy Spirit,
1353 if this were not so, He would not say “I will send”,
1354 but would say something like “I will ask him to
1355 come” or “I will beg him to come”, etc..

1392 *from Jerusalem, but wait for **the promise of***
1393 ***the Father**, which, saith he, ye have heard of*
1394 *me.”* (Acts 1:4)

1395
1396 If the Holy Spirit is a promise made by both, a
1397 being that they **both send**, how could He be one of
1398 them at the same time? More logical is to think that
1399 it deals with a third person. No one sends himself.
1400 The Holy Spirit is a divine being different from
1401 Christ and the Father, but obedient to both.

1402 The fact that Christ was the one who sends and
1403 the Holy Spirit the one who is sent, this shows us
1404 the superiority of Jesus Christ over the Holy Spirit.

1405 *

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1408 **>The Holy Spirit is not something discovered for**
1409 **the first time in the New Testament**

1410 The Holy Spirit manifested Himself in an
1411 astounding way, in front of the multitudes in the day
1412 of Pentecost, in order to direct the Church, but He
1413 was always on the Earth, assisting and inspiring the
1414 servants of God. There were various occasions in
1415 which He manifested Himself to many individuals
1416 together in the Old Testament.

1417 The Holy Spirit is nothing new that appeared for
1418 the first time in the New Testament, being that in
1419 this verse, the Apostle himself tells us that the
1420 prophets of antiquity had the Holy Spirit. From the
1421 beginning of time, the Holy Spirit had His function
1422 and brought it to fruition as we can see in this
1423 testimony by Peter concerning the prophets.

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*“For the prophecy came not in old time by
the will of man, but **holy men of God spake as
they were moved by the Holy Ghost.**”*

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(II Peter 1:21)

There are other cases in the Old Testament in which manifestations of the Holy Spirit are seen. They are the cases of several of the Judges, including Samson, the case of Saul and Samuel and also the inspirations of David. Let's see.

“And the Spirit of the LORD came upon him, and he judged Israel, and went out to war, and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.” (Judges 3:10)

“But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.” (Judges 6:34)

“Then the Spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.”

(Judges 11:29)

“And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand, but he told not his father or his mother what he had done.” (Judges 14:6)

“⁹And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day. ¹⁰And when they came thither

1464 *to the hill, behold, a company of prophets met*
1465 *him; and **the Spirit of God came upon him,***
1466 ***and he prophesied among them.”***

1467 (I Sam 10:9-10)

1468
1469 *“¹ Now, these be the last words of David.*
1470 *David the son of Jesse said, and the man who*
1471 *was raised up on high, the anointed of the*
1472 *God of Jacob, and the sweet psalmist of*
1473 *Israel, said: ² **The Spirit of the LORD** spake*
1474 *by me, and his word was in my tongue.”*

1475 (II Sam 23:1-2)

1476
1477 *“But Zedekiah the son of Chenaanah went*
1478 *near, and smote Micaiah on the cheek, and*
1479 *said: **Which way went the Spirit of the***
1480 ***LORD** from me to speak unto thee?”*

1481 (I Kings 22:24)

1482
1483 I could present many more passages, but I believe
1484 these are enough to demonstrate that the
1485 manifestations of the Holy Spirit did not begin in
1486 the New Testament, but have always occurred. The
1487 difference is that in the New Testament there was a
1488 massive outpouring of the Holy Spirit over the
1489 disciples of Christ, both, in the Apostles as well as
1490 those who were not, both, in Jerusalem and in other
1491 parts of the Roman world.

1492 The difference is also in the fact that the Holy
1493 Spirit manifested Himself in order to direct the
1494 Church, something that He had not previously done.
1495 Likewise, according to the prophesy of Joel, at the
1496 end of the present time, but before the Second
1497 Coming, a similar phenomenon will occur in which
1498 there will be a massive outpouring of the Holy
1499 Spirit over Christians.

1536 elders, they prophesied. Something similar
1537 happened to Saul in I Samuel 10:6-10.

1538 From what is seen, the Holy Spirit worked in
1539 exactly the same manner on two great occasions:
1540 one in Acts, during the Apostolic era, in an
1541 outpouring over 120, and the other, here, in the time
1542 of Moses and the law, in an outpouring over 70. In
1543 the case of the Apostolic era, He made them speak
1544 in tongues, in the case of Moses, he caused them to
1545 prophesy.

1546

1547 *“²⁵ And the LORD came down in a cloud,*
1548 *and spake unto him, and **took of the Spirit***
1549 *that was upon him, and gave it unto the*
1550 *seventy elders; and it came to pass, that,*
1551 *when **the Spirit rested upon them, they***
1552 ***prophesied**, and did not cease. ²⁶ But there*
1553 *remained two of the men in the camp, the*
1554 *name of the one was Eldad, and the name of*
1555 *the other Medad; and **the Spirit rested upon***
1556 ***them**; and they were of them that were*
1557 *written, but went not out unto the tabernacle;*
1558 *and they prophesied in the camp.”*

1559 (Numbers 11:25-26)

1560

1561 **To abridge: regarding the divinity of the Holy**
1562 **Spirit**, let us remember as it was said, that although
1563 in no place in Scripture (that I can remember) is it
1564 directly revealed, we gather it due to the treatment
1565 given to Him. Among other things because: **a)** He
1566 is added with God and with Christ when Baptism is
1567 ordered in their names (Matthew 28:18-19); **b)**
1568 because blasphemy against Him is considered
1569 extremely grave; **c)** because Peter himself (Acts
1570 5:1-4), in telling Ananias that he had lied to the
1571 Holy Spirit considered that he had lied to God; **d)**

1572 because the Holy Spirit is added together with the
1573 Father and the Son upon mentioning those who give
1574 testimony in Heaven (1 John 5:7) and e) **because**
1575 **He created the body of Christ** in the womb of the
1576 Virgin Mary (Matthew 1:18 and 20); only a divine
1577 being can create matter, above all, organized matter.
1578 **No other being mentioned in the Bible has these**
1579 **reasons to be considered divine to his credit.**

1580
1581 *“¹⁸ And Jesus came and spake unto them,*
1582 *saying: All power is given unto me in Heaven*
1583 *and in Earth. ¹⁹ Go ye therefore, and teach all*
1584 *nations, **baptizing them in the name of the***
1585 ***Father, and of the Son, and of the Holy***
1586 ***Ghost.**” (Matthew 28:18-19)*

1587
1588 *“**But he that shall blaspheme against the***
1589 ***Holy Ghost hath never forgiveness, but is in***
1590 ***danger of eternal damnation.”** (Mark 3:29)*

1591
1592 *“¹ But a certain man named Ananias, with*
1593 *Sapphira his wife, sold a possession, ² and*
1594 *kept back part of the price, his wife also being*
1595 *privy to it, and brought a certain part, and*
1596 *laid it at the apostles' feet. ³ But Peter said,*
1597 *Ananias, why hath Satan filled thine heart **to***
1598 ***lie to the Holy Ghost, and to keep back part***
1599 ***of the price of the land? ⁴ Whiles it remained,***
1600 ***was it not thine own? And after it was sold,***
1601 ***was it not in thine own power? Why hast thou***
1602 ***conceived this thing in thine heart? **Thou hast*****
1603 ***not lied unto men, but unto God.”***
1604 *(Acts 5:1- 4)*

1605

1642 One of those arguments is based on the fact that if
1643 Christ says that He and the Father are one, this
1644 means that they are one, but at the same time they
1645 are two, because in reality it is one and all of that
1646 rhetorical jargon they form. In saying that both are
1647 the same, what the Lord is saying is that they think,
1648 feel and act in a likewise manner, not the
1649 theological tangle in which those that adopt the
1650 erroneous form of understanding the Trinity are in.
1651 Let's see the use in the Bible of the same phrase on
1652 other occasions.

1653 **One of the passages mostly used by the**
1654 **defenders of the Roman concept of the Trinity,** is
1655 the one in John 10:30 where Jesus says: "I and my
1656 Father are one". Based on this they try to
1657 understand its significance beyond why it was said
1658 and fall into an error because of this.

1659 In the verse that follows, we see that Jesus in
1660 referring this time to Christians also says "that they
1661 **may be one,** as we are". In this case, not only does
1662 He use the same words, but He compares "may be
1663 one" among Christians as the relation between God
1664 and Christ, of being one, that He said in John 10:30.

1665
1666 *"I and my Father **are one.**"* (John 10:30)

1667
1668 *"And now I am no more in the world, but*
1669 *these are in the world, and I come to thee.*
1670 *Holy Father, keep through thine own name*
1671 *those whom thou hast given me, **that they may***
1672 ***be one, as we are.**"* (John 17:11)

1673
1674 If being both one (God and Christ), it is the same
1675 as the Christians being one, it is evident that it is not
1676 referring to the erroneous concept of the Trinity that
1677 those that believe they are one have, that they are

1678 one at the same time, but that are three which in
1679 reality are one....etc.. In reality it is referring to the
1680 normal significance of the sentence “be all one”,
1681 which means that we all think, feel and react in a
1682 likewise manner.

1683 In no way can we come, from this phrase, to the
1684 conclusion that Christians are one human person
1685 even if manifested in millions of different ways; or
1686 in the opposite, that Christian are millions of being
1687 but only one true human being.

1688 **As we can see, the defense of the Roman**
1689 **concept of the Trinity is based solely on rhetoric**
1690 **and dogma.** Those who believe that dogma are
1691 afraid to use of reason regarding the subject, for fear
1692 of offending God, Christ and the Holy Spirit and
1693 that they will punish them and take away their
1694 salvation.

1695 **It is silly to think that the one who gave His**
1696 **Son and who gave Himself up to suffering for**
1697 **our sake, is going to take our salvation away**
1698 **something that was so costly to them,** merely
1699 because we are honest with ourselves and use
1700 reason, or ask God about an issue of faith that we do
1701 not understand.

1702 To think this way about God is to reflect in Him
1703 what that person thinks, if in having the power that
1704 God has, someone would honestly dissent from
1705 him. Or even better, if someone because of not fully
1706 understanding, would try to ask or reason with
1707 reference to His words. Would a father do such a
1708 thing to his son? Would he cast him from his home
1709 for not having understood his words in the same
1710 form that his brothers understood, or would he
1711 explain again with patience, because this son was
1712 not sharp?

1713 **The dogmatic taboo is the refuge of those who**
1714 **do not have Biblical arguments** and of those who
1715 believe that God is the same as they are. What has
1716 been reasoned up to this point can be extended to
1717 John 17:21-23, with the only difference that here,
1718 the traditionalists would have to gather that the
1719 Christians also would have to come to form one
1720 sole person with Divinity; but with millions of
1721 different manifestations. This is to say, millions of
1722 divine persons but one true sole person.

1723

1724 *“²⁰ Neither pray I for these alone, but for*
1725 *them also which shall believe on me through*
1726 *their word. ²¹ **That they all may be one; as***
1727 *thou, Father, art in me, and I in thee, that*
1728 *they also may be one in us; that the world*
1729 *may believe that thou hast sent me. ²² And the*
1730 *glory which thou gavest me I have given*
1731 *them; that they may be one, even as we are*
1732 *one. ²³ I in them, and thou in me, **that they***
1733 ***may be made perfect in one**; and that the*
1734 *world may know that thou hast sent me, and*
1735 *hast loved them, as thou hast loved me.”*

1736

(John 17:21-23)

1737

1738 As we can see to grasp a verse by the hair and
1739 force it to support a doctrine, is not the best way to
1740 serve God nor teach His doctrine.

1741

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1744

>Paul and Apollos were also one

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1748

The idea of the Trinity in the way which the majority of Christian sects conceive it is an error that has as its basis only dogma and tradition. After a dogmatic acceptance, they look for a pair of

1749 verses that seems to support it. In the passage I
1750 present below, the same phrase is used (they are
1751 one) and not because of that are we going to think
1752 that the one who plants and the one who waters are
1753 the same person but manifested in two different
1754 bodies, which are in reality only one, etc..

1755

1756 *“**6 I have planted, Apollos watered, but God***
1757 ***gave the increase. 7 So then neither is he that***
1758 ***planteth any thing, neither he that watereth,***
1759 ***but God that giveth the increase. 8 Now he***
1760 ***that planteth and he that watereth are one,***
1761 ***and every man shall receive his own reward***
1762 ***according to his own labour.”***

1763

(I Corinthians 3:6-8)

1764

1765 In this passage we give the phrase “are one” the
1766 true value that it has. If we don’t give the phrase
1767 “they are one” here, the meaning that both are the
1768 same person, we should also not do so when it says
1769 that God and Christ are the same thing, or are one
1770 and the same. This is said to demonstrate that Christ
1771 is a divine being, the same as God and the Holy
1772 Spirit; not to demonstrate that they are the same
1773 person, but three different person at the same time,
1774 that are only one God, but are three **and all that**
1775 **nonsense formed by those who try to explain**
1776 **what the Bible has never said.**

1777

*

1778

1779

1780 **>Christ does not have the authority that God has**

1781 There are many occasions in the Bible, in which
1782 Jesus declares that something only belongs to the
1783 Father, or that something is only known by the
1784 Father. This verse affirms that giving the sons of

1785 Zebedee the right to sit at his right or his left is not
1786 His to give but the Father's.

1787

1788 *“And he saith unto them: Ye shall drink*
1789 *indeed of my cup, and be baptized with the*
1790 *baptism that I am baptized with, **but to sit on***
1791 ***my right hand, and on my left, is not mine to***
1792 ***give, but it shall be given to them for whom it***
1793 ***is prepared of my Father.”***

1794 (Matthew 20:23)

1795

1796 Those that have the outlandish concept of the
1797 Trinity that they are three who are one at the same
1798 time, but that are three manifestations of only one,
1799 who in reality is not one, but are three, etc., should
1800 use reason with passages such as this one. In
1801 passages like these, it clearly shows that there are
1802 things that only belong to the Father and not to
1803 Christ. Therefore, it is evident that both, **in spite of**
1804 **the fact that they are the same type of being, in**
1805 **spite of the fact that they are both divine**, in spite
1806 of the fact that they are one in feelings, thoughts,
1807 etc., are different persons. And, are different
1808 persons to the point that occasionally something
1809 that belongs to one is not participated in by the
1810 other. A clear example of this is, which we have
1811 already seen, is in Mark 13:32 where Jesus Himself
1812 says that the date and time of His Second Coming
1813 He does not know, but only the Father. In the same
1814 way that there are things that belong only to God,
1815 there are things that the Father has done or will do
1816 that are not attributable to Christ. **It is not as many**
1817 **people believe, that in any place of the Bible the**
1818 **name of Christ can be substituted for the name**
1819 **of God and vice versa and the resulting phrase**
1820 **continues to be certain.** That is an error. Christ

1821 worships God; God does not worship Christ. It is
1822 not possible to substitute their names without
1823 altering the significance of what it says.

1824 Another thing to have in mind in order to
1825 demonstrate that it is not about three that are one
1826 and one that are three, is the fact that **Jesus Christ**
1827 **dressed Himself in a human body and not God.**
1828 **Nowadays, Christ is in the human body form**
1829 **and will continue to be as such; while God does**
1830 **not have a human body.** Christ is seated at the
1831 right hand of God, if He is seated there He is not the
1832 same God.

1833 God, Christ and the Holy Spirit **are one** in the
1834 sense that their sentiments, their manner of being,
1835 acting and thoughts, etc., are the same, but that does
1836 not mean that they are the same person, nor that
1837 they are three manifestations of the same person or
1838 three manifestations of God Himself, etc.. To think
1839 that God, Christ and the Holy Spirit are only one
1840 person who are three different persons at the same
1841 time, but who are in reality only one, or that there
1842 are three persons that form only one God, etc., is
1843 **gibberish that has no basis in the Bible**, but in the
1844 tradition of the one who did not know how to define
1845 their beliefs in a better way during the first centuries
1846 of Roman Catholicism.

1847 *

1848

1849

1850 **>God has been manifested in the flesh**

1851 This is one of the verses which the defenders of
1852 the traditional Roman Trinity base themselves on in
1853 order to assure that God is one and the same as
1854 Christ. What Paul is saying here is that Christ, who
1855 is a divine being exactly the same as God, has been
1856 manifested in the flesh, etc.. I do not think that

1857 because of this can it be gathered that God and
1858 Christ are the same person and interchangeable for
1859 the reasons already manifested in prior examples.

1860

1861 *“And without controversy great is the*
1862 *mystery of godliness: **God was manifest in***
1863 ***the flesh**, justified in the Spirit, **seen of***
1864 ***angels**, preached unto the Gentiles, believed*
1865 *on in the world, **received up into glory.**”*

1866 (I Timothy 3:16)

1867

1868 **The reason that makes me think that we**
1869 **cannot come to such a conclusion in this verse**, is
1870 because if we were going to take this verse as
1871 referring to God the Father, we would have to think
1872 that the angels had never seen God, something
1873 which is contradictory with the case of Ahab in II
1874 Chronicles 18:18, with what it says in Job 1:6 about
1875 the meeting of angels with God and in the case of
1876 the angel Gabriel which in Luke 1:19 it says that he
1877 found himself in front of God.

1878

1879 *“Again he said: Therefore hear the word of*
1880 *the LORD: I saw the LORD sitting upon his*
1881 *throne, and **all the host of heaven standing***
1882 ***on his right hand and on his left.**”*

1883 (II Chronicles 18:18)

1884

1885 *“Now there was a day when **the sons of God***
1886 ***came to present themselves before the***
1887 ***LORD**, and Satan came also among them.”*

1888 (Job 1:6)

1889

1890 *“And the angel answering said unto him: **I***
1891 ***am Gabriel, that stand in the presence of***

1892 **God**; and am sent to speak unto thee, and to
1893 shew thee these glad tidings.” (Luke 1:19)

1894

1895 **Having seen these three passages, one notices**
1896 **that** what Paul is referring to in I Timothy 3:16 is
1897 only to the manifestation in the flesh of a divine
1898 being who is the same as God as is Jesus Christ.
1899 **The proof of the fact is that all that is said refers**
1900 **to Jesus Christ already manifested in the flesh,**
1901 as is that He has been preached to the Gentiles and
1902 believed in the world, etc.. The fact that we now say
1903 that he had been seen by the angels shows us that it
1904 refers to **Christ in the flesh**; the angels that had
1905 seen God prior to the manifestation in the flesh of
1906 Jesus Christ, had to have also seen Christ because
1907 Christ was with God. **Even the demons recognized**
1908 **Christ** when they saw him. Therefore, Our Lord
1909 Jesus Christ had been seen before in Heaven by the
1910 angels. In the manner that He had not been seen yet
1911 is when He was manifested in the flesh.

1912 **Another thing that shows us that they are two**
1913 **different persons is that in this same verse** it says
1914 that Christ was received in glory. By logic, the one
1915 who received Christ in glory was God the Father,
1916 therefore, if one receives and the other is received,
1917 they are two different persons, even if of the same
1918 “essence” and “substance”, which is to say, even if
1919 they are divine.

1920

*

1921

1922

1923 **>Christ confesses the superiority of God**

1924 There are persons that in not understanding what
1925 the Trinity is, define God as a being that is also
1926 Christ and the Holy Spirit at the same time. That it
1927 is only one God but at the same time are three Gods.

1928 And lastly, that the three are one and the same but
1929 are different at the same time, adding other
1930 **traditional concepts, none of which were ever**
1931 **taken from the Bible.** I don't know how they can
1932 coordinate so many contradictions in their minds.

1933

1934 *“Ye have heard how I said unto you: I go*
1935 *away, and come again unto you. If ye loved*
1936 *me, ye would rejoice, because I said, I go*
1937 *unto the Father; for my **Father is greater***
1938 *than I.”* (John 14:28)

1939

1940 Here, **Jesus Christ Himself declares that the**
1941 **Father is greater than He.** Therefore, they are not
1942 completely equal in the sense that they are not the
1943 same person, hierarchy exists. They are the same as
1944 they can in humanly speaking, a father and His Son,
1945 that both are human beings, both are the same type
1946 of being; but not because of that is the child the
1947 same as the father in everything. He is subordinate,
1948 considers the father more than himself, he considers
1949 him as superior, etc.. Likewise, Jesus, is “made”
1950 from the same “substance” that is God, but **Jesus**
1951 **worships God and God does not worship Jesus.**
1952 Jesus is a divine being who worships His Father
1953 God. The Holy Spirit is a divine being as well.

1954 The erroneous traditional doctrine of the Trinity is
1955 based among other things on passages in which
1956 Jesus Christ assures Himself as being one with the
1957 Father, as we have already seen in John 10:30.
1958 What that indicates is a unity of feelings, thoughts,
1959 etc., not that in reality they are two persons who are
1960 only one person, who is two at the same time but
1961 that are three, etc.. That belief is simply nonsense
1962 that has been dogmatically imposed.

1963

1964 “I and my Father are one.” (John 10:30)

1965

1966 If we were going to take that phrase with the
1967 significance that those who support that nonsense
1968 erroneously give it, as we previously saw, we have
1969 to think Paul and Apollos were also one sole person
1970 who were two at the same time, but in reality was
1971 only one Paul but in two different manifestations,
1972 etc. Another piece of nonsense.

1973

1974 “⁵ Who then is Paul, and who is Apollos, but
1975 ministers by whom ye believed, even as the
1976 Lord gave to every man? ⁶ I have planted,
1977 Apollos watered; but God gave the increase. ⁷
1978 So then neither is he that planteth any thing,
1979 neither he that watereth; but God that giveth
1980 the increase. ⁸ Now **he that planteth and he**
1981 **that watereth are one**; and every man shall
1982 receive his own reward according to his own
1983 labour.” (I Corinthians 3:5-8)

1984

1985 As we see in the recently read passage, Paul
1986 considered (6) that **he was the one who planted**
1987 **and Apollos watered**. Paul later says in verse 8 that
1988 the **one who plants and the one who waters are**
1989 **the same thing**, which is to say that Apollos and
1990 Paul were one. Here, Paul was using the exact same
1991 phrase as the one used in John 10:30 where many
1992 gather that God and Christ are the same person. If
1993 we were going to think like this, in seeing this same
1994 phrase used here, we would have to come to the
1995 conclusion that Paul and Apollos were the same
1996 person. On the contrary, if we attribute the correct
1997 significance to the said phrase, we will see that in
1998 both cases it means that between the two persons

1999 mentioned there is unity of thoughts, feelings and
2000 action.

2001 **In summary.** It is an error on the part of the ones
2002 that think that both are the same person. **First,**
2003 because we see that the phrase alleged by them does
2004 not mean what they attribute it to; and **secondly**
2005 because in John 14:28 Christ clearly says that the
2006 Father is greater than He. Therefore, they are not
2007 the same thing in the sense that people want to give
2008 it to, because something cannot be greater than
2009 itself. They are both the same because both are
2010 divine beings, but they are different persons.

2011 *

2012

2013

2014 **Christ wanted that cup to pass from him, but**
2015 **God wanted Christ to drink from it**

2016 The Roman traditional concept of the Trinity is
2017 that (including the Holy Spirit) God and Christ are
2018 two different manifestations of the same person.
2019 However, here, Jesus is wanting for God to pass
2020 that cup from Him, even though in the end He
2021 would accept the will of God if it were different.
2022 Here we see that while Jesus Christ wants such a
2023 thing, God evidently wants the opposite.

2024 How is it that if they are two manifestations of the
2025 same person they want two different things at the
2026 same time? What are they meaning when saying
2027 that they are the same person? Define to me what it
2028 means to be two beings and the same person, and
2029 what is to be two beings and different persons. Are
2030 God and Christ the same person or different
2031 persons?

2032

2033 *“³⁵ And he went forward a little, and fell on*
2034 *the ground, and prayed that, if it were*

2035 *possible, the hour might pass from him.* ³⁶
2036 *And he said: Abba, Father, all things are*
2037 *possible unto thee; take away this cup from*
2038 *me; nevertheless not what I will, but what*
2039 *thou wilt.”* (Mark 14:35-36)

2040

2041 In these traditional concepts I see much
2042 senselessness, a product of **the terrorizing panic**
2043 **inspired in Christians by reasoning about**
2044 **dogmas that have been instilled into their minds**
2045 **since their conversion or even since their**
2046 **childhood.** It is as if God was going to punish them
2047 for using reason; or as if they thought that God was
2048 going to allow them to be confused for having
2049 intended to use honest reasoning and were sincerely
2050 in search of the truth whatever it may be.

2051 They do not understand that in the same way as
2052 God guards us from the Evil One to liberate us from
2053 temptation, according to what we gather in “The
2054 Lord’s Prayer”, in the same way He would guard us
2055 from the Evil One to impede upon us to fall into
2056 warped errors by spiritual enemies, if we were to
2057 put our will into knowing the truth and not in
2058 accepting dogmas, for fear of not accepting them.

2059 We can reason something similar from Matthew
2060 27:46, where Christ exclaims “My God, my God
2061 why have you forsaken me?”. Because of the sin
2062 that was taken upon Jesus Christ, God abandoned
2063 Him. That is evidence that they are not the same
2064 person, because no one can abandon himself. In
2065 addition, the Father does not participate in our sin
2066 and Jesus Christ bore them upon Himself. They are
2067 not the same person, even if they are the same type
2068 of being, a divine being.

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>The true Biblical Trinity

I believe in the existence of God the Father; in the existence of Christ, His Only Begotten Son, **divine also as is His Father**; and in the existence of the **Holy Spirit, also divine as are both**. In this sense, **I believe in the Trinity**. What I don't believe in is the confusion introduced by tradition, **without Biblical basis whatsoever**; what I don't believe in is that unexplained and unexplainable hypothesis, that tells us that they are three persons, but only one true God; who is only one, but who is three at the same time, who in reality are not three but only one, with three manifestations; and that the Son is the same as the Father but is different, etc., etc..

I do not believe in that dogmatic hypothesis, because that same description of Divinity is not given in any part in the entirety of the Bible, nor can it be deduced from the Bible.

That dogma was something minted into the minds of Christians by Romanism, without Christians having been able to do without such error.

It could be that all this confusion was introduced in Romanism, perhaps in good faith, by someone who did not know how to better explain himself and defend the divinity of Christ. Logically, such confusion was supported from the dark spiritual spheres, by those beings rebelled against God, that wish to maintain Christians in a state of perpetual confusion which would prevent their use of reason based on the Biblical truth of celestial dynamics.

These rebellious spiritual beings want to see Christians lash out blindly, and **whose blind lashes Christians confuse with faith, when it is only**

2106 **dogmatism, superstition and fear of offending**
2107 **God by using reason.**

2108

2109 There are five factors, which as I said before,
2110 have provoked the stay of such an error in
2111 Christianity throughout the centuries, with the best
2112 good faith, but not because of this are they exempt
2113 from error:

- 2114 1) the tradition, the dogmatic authority and the
2115 imposition of those who govern the sects;
- 2116 2) the lack of interest on the part of the Christian
2117 to read the Bible;
- 2118 3) the lack of analytical spirit in the human being;
- 2119 4) the religious nature of the topic, which limits
2120 the believer from using reason for fear of
2121 blasphemy (panic); and
- 2122 5) the natural inertia of man which makes him
2123 prefer the comfortable “status quo”.

2124

2125 When the Christian sticks on to what he was
2126 taught by tradition and **refuses to reason** about
2127 divine things for fear of offending God, he situates
2128 himself in a weak dialectic position which the
2129 enemy agents take advantage of in order to deride
2130 religion, faith and Christians. **God does not feel**
2131 **offended or angry with a sincere Christian who**
2132 **wants to find, without intellectual haughtiness**
2133 **the truth, the logic of celestial dynamics.** He is
2134 also not going to get angry with one who, sincerely
2135 mistaken, may temporarily fall into an error;
2136 because God knows if he is truly sincere, if in
2137 reality he wants to know the truth and is willing to
2138 read the Bible, he is going to rectify his error sooner
2139 or later.

2140 **God does not badger nor does He rush us; but**
2141 **we should be willing and diligent in looking for**

2142 **the truth in the Bible**, not in voluminous books or
2143 magazines that other beings like us serve us on a
2144 silver platter so that we believe what they think we
2145 should believe. On the day of the Final Judgment no
2146 one will be able to justify their error by alleging that
2147 they found it in the commentaries of Dr.
2148 Knowledgeall, the preaching and traditions of
2149 Monsignor Perfectsancti, or the sermons of Most
2150 Reverend Pastor Lackingbible; because **they will be**
2151 **told that their fountain of knowledge should**
2152 **have been the Bible and only the Bible**, not half
2153 and half.

2154 There are many, a very many who when one calls
2155 their attention in the sense that they should not
2156 abandon their personal reading, daily and ordered
2157 and without jumps in the Bible in exchange for
2158 reading books and magazines belonging to their
2159 sects, or in hearing the mentors of their church, will
2160 allege that they do not read the Bible because in the
2161 end, the material they read they understand better
2162 and is taken from the Bible. Magnificent, I would
2163 say, but if those books and magazines are saying the
2164 same as the Bible says, then, why waste time in
2165 reading that magazine or book? Read the Bible
2166 itself.

2167 **If we analyze a bit, we would realize that in a**
2168 **certain way the word “God” has at least two**
2169 **meanings: one of them means, in saying, “the role”**
2170 **of being God, being the King of the Universe, a**
2171 **being who all existing beings worship; the other**
2172 **means, in saying it in some way, the “substance” in**
2173 **which that being participates in.**

2174 As a “role”, only the Creator Father is God; as
2175 “substance”, all three can be said that they are God.
2176 **More appropriately and more clearly would be**
2177 **to say that the three are divine.** Only those three

2178 are divine, no other existing being is divine, no
2179 other existing being is the same as those three.
2180 **Notwithstanding, only the Father is God in the**
2181 **sense of “office” or “role” because Christ as**
2182 **much as the Holy Spirit worship Him. The**
2183 **Father does not worship any of the two.**

2184 To my way of seeing, God the Father eternally
2185 existed. At some moment in the past eternity, God
2186 wanted to create. Because He is God and can do so,
2187 He wanted to create **another being exactly like**
2188 **Himself in “substance”, form, attributes, etc.,**
2189 and created the Son; and the concept of a son arose
2190 in the Universe. The Holy Spirit was created
2191 afterwards, inferior to the son in dignity or authority
2192 but made from the same “substance” (calling it by a
2193 name), with the same attributes of the Father and
2194 the Son.

2195 **In the sense of “substance”, in the sense of**
2196 **attributes, the three are God, the three are**
2197 **exactly the same, the three are divine;** it has to be
2198 this way because God wanted to make it this way
2199 and He can. But they are three different persons,
2200 they have different experiences and memories, they
2201 are three persons even if they are one in ideals,
2202 feelings, etc.

2203 The Father is the God of the Son and the God of
2204 the Holy Spirit. They worship Him. **Christ**
2205 **worships God but God does not worship Christ.**
2206 They are not the same in that sense. When the Lord
2207 Jesus Christ worships God, He is a creature-God
2208 adoring His Creator, God and Father. The opposite
2209 never occurs.

2210 If the erroneous interpretation of the Trinity were
2211 correct, then we would have the case that a part of
2212 God (the Son) worshiped the other part of God (the
2213 Father), and because they are the same person, it

2214 would result in an auto-adoration which would not
2215 be so at the same time, but was so, etc., etc., all the
2216 confusion that has to be admitted after admitting the
2217 first error.

2218 **God is not a being of confusion.** The things of
2219 God are clear. The fact that Christ was created by
2220 the Father, **does not take away one iota from**
2221 **Jesus' divinity, dignity, merits, etc..** The fact that
2222 a being has been created does not automatically
2223 subtract from his category, quality, authority, etc..
2224 That depends on what his Creator had done in him.

2225 What is added or taken away depends on the will
2226 of the Creator, who can communicate to His
2227 creature the dignity, condition, essence, nature,
2228 substance, attributes, qualities, etc., that He desires.
2229 Therefore, God can create a being that is as
2230 inorganic as the minerals; a vegetal type; an animal
2231 type; a human type; an angelical type, or a divine
2232 type of being if that is His pleasure. **It is not**
2233 **impossible for God to create a divine type of**
2234 **being.**

2235 The fact that God has created the angels does not
2236 mean that these have to have the same category as
2237 humans, who have also been created by God. The
2238 angels are much more superior than we are in spite
2239 of having been created as well. A difference of the
2240 same style, but of a category that is infinitely
2241 superior is what exists between the creation of Jesus
2242 and that of the angelical beings.

2243 **God created everything and** that is why He is
2244 God. **Jesus is God by inheritance** (Hebrews 1:1-
2245 4), because He is the Son of God, because God
2246 made him that way; He made him **exactly the same**
2247 **as Himself in all of His attributes.** It also happens
2248 with the Holy Spirit. **That is the true Trinity,**
2249 worthy, pure, saintly, divine, logical.

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*“¹ God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ² hath in these last days spoken unto us by his Son, **whom he hath appointed heir of all things**, by whom also he made the worlds; ³ **who being the brightness of his glory, and the express image of his person**, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; ⁴ being made so much better than the angels, **as he hath by inheritance obtained a more excellent name than they.**”*

(Hebrews 1:1- 4)

With reference to the divinity of the Holy Spirit, let us remember, as I have said, that although it is not said directly in any place of Scripture (that I can remember), it is gathered by the treatment it is given to Him. Among other things because: **a)** He is considered together with God and Christ when it is ordered to baptize in their names (Matthew 28:18-19); **b)** because it is considered a grave blasphemy against Him as is seen in Mark 3:29; **c)** because Peter himself (Acts 5:1-4) considered that Ananias had lied to God when Ananias lied to the Holy Spirit; **d)** because the Holy Spirit is mentioned with the Father and the Son when mentioning those who give testimony in Heaven (I John 5:7) and **e) because he created the body of Christ**, in the womb of the Virgin Mary (Matthew 1:18 and 20); only a divine being can create matter, above all, organized matter. **No other being mentioned in the Bible has these reasons of considering Him divine.**

2286 Likewise in the Old Testament, the direct and
2287 clear divinity of the Son was not expressed, but it
2288 was gathered, in the New Testament, the divinity of
2289 the Holy Spirit is not openly expressed but easily
2290 gathered.

2291
2292 *“¹⁸ And Jesus came and spake unto them,*
2293 *saying: All power is given unto me in Heaven*
2294 *and in Earth. ¹⁹ Go ye therefore, and teach all*
2295 *nations, **baptizing them in the name of the***
2296 ***Father, and of the Son, and of the Holy***
2297 ***Ghost.**” (Matthew 28:18-19)*

2298
2299 *“**But he that shall blaspheme against the***
2300 ***Holy Ghost hath never forgiveness, but is in***
2301 ***danger of eternal damnation.”** (Mark 3:29)*

2302
2303 *“¹ But a certain man named Ananias, with*
2304 *Sapphira his wife, sold a possession, ² and*
2305 *kept back part of the price, his wife also being*
2306 *privy to it, and brought a certain part, and*
2307 *laid it at the apostles' feet. ³ But Peter said:*
2308 *Ananias, why hath Satan filled thine heart **to***
2309 ***lie to the Holy Ghost, and to keep back part***
2310 ***of the price of the land? ⁴ Whiles it remained,***
2311 ***was it not thine own? And after it was sold,***
2312 ***was it not in thine own power? Why hast thou***
2313 ***conceived this thing in thine heart? **Thou hast*****
2314 ***not lied unto men, but unto God.**”*
2315 *(Acts 5:1-4)*

2316
2317 *“**For there are three that bear record in***
2318 ***heaven, the Father, the Word, and the Holy***
2319 ***Ghost; and these three are one.”** (I John 5:7)*

2320

2356 It is necessary to say that it is “a mystery” in
2357 order to continue saying that Christians are
2358 monotheists. Monotheism is a doctrine that is very
2359 clear in the Bible and that cannot be denied. That is
2360 why they have to appeal to say that they are three
2361 Gods, but in reality it is only one. They would
2362 otherwise have to change to polytheism. This
2363 doctrine probably developed when the church had
2364 to confront the heresies that denied the divinity of
2365 Christ and it occurred to the one who wanted to
2366 defend His divinity to fabricate this nonsense.

2367 **Christ and the Holy Spirit have all the divine**
2368 **attributes** and that compels many to say that they
2369 are God, instead of saying that they are divine. **God**
2370 **is the one whom without exception all worship,**
2371 **but He does not worship anyone.** The one who is
2372 like God is divine as is Christ and the Holy Spirit.
2373 Many, in not understanding this, fall into error and
2374 heresy. That is the reason why many believers say
2375 that the Trinity (in its traditional form) is a mystery.
2376 They do not know how to do anything else to save
2377 the concept that God is only one, which is clearly
2378 revealed in the Bible, but continue to maintain that
2379 Christ and the Holy Spirit are divine beings.

2380 **It is true that there is a limit to human reason,**
2381 and therefore, if that traditional doctrine was taught
2382 in the Bible, if the Roman definition that is given to
2383 the Trinity was in the Bible, I also would admit to it
2384 and would have to come to the conclusion that my
2385 finite intelligence cannot understand what God
2386 affirms. But as it is not God who affirms it, nor is
2387 such teaching found in the Bible, but it is only
2388 affirmed by persons with human religious authority,
2389 I don't see the reason why I should accept it, nor
2390 that in this case is spoken about “the limit of human
2391 reason”.

2392 If the doctrine was invented by a human, another
2393 human can use reason and contradict it. **If the**
2394 **traditional Roman concept of the Trinity would**
2395 **have been revealed by God, I would accept it and**
2396 **think that, in effect, it was a “mystery”**, but that
2397 is not the case. Whoever invented that of 3 in 1
2398 violated the use of reason without its basis on the
2399 Bible, and after violating it, invented a nonsense in
2400 order to support it and has to say that they are things
2401 which cannot be reasoned, cannot be understood.

2402 I understand that the analysis of this theme which
2403 has remained undisputed for centuries, has to cause
2404 astonishment to the brethren, given that it has never
2405 been analyzed, but if one prays to God and reads the
2406 Bible, the truth will be arrived at. Reading the Bible
2407 a lot with both possibilities in mind, is the best for
2408 one to realize and reach the reality.

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Chapter 6

The Son of God is a Divine Creature

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>Christ declares Himself as a Creation of God
The fact that the seven letters to the seven
churches of Revelation are dictated by Our Lord
Jesus Christ is indisputable. As a result, what is said
in these letters is the word of Our Lord Jesus Christ.
Jesus calls Himself in this passage “the beginning
of the creation of God”, or the first result obtained
when God the Father began His stage of creation.
Which is to say, Jesus was the first creature made
by the Divine Creator. That is why in this verse it is

2428 use the word “beginning”.

2429

2430 *“And unto the angel of the church of the*
2431 *Laodiceans write: These things saith the*
2432 *Amen, the faithful and true witness, **the***
2433 ***beginning of the creation of God.”***

2434 (Revelation 3:14)

2435

2436 Now, **the word “creature” does not have to**
2437 **necessarily be the antithesis of the word**
2438 **“divine”**. By thinking that way it is that many do
2439 not understand that Jesus was created by God the
2440 Father and be divine at the same time, which is to
2441 say, is God. That does not mean that Christ is God
2442 the Father at the same time that He is Christ. What
2443 it means is that Christ is a being exactly like God
2444 the Father, which means He is a being as divine as
2445 God the Father. It is not difficult to conceive that an
2446 Omnipotent being can create another being like
2447 Himself. That is what God the Father did. I will
2448 explain.

2449 Can God the Father create: **a)** inanimate matter,
2450 **b)** a vegetable, **c)** an animal, **d)** a human type
2451 being, **e)** an angelic type being, **f)** a being as is
2452 God? Of course He can! He is the Almighty and I
2453 do not see any Biblical nor logical reason to think
2454 that God the Father cannot create a divine being, a
2455 being of the type that God is. I do not see any
2456 reason to limit the power of God the Father to the
2457 creation of only what has been mentioned from “a’
2458 through “e”.

2459 The difference between something of the
2460 vegetable type and an animal type is obvious. The
2461 same thing occurs in a type of being as in the
2462 animal and a human type. Believers also perceive
2463 the difference between a type of human being and a

2464 being of the angelic type; like the difference
2465 between a being of the angelic type and God. Up to
2466 this point, it is all easy. **What is more difficult to**
2467 **conceive, is not the existence of God the Father,**
2468 **but the existence of a divine being, a being as the**
2469 **type of God that is not God the Father at the**
2470 **same time.** Let's clarify.

2471 **How are we going to call God the Father?** Let
2472 us call him the Creator, or if we want let's call him
2473 Number One, or God the Father. The Creator is a
2474 God-type being, He always existed, no one created
2475 Him, but He can create whatever He wants. This
2476 type of being is evidently and infinitely, different
2477 from the one who has the same similitude: the
2478 angel-type beings.

2479 That being which we call Number One, or the
2480 Creator, or God the Father, was alone, but at some
2481 point in the eternity past he desired to create another
2482 being exactly like Him. Do you think He did not
2483 have the power to do it? He did not yet want to
2484 create a being that is a vegetal-type, an animal-type,
2485 a human-type, nor an angel-type being; He wanted
2486 to create a being that was the same type as God, a
2487 being like Him in everything, **absolutely the same**
2488 **in everything, except one thing: He had not**
2489 **existed previously like Number One, God the**
2490 **Father, who had always existed.**

2491 **Since He had the power to do so, He did it. He**
2492 **created Number Two, Christ; as a being exactly**
2493 **of the same type as Number One, God the**
2494 **Father; there was not one iota of difference. If**
2495 **there was some difference between them, it was**
2496 **that Number Two, Christ, was at that moment**
2497 **recently in existence.**

2498 The new being that now existed was a son of the
2499 First, of God the Father, of Number One, the

2500 Creator. The concept of son had appeared in the
2501 Universe. **Both were the same type of being, so**
2502 **much the father as his son**, only that the father, by
2503 definition, always exists before the son.

2504 After that first creation, an “eternity” transpired,
2505 in calling it by some name which measure escapes
2506 our mind.

2507 **Afterwards, Number Two, Christ, created**
2508 **Number Three, the Holy Spirit**, a divine being, a
2509 being of the same type as God but that is not God
2510 the Father nor Christ. **I suppose that it was Christ**
2511 **who created the Holy Spirit because** Christ is
2512 called the Only Begotten son of God. If He is called
2513 the “Only Begotten Son of God”; it is because He
2514 was the only one of his type that God created. If
2515 God would have created the Holy Spirit, then Christ
2516 would not be His Only Begotten, because there
2517 would have been a second being the same as God.
2518 The fact that Jesus Christ is the same as God in
2519 everything, concedes the possibility of creating a
2520 being the same as Himself in everything, that would
2521 be the Holy Spirit. It could also be that God created
2522 the Holy Spirit but without giving him the status of
2523 Son, but of a divine being, a being without the
2524 hierarchy of Christ, but I am inclined to the
2525 previous hypothesis.

2526 **There were already three types of divine**
2527 **beings, three beings of the same type:** Number
2528 One, the Creator, God the Father; Number Two,
2529 Christ, the Only Begotten Son of God; and number
2530 three, the Holy Spirit. The three are God in the
2531 sense that they are the same type of being, but have
2532 different memories. Number One, God the Father,
2533 the Creator, remembers when He was alone.
2534 Number Two, Christ, the Only Begotten Son of the
2535 Father remembers having always seen Number One,

2536 God the Father; he also remembers when no one
2537 else existed; he remembers the creation of Number
2538 Three, the Holy Spirit. The latter remembers having
2539 always seen Number One, God the Father, the
2540 Creator and Number Two, the Only Begotten, Jesus
2541 Christ, and remembers when only all three existed.
2542 And another measure of eternity passed.

2543 After that, it seems as if Number One, God the
2544 Father did **not** want to create any more beings like
2545 Himself, but similar. The next beings created were
2546 not of the same type as Number One, God the
2547 Father; they were angel-type beings.

2548 Once explained all of this in the best way that I
2549 can, do you still think that if Christ was created by
2550 God then He is not divine? That all depends on
2551 what the word “God” means to you at each
2552 moment. In moving one of the meanings of the
2553 word “God, from one matter to another, one can
2554 create confusion. Let’s see the meaning of the word
2555 “God” in the mind of those who speak about these
2556 matters:

- 2557
- 2558 a) God = Number One
 - 2559 b) God = Creator
 - 2560 c) God = a type of being
 - 2561 d) God = one who has no origin
 - 2562 e) God = one who has the role of God, governing
2563 the Universe and being obeyed and worshiped
2564 by all others beings without exception.

2565

2566 These five meanings represented only by the word
2567 “God” and not differentiated in the minds of the
2568 ones who speak or listen are the ones who provoke
2569 confusion.

2570 **Number One** (God the Father) can be called God
2571 with all the five meanings: a) Number One, b)

2572 Creator, c) a type of being, d) one without origin
2573 and e) the one who performs the role of being God,
2574 governing the Universe and being worshiped by all
2575 other beings, without exception. He is the one who
2576 we commonly know as “God” and at times, more
2577 specifically as “God the Father”.

2578 **Number Two** (Christ) can be called God with the
2579 significance of b) Creator, because he can create
2580 and he has created, and c) a type of being. He
2581 cannot be called God in the significance of a)
2582 Number One, nor with meaning of d) one who does
2583 not have an origin because even if his is lost in the
2584 past eternity, it is evident that He has an origin.
2585 Meaning “e” cannot be applied either, because it is
2586 evident that only the Father performs in the role of
2587 God and Jesus Christ worships and obeys Him and
2588 not vice versa. Christ, being God (c) does not
2589 perform in the role of God (e). He is the one we
2590 commonly call Jesus Christ or more specifically,
2591 God the Son, or Son of God.

2592 **Number Three** (Holy Spirit) can be called God
2593 with the significance of “c”, a type of being, and
2594 also in the significance of “b”, because He created
2595 the body of Christ in the womb of the Virgin Mary.
2596 He cannot be called God with the significance of
2597 “d” and “e”.

2598 **It wasn't by mistake that Paul, in Colossians**
2599 **1:15 calls the Lord, the “firstborn of every**
2600 **creature”.** Let us not try to know more than Christ
2601 and Paul. **Let us not embrace traditions and**
2602 **dogmas that have no Biblical basis.** If Christ
2603 **personally** and diaphanously calls Himself “the
2604 beginning of the Creation of God”, let us not invent
2605 hypothesis, fairy tales and dogmas without Biblical
2606 basis that discredit what He says or “improve” upon
2607 it. If Paul says the same with respect to Jesus Christ,

2608 let us not annul the revealed truth in honor of
2609 human traditional dogmas.

2610

2611 *“¹² Giving thanks unto the Father, which*
2612 *hath made us meet to be partakers of the*
2613 *inheritance of the saints in light, ¹³ who hath*
2614 *delivered us from the power of darkness, and*
2615 *hath translated us into the kingdom of **his***
2616 ***dear Son.** ¹⁴ In whom we have redemption*
2617 *through his blood, even the forgiveness of*
2618 *sins. ¹⁵ Who is the image of the invisible God,*
2619 ***the firstborn of every creature.”***

2620 (Colossians 1:12-15)

2621

2622 Notice that when it speaks of Christ as a creature
2623 (divine of course), He is called **firstborn**, it means
2624 the first; but when is spoken of Him as the Son of
2625 God, He is called the **only begotten**, which is to
2626 say, the only one.

2627 If God had not created Christ, Paul would not
2628 have called Him the “Firstborn of All Creation”. He
2629 calls Him that because He was created, and because
2630 He was the first in being created. God created Christ
2631 in His own likeness, He created Him as a divine
2632 being. That is why Jesus Christ is divine, because
2633 God made Him in His own likeness.

2634 Christ cannot be properly referred to as “the
2635 firstborn of humans”: because He is neither human
2636 nor was He the first human created.

2637 He cannot be called the firstborn of the angels
2638 because He is not of the angelic type. However,
2639 Paul, who knew about the subject much more than
2640 we do, calls him “creature”, or, a being that was
2641 created by another Superior: by the Supreme. If
2642 Paul calls Him “creature” it is because He is a

2643 created being, there is no way of turning the issue in
2644 any other way.

2645 What happens to many of those who reject this
2646 idea without analyzing it, is that they believe that
2647 the qualifying term of “creature of God”, impaired
2648 the personality of Jesus Christ. This is not true;
2649 what would impair Our Lord would have been to
2650 tone down the type of being He is; to say that He is
2651 not a divine being, but a human being or an angelic
2652 being or some other type of being, but not to say
2653 that He is a being like God, exactly the same in
2654 everything, to the one who created Him.

2655 **Another thing that confuses many is the**
2656 **definition they have created of what the word**
2657 **“God” means and of the characteristics it**
2658 **defines.**

2659 **There are some who think that God cannot**
2660 **create a being like Himself.** They place limits on
2661 God, without any Biblical nor logical basis and
2662 from that point on since they define God to their
2663 liking, they find themselves blocked from using
2664 reason.

2665 **There are some who think that if God were to**
2666 **create another being exactly like Himself, that**
2667 **created being could not be divine,** because it was
2668 created. They do not understand that if God created
2669 one like Himself, He is the same as Himself and
2670 period. The only thing that is not the same is his
2671 “age”. To use that illogical argument in order to
2672 challenge what is said would be like saying that the
2673 son of a human being is not the same type of being
2674 as his father because they are not of the same age.
2675 Or, it would be like saying that because they do not
2676 have the same origin, Adam and Abel are not the
2677 same type of being.

2678 **I, based on the Bible, say that Christ was**

2679 **created by God. Based on what part of the Bible**
2680 **do those that challenge the thesis base theirs?**
2681 They do so based on what sense of reason? Are the
2682 premises on which they base their reasoning
2683 Biblically certain or widely proven in secular life?
2684 They assure this simply because **that is how it has**
2685 **been minted in their minds by tradition.**

2686 **If someone has a good argument contrary to**
2687 **this thesis,** that I have not considered in this writing
2688 and because of which I may find myself confused,
2689 let him expose it with the same clarity with which I
2690 try to expose mine. But, do not bring me sentiments,
2691 supposed personal “revelations”, traditions,
2692 dogmas, fear of analysis, etc.. **Biblical arguments**
2693 **are welcome.** In absence of these, I accept logical
2694 reasons that are Biblically based or secular truths
2695 that are widely proven.

2696 **I have no fear or embarrassment in a change of**
2697 **opinion,** because when I do so it is because I
2698 believe that I have found the truth, or a bigger part
2699 of the truth if it is not complete. **God does not**
2700 **punish nor abandon anyone who proceeds in this**
2701 **fashion,** in all sincerity and without hiding benefits
2702 or personal passions behind his attitude.

2703 *

2704
2705

2706 **>Christ does what He sees the Father do and the**
2707 **Father gives authority to His Son**

2708 There are many who have an erroneous concept of
2709 the Trinity and think that Christ always existed in
2710 the same way as God the Father. Many who think
2711 this way believe that admitting another thing is to
2712 take away Christ’s divinity, make Him different
2713 from God or reduce His dignity. There is no such
2714 thing. There are passages from which we can come

2715 to the conclusion that Christ was created by God,
2716 making Him a being like God Himself, making Him
2717 a divine being. In the following passage we can see
2718 that Christ Himself, in His teaching, tells us how
2719 things are. Let's see.

2720
2721 *“Then answered Jesus and said unto them:*
2722 *Verily, verily, I say unto you, **The Son can do***
2723 ***nothing of himself, but what he seeth the***
2724 ***Father do; for what things soever he doeth,***
2725 ***these also doeth the Son likewise.”***

(John 5:19)

2726
2727
2728 Verse 19 shows us that Jesus says: “the Son can
2729 do nothing of himself, but what he sees the Father
2730 do”. However, the opposite cannot be said. **If Jesus**
2731 **learned from God, it is a sign that the latter**
2732 **existed first.**

2733 In verse 26, He tells us that **the Father has life in**
2734 **Himself and that He gave the son that same**
2735 **power; therefore, it is evident that one had it**
2736 **before the other, therefore, they could not have**
2737 **been the same eternally.** One had to have existed
2738 before the other. One had to have had the divine
2739 abilities when the other did not exist. After having
2740 been created He had them, because Christ is
2741 absolutely the same as God, because that is how
2742 God wanted it.

2743
2744 *“For as the Father hath life in himself; so*
2745 *hath he given to the Son to have life in*
2746 *himself.”* (John 5:26)

2747
2748 In this verse we see that the Father had life in
2749 Himself but the Son had to wait until the Father
2750 gave Him life.

2751 Another thing to reason is that if Christ would **not**
2752 have had His origin from the Father, if they would
2753 have always existed together, why would Christ be
2754 subordinate to the Father? They would be two
2755 beings that were in the same hierarchy. There would
2756 not be any reason for Christ to be obedient to the
2757 Father; instead both would govern the Universe
2758 with the same authority.

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Chapter 7 Who resurrected Christ

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**>It was God who resurrected Christ, it
wasn't Christ who resurrected Himself**

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*“¹⁷ Therefore doth my Father love me,
because I lay down my life, that I might take
it again. ¹⁸ No man taketh it from me, but I lay
it down of myself. I have power to lay it down,
and I have power to take it again. This
commandment have I received of my Father.”*

(John 10:17-18)

It is true that whoever reads only this passage can
become confused but if they read the entire Bible,
they would not become confused, because many

2787 other times it says that the One who resurrected
2788 Jesus Christ was God the Father.

2789 In reality, in the first sentence, the Lord is not
2790 saying that He is going to resurrect Himself, but
2791 says that He is going to come and take it up again,
2792 after giving it up. This can mean that He is going to
2793 take it up again, because God is going to give it
2794 back to Him, being that He is without sin, or
2795 because He Himself is going to take it. Something
2796 similar happens in the third sentence, it could be
2797 understood either way.

2798 **Even that Christ by His own merit received**
2799 **absolution and resurrection**, it was not He who
2800 resurrected Himself, such a thing was done by God.

2801 **If we guide ourselves by what the Apostles**
2802 **knew**, we would have to come to the conclusion
2803 that it was God the Father who resurrected His Son
2804 Jesus Christ as we will see further along in the 21
2805 passages that testify it.

2806 There are many errors and heresies that infiltrate
2807 Christianity, because some religious hierarchy reads
2808 an isolated passage, comes to an erroneous
2809 conclusion and spreads it, and all those that are in
2810 his sect are contaminated by it. If not, he starts a
2811 new sect placing exaggerated emphasis on that
2812 supposedly new “truth” he fabricated, with the goal
2813 to drag disciples after him and therefore seat more
2814 donors and tithers into the pews of his new
2815 “church”. Let us see the 21 passages that show us
2816 that it was God who resurrected Christ.

2817
2818 *“Whom God hath raised up, having loosed*
2819 *the pains of death; because it was not*
2820 *possible that he should be holden of it.”*

2821 (Acts 2:24)

2822

2823 ***“This Jesus hath God raised up, whereof we***
2824 ***all are witnesses.”*** (Acts 2:32)
2825
2826 ***“And killed the Prince of life, whom God***
2827 ***hath raised from the dead; whereof we are***
2828 ***witnesses.”*** (Acts 3:15)
2829
2830 ***“Unto you first God, having raised up his***
2831 ***Son Jesus, sent him to bless you, in turning***
2832 ***away every one of you from his iniquities.”***
2833 (Acts 3:26)
2834
2835 ***“Be it known unto you all, and to all the***
2836 ***people of Israel, that by the name of Jesus***
2837 ***Christ of Nazareth, whom ye crucified, whom***
2838 ***God raised from the dead, even by him doth***
2839 ***this man stand here before you whole.”***
2840 (Acts 4:10)
2841
2842 ***“The God of our fathers raised up Jesus,***
2843 ***whom ye slew and hanged on a tree.”***
2844 (Acts 5:30)
2845
2846 ***“Him God raised up the third day, and***
2847 ***shewed him openly.”*** (Acts 10:40)
2848
2849 ***“But God raised him from the dead.”***
2850 (Acts 13:30)
2851
2852 ***“³³ God hath fulfilled the same unto us their***
2853 ***children, in that he hath raised up Jesus***
2854 ***again; as it is also written in the second***
2855 ***psalm: Thou art my Son, this day have I***
2856 ***begotten thee. ³⁴ And as concerning that he***
2857 ***raised him up from the dead, now no more to***
2858 ***return to corruption, he said on this wise: I***

2859 *will give you the sure mercies of David.”*
2860 *(Acts 13:33-34)*
2861
2862 *“³⁰ And the times of this ignorance God*
2863 *winked at; but now commandeth all men*
2864 *every where to repent. ³¹ Because he hath*
2865 *appointed a day, in the which he will judge*
2866 *the world in righteousness by that man whom*
2867 *he hath ordained; whereof he hath given*
2868 *assurance unto all men, **in that he hath***
2869 ***raised him from the dead.”** (Acts 17:30-31)*
2870
2871 *“But for us also, to whom it shall be imputed,*
2872 *if we believe on **him that raised up Jesus our***
2873 ***Lord from the dead.”** (Romans 4:24)*
2874
2875 *“But if the Spirit of **him that raised up Jesus***
2876 ***from the dead** dwell in you, **he that raised up***
2877 ***Christ from the dead** shall also quicken your*
2878 *mortal bodies by his Spirit that dwelleth in*
2879 *you.” (Romans 8:11)*
2880
2881 *“And God hath both raised up the Lord, and*
2882 *will also raise up us by his own power.”*
2883 *(I Corinthians 6:14)*
2884
2885 *“Yea, and we are found false witnesses of*
2886 *God; because we **have testified of God that***
2887 ***he raised up Christ; whom he raised not up,***
2888 ***if so be that the dead rise not.”***
2889 *(I Corinthians 15:15)*
2890
2891 *“Knowing that **he which raised up the Lord***
2892 ***Jesus** shall raise up us also by Jesus, and*
2893 *shall present us with you.”*
2894 *(II Corinthians 4:14)*

2895

2896 *“Paul, an apostle, not of men, neither by man,*
2897 *but by Jesus Christ, and **God the Father, who***
2898 ***raised him from the dead.”***

2899

(Galatians 1:1)

2900

2901 *“Which he wrought in Christ, **when he***
2902 ***raised him from the dead,** and set him at his*
2903 *own right hand in the heavenly places.”*

2904

(Ephesians 1:20)

2905

2906 *“Buried with him in baptism, wherein also ye*
2907 *are risen with him through the faith of the*
2908 *operation of **God, who hath raised him from***
2909 ***the dead.”***

(Colossians 2:12)

2910

2911 *“And to wait for his Son from heaven, **whom***
2912 ***he raised from the dead,** even Jesus, which*
2913 *delivered us from the wrath to come.”*

2914

(I Thessalonians 1:10)

2915

2916 *“Now **the God of peace, that brought again***
2917 ***from the dead our Lord Jesus,** that great*
2918 *shepherd of the sheep, through the blood*
2919 *of...”*

(Hebrews 13:20)

2920

2921 *“Who by him do **believe in God, that raised***
2922 ***him up from the dead,** and gave him glory;*
2923 *that your faith and hope might be in God.”*

2924

(I Peter 1:21)

2925

2926 As we can see in 21 different passages, they
2927 testify **without a doubt that it was God who**
2928 **resurrected Jesus Christ.** Even if it is true that the
2929 passage in John can cause doubt, it is logical to
2930 think that our brothers, the Apostles, knew more

2931 than we do what it was that Jesus meant to say in
2932 this passage and what the truth was in what had
2933 occurred with the issue of the resurrection of Our
2934 Lord. I believe it sensible to believe what the
2935 Apostles say on 21 occasions. I cannot conceive
2936 understanding why some say that Christ resurrected
2937 Himself. I cannot conceive understanding as to why
2938 it is that in many Biblical doctrines there are those
2939 who cling fiercely to an isolated passage and do not
2940 want to believe what is said in the rest of the Bible.
2941 This happens in many, with regard to the
2942 resurrection of Christ.
2943
2944 ***
2945 **
2946 *