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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.

In order to ease the understanding of this concept, let's put the illustration of a king and his son. Both are the same type of being, however, only the father is king. The king begot a being exactly as he is, but even though they are the same kind of being, this new one is not king.

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

36 investigation related to this issue. We are going to
37 analyze what the Holy Spirit has revealed in
38 Scripture to the servants of God, about Himself,
39 about Jesus Christ and about Our Father God.

40 The Roman-Catholic doctrine regarding the
41 Trinity consists in affirming that God is one sole
42 being, manifested in three different persons. That is
43 truism. That is similar to those who assure and say
44 that the patron virgins of different countries are one
45 and the same as the Virgin Mary, but manifested as
46 several different virgins (Our Lady of Luján, Our
47 Lady of Charity, Our Lady of Guadalupe, Our Lady
48 of the Highest Grace, etc..)

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

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

68 **That is exactly what has happened with the**
69 **anti-Biblical concept of the Roman Trinity.**
70 Someone who did not know how to explain it better
71 taught his disciples that there was only one God, but

72 that in reality it wasn't only one, but three, who at
73 the same time were not three, but only one, and thus
74 forming gibberish which he himself did not know
75 how to explain but wanted his disciples to accept it
76 dogmatically, without questions or personal
77 analysis.

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

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

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

101 There are five factors that have provoked the stay
102 of such an error in Christianity throughout the
103 centuries, with the highest good faith, but not
104 exempt from error:

105
106 **1) tradition, dogmatic authority and the imposition**
107 **of those who govern the different sects,**

- 108 2) the lack of interest on the part of the Christian to
109 read the Bible.
110 3) the lack of critical and analytic spirit in man.
111 4) the religious nature of the theme, which restricts
112 the believer from using his power to reason for
113 fear of blaspheming, and
114 5) the natural inertia of man that makes him prefer a
115 comfortable “status quo”.

116

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

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>Why I number the lines

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

144 **False teachings of any type and mostly those of**
145 **heretical doctrines,** only remain in force under
146 threat, imposing them as dogmas, rejecting public
147 discussion or argument. Its method to convince is
148 the following: if you do not believe this doctrine,
149 you will be expelled from the seminary; if you
150 doubt this dogma and you express it, we will
151 remove you as pastor; if you preach against this
152 dogma you will end up at the stake.

153 *

154

155 **“Discussion is like light, it only**
156 **disturbs those who prefer the**
157 **darkness.”**

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159 ***

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165 **Chapter 2**

166 **Divinity of Jesus Christ**

167

168 **>It is not necessary to demonstrate**
169 **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

179 everything. This does not mean that they are the
180 same person, but that they are the same type of
181 living beings. The fact that a son is not the same
182 person as his father does not take merit away; he is
183 the same as his father, but is a separate person.

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

195
196 *“But of that day and that hour **knoweth no***
197 ***man; no, not the angels which are in***
198 ***Heaven, neither the Son, but the Father.”***

199 (Mark 13:32)

200 *

201
202
203 **>God gives testimony of the divinity of Christ**

204 From the moment in which God says that Christ is
205 His beloved Son, He is saying that He considers
206 Him to be like Himself, He does not place any other
207 created being as being like Him.

208
209 *“¹⁶ And Jesus, when he was baptized, went*
210 *up straightway out of the water; **and, lo, the***
211 ***Heavens were opened** unto him, and he saw*
212 *the Spirit of God descending like a dove, and*
213 *lighting upon him. ¹⁷ **And lo a voice from***

214 ***heaven, saying: This is my beloved Son, in***
215 ***whom I am well pleased.***

216 (Matthew 3:16-17)

217

218 What is said here by God **personally**, He never
219 said to any other creature. We can also see in Mark
220 9:7 when God orders those who were listening
221 during the transfiguration that they should pay
222 attention and obey what Christ said.

223

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

227 (Mark 9:7)

228

229 The Apostle Peter also gives testimony of this
230 episode saying that the voice that they heard had
231 been sent from heaven.

232

233 *“¹⁷ For he received from God the Father*
234 *honour and glory, **when there came such a***
235 ***voice to him from the excellent glory: This is***
236 *my beloved Son, in whom I am well pleased.*

237 *¹⁸ **And this voice which came from heaven***
238 ***we heard, when we were with him in the holy***
239 ***mount.”** (II Peter 1:17-18)*

240

241 Things like those described previously were never
242 before said personally by God to anyone.

243 *

244

245

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

247 In the verse I present below, the Pharisees accuse
248 Jesus of blasphemy because He shows them that He
249 is a divine being. The fact that Jesus Christ confirms

250 what the Pharisees said about him making himself
251 be divine, shows us that that He considered Himself
252 to be divine.

253

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

271

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

281

282 “*Say ye of him, whom the Father hath*
283 *sanctified, and sent into the world: Thou*
284 *blasphemest; because I said, **I am the Son of***
285 ***God?*** (John 10:36)

286

287 As we can see, **Jesus did not retract**, but
288 authenticated what He had said, making them see
289 that He was the Son of God, that He was a divine
290 being, and that what they had said about Him,
291 accusing Him of blasphemy for saying that He was
292 divine was certain, and that He would not retract
293 from what He said.

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

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

(II Timothy 3:16)

***“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.”***

(II Peter 1:21)

*

322

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

324 The superiority and lordship of Christ over the
325 angels is evident. In this case, it is an angel that
326 calls Jesus “Lord” and thus evidencing His
327 superiority and greatness. That is also seen in many
328 other places, as in Matthew 26:53, where Jesus tells
329 the disciples the greatness of his authority and
330 power; but in this passage. it is the angel who
331 confesses it.

332

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

336

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

341

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

345

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

355

356 *“And their dead bodies shall lie in the street
357 of the great city, which spiritually is called*

358 *Sodom and Egypt, where also Our Lord was*
359 *crucified.” (Revelation 11:8)*
360
361

362 As we have seen, the angels considered Christ as
363 Lord, which tells us that He is a being that is
364 superior to the angels. The only type of being that is
365 superior to an angelical being is a divine being.

366 *

367
368
369 **>The Apostles testify that Christ is a divine**
370 **being**

371 It is evident that Christ is the same type of being
372 as God. This verse is eloquent with respect to the
373 consubstantiality of God and Christ. The phrase
374 “the express image of his person”, is telling us that
375 it is not something similar to the substance that is
376 “formed” God, but exactly the same “substance”,
377 because God created Him like that.

378
379 *“Who being the brightness of his glory, and*
380 *the express image of his person, and*
381 *upholding all things by the word of his power,*
382 *when he had by himself purged our sins, sat*
383 *down on the right hand of the Majesty on*
384 *high.” (Hebrews 1:3)*

385
386 It is good to consider the three words of that
387 phrase: **a)** the word “express”; is not the similar as,
388 nor a substitute, nor is it an equivalent, **it is the**
389 **express.** **b)** “image”; it is not that a piece of the
390 substance of the Father has been used; it is that He
391 made an image of that substance; the same image,
392 the “substance” of God, created by Him to create a
393 Son, someone who is like Him in everything. **c)**

394 “Person”; is not like human beings, who are images
395 of what God is like, this is to say, beings that are
396 created by Him, but are not the same type of person
397 as is Christ.

398 Our Lord Jesus Christ is the same image of the
399 substance that is God. That is why He is also divine,
400 but that doesn’t mean that they are one and the same
401 person, because Christ worships God, but God does
402 not worship Christ.

403 In order to understand this, it is necessary to bear
404 in mind what we could say is a “duality” that is
405 present in that being we call God. The duality
406 consists in that we use the word “God” to name the
407 being whose “function” is to be the God of the
408 universe, and we use that same word “God” to refer
409 to the type of being He is.

410 If we ask what is the meaning of the word “God”,
411 we could give two different definitions, both of
412 which are correct: 1) God is the being that has
413 always existed, a being which all worship, but He
414 does not worship anyone; 2) God is a type of being
415 with a different “substance” as that of the
416 archangels, angels, cherubim, humans, etc..

417 In definition “1”, God the Father only
418 participates; in definition “2” the Father, the Son
419 and the Holy Spirit participate. **This does not mean**
420 **that the definitions given contain all of the**
421 **characteristics of those beings**, but that they are
422 the ones most appropriate to come to the
423 understanding of the true significance and reach of
424 the word Trinity.

425 Undoubtedly, Jesus Christ is God (meaning “2”),
426 exactly like the Father; and even the angel-type
427 beings worship Him. But, the Father and Jesus are
428 two different persons: Christ worships God, He is
429 his God (meaning “1”); God is Jesus’ Father. The

430 Father does not worship Christ, because in spite of
431 the fact that the Son is God (meaning “2”), He is
432 not the God (meaning “1”) of the Father. The
433 Father is the creator of the Son; Christ worships
434 Him as His Creator. The Son is not the creator of
435 the Father and He has no reason to worship Him, in
436 spite of the fact that He is God (meaning “2”).
437 Instead of saying “God meaning 2”, we should use
438 the word “divine”.

439 If we now read the following verse, we will see
440 that the Apostle John declares that Christ is a divine
441 being.

442

443 *“In the beginning was the Word, and **the***
444 ***Word was with God, and the Word was***
445 ***God.”** (John 1:1)*

446

447 In saying that the Word was God, it is
448 declaring that the Word (Jesus Christ), was a
449 divine being. Which is to say, he was not a
450 human-type being, nor an angel-type being, but a
451 being of God’s type, a being like God, a divine
452 being.

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

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

464

465 *“And the Word was made flesh, and dwelt*
466 *among us, and we beheld his glory, the glory*
467 *as of the **only begotten of the Father**, full of*
468 *grace and truth.”* (John 1:14)

469
470 *“No man hath seen God at any time; **the only***
471 ***begotten Son, which is in the bosom of the***
472 ***Father**, he hath declared him.”*
473 (John 1:18)

474
475 *“For God so loved the world, that he gave*
476 ***his only begotten Son**, that whosoever*
477 *believeth in him should not perish, but have*
478 *everlasting life.”* (John 3:16)

479
480 *“In this was manifested the love of God*
481 *toward us, because that God sent **his only***
482 ***begotten Son** into the world, that we might*
483 *live through him.”* (I John 4:9)

484
485 **In other passages, Saint John affirms the**
486 **divinity of Christ, without making reference to**
487 **the fact of being only begotten.**

488
489 *“And we know that the Son of God is come,*
490 *and hath given us an understanding, that we*
491 *may know him that is true, and we are in him*
492 *that is true, even in his Son Jesus Christ. **This***
493 ***is the true God, and eternal life.”***
494 (I John 5:20)

495
496 **Saint Paul also testifies about the divinity of**
497 **Christ in various passages, some of which we are**
498 **going to read below.**

499 Christ is God, because the Father created Him like
500 Himself. Here, it evidently says that the Lord Jesus

501 Christ is God. This does not mean that God the
502 Father and Christ are the same person, but that
503 Christ is a divine being like God.

504

505 *“Looking for that blessed hope, and the*
506 *glorious appearing of the **great God and our***
507 ***Saviour Jesus Christ.”** (Titus 2:13)*

508

509 In order to realize that God and Christ are not the
510 same person, even if in essence they are the same,
511 even if they are the same type of being, it is
512 sufficient to remember that Christ worships God,
513 but God does not worship Christ. Let’s also
514 remember there are things that God knows that
515 Christ Himself says He does not know, like the day
516 and time of His Second Coming, according to Mark
517 13:32.

518 **One of the things causing confusion in many**
519 **believers is the idea that Christ cannot be totally**
520 **human and totally divine.** Then, in order to
521 explain that He is, they say that this is a “mystery”.
522 That is the escape many give to their erroneous
523 beliefs, when they cannot explain them logically
524 from a Biblical point of view, as it also happens in
525 the Trinity and the subject of predestination. **There**
526 **is no such mystery.** Christ is a divine being who
527 lived in Heaven before coming to Earth. While
528 being there, he was only a spiritual being. When he
529 came to Earth and was “dressed” in a body of flesh,
530 he was still the being who He always was, a divine,
531 spiritual being but now dwelling in a body of flesh.
532 That is why there is no “mystery” that He is 100%
533 man and 100% divine. Even after resurrection He
534 did not want to abandon His body of flesh, but
535 resurrected in the flesh, and ascended to Heaven in
536 the flesh and is also seated at the right hand of God

537 Almighty in the flesh, from where He will return to
538 judge the living and the dead.

539 *

540

541

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

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

549 **There are heretical doctrines, which guided by**
550 **the spirits of darkness, try to deny the divinity of**
551 **Our Lord Jesus Christ.** That started since the very
552 beginning of Christianity as is noted in Colossians
553 2:8-9.

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

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

567

568 *“8 Beware lest any man spoil you through*
569 ***philosophy and vain deceit, after the***
570 ***tradition** of men, after the rudiments of the*
571 *world, and not after Christ. 9 **For in him***

572 *dwelleth all the fulness of the Godhead*
573 *bodily.”* (Colossians 2:8-9)

574

575 That is why in this passage Paul clearly defines
576 the fact that Jesus was totally divine, possibly
577 negating the heretics who went to preach the
578 contrary in the city of Colossae.

579 **Paul also testifies once again in I Corinthians**
580 **8:6 as we can see.**

581 The word “God” can be applied as: **a)** to the
582 “role” of the Father, **b)** to the type of being He
583 is, or **c)** both of these things. In the sense of the
584 type of being, Christ is God; in the sense of the
585 “role”, only the Father is God.

586

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

591

592

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

605

606 *“⁵ Let this mind be in you, which was also in*
607 *Christ Jesus, ⁶ who, being in the form of*

608 ***God, thought it not robbery to be equal with***
609 ***God.*** (Philippians 2:5-6)
610

611 We do not have more than one God. That is what
612 the Bible has always taught. That is what Paul
613 ratifies here. The Jews and the Muslims, confused
614 by the Catholic belief of the Trinity to the style of
615 the Vatican, allege against Christianity that it has
616 three Gods in spite of the fact that they base this on
617 the Bible, which proclaims that only one exists. It is
618 the admitted errors as dogmas that provoke those
619 dialectical weaknesses in Christianity.

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

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630

631 **Chapter 3**

632 **God is the Creator**

633
634 **>Accepting an error leads us to admit another**
635 **error, or at least not to be able to contradict it**

636 A lie leads us to another lie in order to sustain the
637 first falseness. Likewise to admit an error puts us in
638 a weakened position to defend ourselves against a
639 new error.

640 Once the erroneous dogma that Christ is God the
641 Father was simultaneously established (instead of
642 saying that He is divine) and that the Holy Spirit is
643 God the Father (instead of saying that He is divine),

644 they had to deal with the gibberish that they are
645 three which in reality are not three but only one, but
646 that is not only one, but they are three, etc..

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

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

669 *

670

671

672 >The Creator was God, not Christ

673 One of the mistakes I have seen in many believers
674 is the affirmation that Christ was the one who
675 created everything. This is completely false. I am
676 not saying that Christ cannot create, because being
677 divine, He can create. What I am saying is that He
678 was not the one who created what is in existence.
679 We can believe that Christ was with His Father God

680 at the moment of creation, being that Genesis and
681 the Gospel of John say something that appears to
682 confirm this, but not that He was the Creator. These
683 are the errors that arise by having dogmatically
684 accepted a previous error.

685

686 *“¹ In the beginning God created the heaven*
687 *and the Earth. ² And the Earth was without*
688 *form, and void; and darkness was upon the*
689 *face of the deep. **And the Spirit of God moved***
690 ***upon the face of the waters.”***

691

(Genesis 1:1-2)

692

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

696

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

703

(Genesis 1:26)

704

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

714

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

755
756 *“He was in the world, and the world was*
757 *made by him, and the world knew him not.”*
758 (John 1:10)

759
760 *“¹⁵ Who is the image of the invisible God, the*
761 *firstborn of every creature. ¹⁶ For by him were*
762 *all things created, that are in Heaven, and*
763 *that are in Earth, visible and invisible,*
764 *whether they be thrones, or dominions, or*
765 *principalities, or powers, all things were*
766 *created by him, and for him.”*
767 (Colossians 1:15-16)

768
769 Let us now go to the passages which deny what it
770 appears to be saying here, or, that deny that Christ
771 was the Creator and declare that God was the
772 Creator.

773 *

774
775
776 **>God Himself says that He was the Creator**
777 **of all things**

778 Throughout the Bible, when it mentions the one
779 who is seated at the throne, they are referring to
780 God. That is the case, for example, in Revelation
781 5:1-7 which I analyze on page 24. Now, the one
782 who is seated on the throne says in Revelation
783 21:15 that He will make all things new. It is logical,
784 therefore, to conclude that He was also the one who
785 created the things that now exist.

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

*

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

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.

*

822

823 **>Celestial beings say that God is the Creator**

824 It is very clear in this passage (Rev 4:10-11) that
825 the one who is seated at the throne is God the
826 Father. This is confirmed later on when in 5:1 we
827 see that the one who is seated at the throne has a
828 book in His hand, that only the sacrificed Lamb
829 (Christ) could open (5:6). In 5:7 we see that Christ
830 takes the book from the hand of God. Therefore, the
831 one who is seated at the throne is God and not
832 Christ. I say all of this so that we can see that **there**
833 **no minimal doubt exists that the one seated at**
834 **the throne is God the Father;** and that there exists
835 no minimal possibility that the one seated at the
836 throne be Christ. Then, it is **God the Father who**
837 **the 24 elders say created all things.**

838

839 *“¹⁰ The four and twenty elders fall down*
840 *before him that sat on the throne, and*
841 *worship him that liveth for ever and ever, and*
842 *cast their crowns before the throne, saying:*
843 *11 Thou art worthy, O Lord, to receive glory*
844 *and honour and power, **for thou hast created***
845 ***all things, and for thy pleasure they are and***
846 ***were created.**” (Revelation 4:10-11)*

847

848 *“¹ And I saw in the right hand of him that*
849 *sat on the throne a book written within and*
850 *on the backside, sealed with seven seals... ⁶*
851 *And I beheld, and, lo, in the midst of the*
852 *throne and of the four beasts, and in the midst*
853 *of the elders, stood a Lamb as it had been*
854 *slain, having seven horns and seven eyes,*
855 *which are the seven Spirits of God sent forth*
856 *into all the Earth. ⁷ And he came and took*

857 ***the book out of the right hand of him that sat***
858 ***upon the throne.”*** (Rev 5:1-7 Abbreviated)

859

860 *“And every creature which is in heaven, and*
861 *on the Earth, and under the earth, and such*
862 *as are in the sea, and all that are in them,*
863 *heard I saying: Blessing, and honour, and*
864 *glory, and power, **be unto him that sitteth***
865 ***upon the throne, and unto the Lamb for ever***
866 ***and ever.”*** (Revelation 5:13)

867

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

880

881 *“And sware by him that liveth for ever and*
882 *ever, **who created heaven, and the things***
883 ***that therein are, and the Earth, and the***
884 ***things that therein are, and the sea, and the***
885 ***things which are therein, that there should be***
886 ***time no longer.”*** (Revelation 10:6)

887

888 *“⁶ And I saw another angel fly in the midst*
889 *of heaven, having the everlasting gospel to*
890 *preach unto them that dwell on the Earth, and*
891 *to every nation, and kindred, and tongue, and*
892 *people, ⁷ saying with a loud voice: Fear **God,***

893 *and give glory to him; for the hour of his*
894 *judgment is come; and worship **him that***
895 ***made heaven, and Earth, and the sea, and***
896 ***the fountains of waters.”***

897 (Revelation 14:6-7)

898 *

899

900

901 **>The Apostles say that God is the Creator**

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

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

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

924

925 *“And when they heard that, they lifted up*
926 *their voice **to God** with one accord, and said:*
927 ***Lord, thou art God, which hast made***

964 fully received and there was no need to confuse
965 Him with God. Therefore, if Paul says that what is
966 seen was made by God, it is because it was made by
967 God, not by Christ.

968

969 *“Through faith we understand that **the***
970 ***worlds were framed by the word of God, so***
971 ***that things which are seen were not made of***
972 ***things which do appear.”** (Hebrews 11:3)*

973

974 **Also in II Corinthians, Saint Paul speaks in a**
975 **way that shows us that he knew that God was the**
976 **Creator.**

977 In II Co 4: 6 it is evident that Paul says that it was
978 God the Father who made light shine from the
979 darkness.

980 If we now read Genesis 1:1-31 (which speaks of
981 creation) we will see that the **same one who made**
982 **the light made everything else.** It is logical then, to
983 think that if in the verse shown below, **Paul**
984 **identifies God the Father as the one who made**
985 **light, God the Father also made the rest.**

986 Given that in this passage in question God and
987 Christ are separated, this passage delivers light over
988 to the interpretation of the first chapter of Genesis,
989 in which, one who so desires, can say (although
990 without justification) that in Genesis perhaps upon
991 saying “God” it would refer to “Christ”, as being
992 the same according to those who think that way.

993

994 *“For God, who commanded the light to*
995 *shine out of darkness, hath shined in our*
996 *hearts, to give the light of the knowledge of*
997 *the glory of God in the face of **Jesus Christ.**”*

998

(II Corinthians 4:6)

999

1000 In light of this passage in Second Corinthians,
1001 there is no allowance for confusion, because **both**
1002 **divine persons are clearly separated; and if being**
1003 **separated and defined it says that it was God**
1004 **who created light, it is so because evidently, it**
1005 **was not Christ.**

1006 Speaking in the book of Hebrews of how God
1007 rested from his works, we once again realize that
1008 Saint Paul knew that God and not Christ had been
1009 the Creator.

1010 Errors are introduced into sects, because of not
1011 reading the entire Bible, but solely some sections of
1012 the Bible. Other times, what happens is that a
1013 person, upon conversion, the first thing they do is to
1014 adopt the doctrines of the sect where they
1015 converted, before reading the Bible on their own
1016 and making a correct judgment. In that case, once
1017 they adopt the doctrines, the correct ones as well as
1018 the erroneous ones, they begin to look for isolated
1019 verses that support them while at the same time they
1020 omit or disregard that which opposes them. Instead
1021 of studying both to see what conclusion they arrive
1022 at, what they do is become fanatical with the
1023 doctrines of their sect without previously analyzing
1024 them and not allowing others to help them analyze.

1025 In Paul saying here, **in the New Testament,**
1026 **when the difference between God and Christ was**
1027 **already known,** that God rested from His work, it
1028 shows us that the one who worked was God and not
1029 Christ. If Christ would have been the one who had
1030 done the work, Paul would have said that Christ
1031 rested from his work, not that God rested from all
1032 His works. If it would have been both who would
1033 have worked, Paul would have said, “they rested
1034 from their work”.

1035

1143 “I believe in God the Father, Almighty,
1144 **Maker of Heaven and Earth...**
1145

1146 Which is to say, that since the beginning of
1147 Christian time, the oldest interpretation that exists is
1148 that God is the one who created Heaven and Earth.

1149

1150 ***

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Chapter 4 Divinity of the Holy Spirit

1156

1157

1158 **>How do we know Biblically that the Holy Spirit
1159 is a divine being?**

1160 The word “blasphemy” or the verb “to
1161 blaspheme” is only and exclusively used to indicate
1162 an offense or insult against a divine being. When it
1163 deals with a person that is not divine, the word
1164 “blasphemy” is not used, but the words “offense”,
1165 “insult”, “hurt”, “affront”, “abuse”, etc.. Therefore,
1166 when the word “blasphemy” is used against a
1167 being, it is an indication that the being is divine.

1168 When the Pharisees accused Jesus Christ of
1169 removing the demons through Beelzebub, the prince
1170 of demons, Christ’s response was that they were
1171 **blaspheming against the Holy Spirit**. If the Lord
1172 himself says that the Holy Spirit is being
1173 blasphemed, it is a certain sign that He is a divine
1174 being. This is said by the One who knows more
1175 about these things.

1176

1177 *“³¹ Wherefore I say unto you: All manner of
1178 sin and blasphemy shall be forgiven unto*

1179 *men, but the blasphemy against the Holy*
1180 *Ghost shall not be forgiven unto men. 32 And*
1181 *whosoever speaketh a word against the Son*
1182 *of man, it shall be forgiven him, but*
1183 *whosoever speaketh against the Holy Ghost,*
1184 *it shall not be forgiven him, neither in this*
1185 *world, neither in the world to come.”*

1186 (Matthew 12:31-32)

1187

1188 This is not, as many believe, that blasphemy
1189 against God or Christ is forgiven, but blasphemy
1190 against the Holy Spirit is not forgiven. What
1191 happens is that during the time of Christ, no one
1192 dared to blaspheme against God, because he was
1193 stoned. Therefore, speaking about the subject of
1194 blasphemy was not considered blasphemy against
1195 God.

1196 With respect to blasphemy against Christ, by
1197 having been made man, they could blaspheme
1198 against him through ignorance believing that He
1199 was only a human being whom they were insulting
1200 or slandering against.

1201 In addition to all of this, it is evidenced with the
1202 most simple use of common sense, that **Jesus was**
1203 **not referring to God the Father when He**
1204 **pronounced the phrase “blasphemeth against the**
1205 **Holy Ghost”, for the simple reason that the Jews**
1206 **did not dare blaspheme against God the Father**
1207 **and anyone who did so was stoned to death.** The
1208 fact that Jesus was not counting God as the one who
1209 was blasphemed against is noted more clearly in
1210 Luke 12:10 where evidently it only refers to
1211 Himself (Christ) and the Holy Spirit.

1212

1213 *“And whosoever shall speak a word **against***
1214 ***the Son of man, it shall be forgiven him, but***

1251 unquestionable that the one behind a miracle had to
1252 be a divine person and therefore to call him
1253 Beelzebub knowingly constituted an unforgivable
1254 blasphemy.

1255 This case in which the Pharisees blaspheme
1256 against the one who performed miracles to support
1257 the ministry of Jesus, would be the same as if after
1258 the Second Coming, and having the divinity of
1259 Christ been fully proven to the ultimate degree,
1260 someone dared to blaspheme against Him. In the
1261 past ages in which He could have been confused as
1262 a common human being, that was forgivable, but it
1263 would not be in the future.

1264 It is not the way many believe, that blasphemy
1265 against God or Christ is forgivable, but not
1266 blasphemy against the Holy Spirit. What happens is
1267 that in the time of Christ, no one dared to
1268 blaspheme against God, because they were stoned.
1269 With Christ, in seeing Him made as man, they could
1270 blaspheme against Him by ignorance, believing that
1271 He was a mere man. To blaspheme against the one
1272 that was evidently divine, invisible, spiritual, who
1273 performed miracles upon the petition of Christ is
1274 like blaspheming against God, knowing that He
1275 exists, who He is, etc..

1276 The fact that some persons had blasphemed
1277 against either of the Three, in ignorance, without
1278 giving thought to what they say, I don't think is an
1279 unforgivable sin. In my point of view, the
1280 unforgivable sin is committed when fully aware of
1281 what that person is doing, knowing perfectly well
1282 the grandeur and divinity of the person which is
1283 being insulted that person even so commit
1284 blasphemy.

1285 **In summary, the fact that Our Lord Jesus**
1286 **Christ considered that offending the Holy Spirit**

1287 **was blasphemy, convinces us that the Holy Spirit**
1288 **is a divine being.**

1289 *

1290

1291

1292

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

1293

1294 In the verse I present below, is an order that
1295 Baptism be made in the **name of the Father, the**
1296 **Son and the Holy Spirit.**

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1298

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

(Matthew 28:19)

1310

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1313

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

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1322

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

1323 going to **my Father**, to your Father; to **my God**,
1324 your God”. The equality is that they are the same
1325 type of being, not the same person, nor a God
1326 expressed in three different persons, nor that they
1327 are three but in reality are one, not any other type of
1328 tangled anti-Biblical or nonsensical rhetoric.

1329 *

1330
1331

1332 **>God is superior to Christ, and Christ superior**
1333 **to the Holy Spirit**

1334 The word “Apostle” means one who is “sent”,
1335 someone who is sent on some mission. Even if the
1336 Reina-Valera version uses the word “apostle”
1337 (correctly used), in the King James version in
1338 English the word “sent one” is used, which means
1339 the same thing, but using a more common word,
1340 more accessible to the people. It is more than
1341 logical to think that the one who sends is superior to
1342 the one sent, as it occurs when God sent Christ to
1343 the world. Let’s see how Our Lord says that the one
1344 who send is superior to the one sent.

1345

1346 *“Verily, verily, I say unto you: The servant is*
1347 *not greater than his lord; **neither he that is***
1348 ***sent greater than he that sent him.”***

1349

(John 13:16)

1350

1351 I place these facts first so that later we can use
1352 logical reason for what we are going to read. Let’s
1353 see.

1354 Christ promises **to send** the Holy Spirit. In John
1355 16:7 we see that Christ speaks as if He had
1356 authority over the Holy Spirit. In speaking this way,
1357 He shows us that He is the Lord of the Holy Spirit,
1358 if this were not so, He would not say “I will send”,

1359 but would say something like “I will ask him to
1360 come” or “I will beg him to come”, etc..

1361

1362 *“Nevertheless I tell you the truth: It is*
1363 *expedient for you that I go away, for if I go*
1364 *not away, the Comforter will not come unto*
1365 *you; but if I depart, **I will send him unto***
1366 ***you.**”* (John 16:7)

1367

1368 *“But when the Comforter is come, whom I*
1369 *will send unto you from the Father, even the*
1370 *Spirit of truth, which proceedeth from the*
1371 *Father, he shall testify of me.”*

1372 (John 15:26)

1373

1374 In both passages, the authority with which Christ
1375 speaks when referring to the Holy Spirit is clear; He
1376 does not do the same when He refers to God the
1377 Father. **In that case, he speaks of begging, asking.**
1378 The different relation that exists between Christ and
1379 God; and between Christ and the Holy Spirit is
1380 evident.

1381

1382 *“And I will pray the Father, and he shall*
1383 *give you another Comforter, that he may*
1384 *abide with you for ever.”* (John 14:16)

1385

1386 The sending of the Holy Spirit was also a promise
1387 from His Father, according to what Christ Himself
1388 says in Luke 24:49 and Acts 1:4.

1389

1390 *“And, behold, **I send the promise of my***
1391 ***Father upon you; but tarry ye in the city of***
1392 ***Jerusalem, until ye be endued with power***
1393 ***from on high.”*** (Luke 24:49)

1394

1501 end of the present time, but before the Second
1502 Coming, a similar phenomenon will occur in which
1503 there will be a massive outpouring of the Holy
1504 Spirit over Christians.

1505

1506 *“²⁸ And it shall come to pass afterward, that I*
1507 *will pour out my Spirit upon all flesh; and*
1508 *your sons and your daughters shall prophesy,*
1509 *your old men shall dream dreams, your young*
1510 *men shall see visions. ²⁹ And also upon the*
1511 *servants and upon the handmaids in those*
1512 *days will I pour out my Spirit. ³⁰ And I will*
1513 *shew wonders in the heavens and in the*
1514 *Earth, blood, and fire, and pillars of smoke. ³¹*
1515 *The sun shall be turned into darkness, and the*
1516 *moon into blood, before the great and the*
1517 *terrible day of the LORD come.”*

1518

(Joel 2:28-31)

1519

1520 **On other occasions previously and afterwards,**
1521 **the Holy Spirit has manifested Himself in the**
1522 **Old Testament. Let’s see that the first time was in**
1523 **Genesis 1:2.**

1524 I say that it is the Holy Spirit because it is called
1525 the Spirit **of** God. If it is **of** God, it is not God
1526 Himself. The things **of** John are not the same as
1527 John, but things that are apart from him. That is
1528 how I conclude that the Spirit of God, is not God
1529 Himself but the Holy Spirit.

1530

1531 *“And the Earth was without form, and void;*
1532 *and darkness was upon the face of the deep.*
1533 *And **the Spirit of God** moved upon the face of*
1534 *the waters.”* (Genesis 1:2)

1535

1572 ordered in their names (Matthew 28:18-19); **b)**
1573 because blasphemy against Him is considered
1574 extremely grave; **c)** because Peter himself (Acts
1575 5:1-4), in telling Ananias that he had lied to the
1576 Holy Spirit considered that he had lied to God; **d)**
1577 because the Holy Spirit is added together with the
1578 Father and the Son upon mentioning those who give
1579 testimony in Heaven (1 John 5:7) and **e) because**
1580 **He created the body of Christ** in the womb of the
1581 Virgin Mary (Matthew 1:18 and 20); only a divine
1582 being can create matter, above all, organized matter.
1583 **No other being mentioned in the Bible has these**
1584 **reasons to be considered divine to his credit.**

1585

1586 *“¹⁸ And Jesus came and spake unto them,*
1587 *saying: All power is given unto me in Heaven*
1588 *and in Earth. ¹⁹ Go ye therefore, and teach all*
1589 *nations, baptizing them in the name of the*
1590 *Father, and of the Son, and of the Holy*
1591 *Ghost.”* (Matthew 28:18-19)

1592

1593 *“But he that shall blaspheme against the*
1594 *Holy Ghost hath never forgiveness, but is in*
1595 *danger of eternal damnation.”* (Mark 3:29)

1596

1597 *“¹ But a certain man named Ananias, with*
1598 *Sapphira his wife, sold a possession, ² and*
1599 *kept back part of the price, his wife also being*
1600 *privy to it, and brought a certain part, and*
1601 *laid it at the apostles' feet. ³ But Peter said,*
1602 *Ananias, why hath Satan filled thine heart **to***
1603 ***lie to the Holy Ghost**, and to keep back part*
1604 *of the price of the land? ⁴ Whiles it remained,*
1605 *was it not thine own? And after it was sold,*
1606 *was it not in thine own power? Why hast thou*

1607 *conceived this thing in thine heart? **Thou hast***
1608 ***not lied unto men, but unto God.”***

1609 (Acts 5:1- 4)

1610

1611 *“For there are three that bear record in*
1612 *heaven, the Father, the Word, and the Holy*
1613 *Ghost; and these three are one.” (I John 5:7)*

1614

1615 *“¹⁸ Now the birth of Jesus Christ was on this*
1616 *wise: When as his mother Mary was espoused*
1617 *to Joseph, before they came together, **she was***
1618 ***found with child of the Holy Ghost.** ¹⁹ Then*
1619 *Joseph her husband, being a just man, and*
1620 *not willing to make her a public example, was*
1621 *mindful to put her away privily. ²⁰ But while*
1622 *he thought on these things, behold, the angel*
1623 *of the Lord appeared unto him in a dream,*
1624 *saying: Joseph, thou son of David, fear not to*
1625 *take unto thee Mary thy wife, **for that which***
1626 ***is conceived in her is of the Holy Ghost.”***

1627 (Matthew 1:18-20)

1628

1629

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1634

Chapter 5

1635

Arguments in which the hypothesis of the traditional Roman Trinity is based upon

1636

1637

1638 **>The erroneous use of the phrase “we are one”**

1639

1640

1641

1642

The extravagant hypothesis of the Roman form in considering the Trinity does not have the slightest Biblical base. The only thing its defenders have done is to admit the dogma “because the world

1643 believes” and “because famous theologians say”.
1644 After admitting said erroneous hypothesis they
1645 launch out to find verses that will back it up. Let’s
1646 see some they allege.

1647 One of those arguments is based on the fact that if
1648 Christ says that He and the Father are one, this
1649 means that they are one, but at the same time they
1650 are two, because in reality it is one and all of that
1651 rhetorical jargon they form. In saying that both are
1652 the same, what the Lord is saying is that they think,
1653 feel and act in a likewise manner, not the
1654 theological tangle in which those that adopt the
1655 erroneous form of understanding the Trinity are in.
1656 Let’s see the use in the Bible of the same phrase on
1657 other occasions.

1658 **One of the passages mostly used by the**
1659 **defenders of the Roman concept of the Trinity,** is
1660 the one in John 10:30 where Jesus says: “I and my
1661 Father are one”. Based on this, they try to
1662 understand its significance beyond why it was said,
1663 and fall into an error because of this.

1664 In the verse that follows, we see that Jesus in
1665 referring this time to Christians also says, “that they
1666 **may be one,** as we are”. In this case, not only does
1667 He use the same words, but He compares “may be
1668 one” among Christians as the relation between God
1669 and Christ, of being one, that He said in John 10:30.

1670

1671 *“I and my Father **are one.**”* (John 10:30)

1672

1673 *“And now I am no more in the world, but*
1674 *these are in the world, and I come to thee.*
1675 *Holy Father, keep through thine own name*
1676 *those whom thou hast given me, **that they may***
1677 ***be one, as we are.**”* (John 17:11)

1678

1679 If being both one (God and Christ), it is the same
1680 as the Christians being one, it is evident that it is not
1681 referring to the erroneous concept of the Trinity that
1682 those that believe they are one have, that they are
1683 one at the same time, but that are three which in
1684 reality are one....etc.. In reality it is referring to the
1685 normal significance of the sentence “be all one”,
1686 which means that we all think, feel and react in a
1687 likewise manner.

1688 In no way can we come, from this phrase, to the
1689 conclusion that Christians are one human person
1690 even if manifested in millions of different ways; or
1691 in the opposite, that Christians are millions of being
1692 but only one true human being.

1693 **As we can see, the defense of the Roman**
1694 **concept of the Trinity is based solely on rhetoric**
1695 **and dogma.** Those who believe that dogma are
1696 afraid to use reason regarding the subject, for fear of
1697 offending God, Christ and the Holy Spirit and that
1698 they will punish them and take away their salvation.

1699 **It is silly to think that the one who gave His**
1700 **Son and who gave Himself up to suffering for**
1701 **our sake, is going to take our salvation away**
1702 **something that was so costly to them,** merely
1703 because we are honest with ourselves and use
1704 reason, or ask God about an issue of faith that we do
1705 not understand.

1706 To think this way about God is to reflect in Him
1707 what that person thinks, if in having the power that
1708 God has, someone would honestly dissent from
1709 him. Or even better, if someone because of not fully
1710 understanding, would try to ask or reason with
1711 reference to His words. Would a father do such a
1712 thing to his son? Would he cast him from his home
1713 for not having understood his words in the same
1714 form that his brothers understood, or would he

1715 explain again with patience, because this son was
1716 not sharp?

1717 **The dogmatic taboo is the refuge of those who**
1718 **do not have Biblical arguments** and of those who
1719 believe that God is the same as they are. What has
1720 been reasoned up to this point can be extended to
1721 John 17:21-23, with the only difference that here,
1722 the traditionalists would have to gather that the
1723 Christians also would have to come to form one
1724 sole person with Divinity; but with millions of
1725 different manifestations. This is to say, millions of
1726 divine persons but one true sole person.

1727

1728 *“²⁰ Neither pray I for these alone, but for*
1729 *them also which shall believe on me through*
1730 *their word. ²¹ **That they all may be one; as***
1731 ***thou, Father, art in me, and I in thee, that***
1732 ***they also may be one in us; that the world***
1733 *may believe that thou hast sent me. ²² And the*
1734 *glory which thou gavest me I have given*
1735 *them; **that they may be one, even as we are***
1736 ***one**. ²³ I in them, and thou in me, **that they***
1737 ***may be made perfect in one**; and that the*
1738 *world may know that thou hast sent me, and*
1739 *hast loved them, as thou hast loved me.”*

1740 (John 17:21-23)

1741

1742 As we can see to grasp a verse by the hair and
1743 force it to support a doctrine, is not the best way to
1744 serve God, nor teach His doctrine.

1745

*

1746

1747

1748 **>Paul and Apollos were also one**

1749 The idea of the Trinity in the way which the
1750 majority of Christian sects conceive it is an error

1751 that has as its basis only dogma and tradition. After
1752 a dogmatic acceptance, they look for a pair of
1753 verses that seems to support it. In the passage I
1754 present below, the same phrase is used (they are
1755 one) and not because of that are we going to think
1756 that the one who plants and the one who waters are
1757 the same person but manifested in two different
1758 bodies, which are in reality only one, etc..

1759

1760 *“**6 I have planted, Apollos watered, but God***
1761 ***gave the increase. 7 So then neither is he that***
1762 ***planteth any thing, neither he that watereth,***
1763 ***but God that giveth the increase. 8 Now he***
1764 ***that planteth and he that watereth are one,***
1765 ***and every man shall receive his own reward***
1766 ***according to his own labour.”***

1767

(I Corinthians 3:6-8)

1768

1769 In this passage we give the phrase “are one” the
1770 true value that it has. If we don’t give the phrase
1771 “they are one” here, the meaning that both are the
1772 same person, we should also not do so when it says
1773 that God and Christ are the same thing, or are one
1774 and the same. This is said to demonstrate that Christ
1775 is a divine being, the same as God and the Holy
1776 Spirit; not to demonstrate that they are the same
1777 person, but three different persons at the same time,
1778 that are only one God, but are three **and all that**
1779 **nonsense formed by those who try to explain**
1780 **what the Bible has never said.**

1781

*

1782

1783

1784 **>Christ does not have the authority that God has**

1785 There are many occasions in the Bible, in which
1786 Jesus declares that something only belongs to the

1787 Father, or that something is only known by the
1788 Father. This verse affirms that giving the sons of
1789 Zebedee the right to sit at his right or his left is not
1790 His to give but the Father's.

1791

1792 *“And he saith unto them: Ye shall drink*
1793 *indeed of my cup, and be baptized with the*
1794 *baptism that I am baptized with, **but to sit on***
1795 ***my right hand, and on my left, is not mine to***
1796 ***give, but it shall be given to them for whom it***
1797 ***is prepared of my Father.”***

1798 (Matthew 20:23)

1799

1800 Those that have the outlandish concept of the
1801 Trinity that they are three who are one at the same
1802 time, but that are three manifestations of only one,
1803 who in reality is not one, but are three, etc., should
1804 use reason with passages such as this one. In
1805 passages like these, it clearly shows that there are
1806 things that only belong to the Father and not to
1807 Christ. Therefore, it is evident that both, **in spite of**
1808 **the fact that they are the same type of being, in**
1809 **spite of the fact that they are both divine,** in spite
1810 of the fact that they are one in feelings, thoughts,
1811 etc., are different persons. And, are different
1812 persons to the point that occasionally something
1813 that belongs to one is not participated in by the
1814 other. A clear example of this is, which we have
1815 already seen, is in Mark 13:32 where Jesus Himself
1816 says that the date and time of His Second Coming
1817 He does not know, but only the Father. In the same
1818 way that there are things that belong only to God,
1819 there are things that the Father has done or will do
1820 that are not attributable to Christ. **It is not as many**
1821 **people believe, that in any place of the Bible the**
1822 **name of Christ can be substituted for the name**

1823 **of God and vice versa and the resulting phrase**
1824 **continues to be certain.** That is an error. Christ
1825 worships God; God does not worship Christ. It is
1826 not possible to substitute their names without
1827 altering the significance of what it says.

1828 Another thing to have in mind in order to
1829 demonstrate that it is not about three that are one
1830 and one that are three, is the fact that **Jesus Christ**
1831 **dressed Himself in a human body and not God.**
1832 **Nowadays, Christ is in the human body form**
1833 **and will continue to be as such; while God does**
1834 **not have a human body.** Christ is seated at the
1835 right hand of God, if He is seated there He is not the
1836 same God.

1837 God, Christ and the Holy Spirit **are one** in the
1838 sense that their sentiments, their manner of being,
1839 acting and thoughts, etc., are the same, but that does
1840 not mean that they are the same person, nor that
1841 they are three manifestations of the same person or
1842 three manifestations of God Himself, etc.. To think
1843 that God, Christ and the Holy Spirit are only one
1844 person who are three different persons at the same
1845 time, but who are in reality only one, or that there
1846 are three persons that form only one God, etc., is
1847 **gibberish that has no basis in the Bible,** but in the
1848 tradition of the one who did not know how to define
1849 their beliefs in a better way during the first centuries
1850 of Roman Catholicism.

1851 *

1852

1853

1854 **>God has been manifested in the flesh**

1855 This is one of the verses which the defenders of
1856 the traditional Roman Trinity base themselves on in
1857 order to assure that God is one and the same as
1858 Christ. What Paul is saying here is that Christ, who

1859 is a divine being exactly the same as God, has been
1860 manifested in the flesh, etc.. I do not think that
1861 because of this can it be gathered that God and
1862 Christ are the same person and interchangeable for
1863 the reasons already manifested in prior examples.

1864

1865 *“And without controversy great is the*
1866 *mystery of godliness: **God was manifest in***
1867 ***the flesh**, justified in the Spirit, **seen of***
1868 ***angels**, preached unto the Gentiles, believed*
1869 *on in the world, **received up into glory.**”*

1870 (I Timothy 3:16)

1871

1872 **The reason that makes me think that we**
1873 **cannot come to such a conclusion in this verse**, is
1874 because if we were going to take this verse as
1875 referring to God the Father, we would have to think
1876 that the angels had never seen God, something
1877 which is contradictory with the case of Ahab in II
1878 Chronicles 18:18, with what it says in Job 1:6 about
1879 the meeting of angels with God and in the case of
1880 the angel Gabriel which in Luke 1:19 it says that he
1881 found himself in front of God.

1882

1883 *“Again he said: Therefore hear the word of*
1884 *the LORD: I saw the LORD sitting upon his*
1885 *throne, and **all the host of heaven standing***
1886 ***on his right hand and on his left.**”*

1887 (II Chronicles 18:18)

1888

1889 *“Now there was a day when **the sons of God***
1890 ***came to present themselves before the***
1891 ***LORD**, and Satan came also among them.”*

1892 (Job 1:6)

1893

1930 Christ and the Holy Spirit at the same time; that it is
1931 only one God but at the same time are three Gods.
1932 Lastly, some believe that the three are one and the
1933 same but are different at the same time, adding
1934 other **traditional concepts, none of which were**
1935 **ever taken from the Bible.** I don't know how they
1936 can coordinate so many contradictions in their
1937 minds.

1938

1939 *“Ye have heard how I said unto you: I go*
1940 *away, and come again unto you. If ye loved*
1941 *me, ye would rejoice, because I said, I go*
1942 *unto the Father; **for my Father is greater***
1943 ***than I.”*** (John 14:28)

1944

1945 Here, **Jesus Christ Himself declares that the**
1946 **Father is greater than He.** Therefore, they are not
1947 completely equal in the sense that they are not the
1948 same person, hierarchy exists. They are the same as
1949 they can in humanly speaking, a father and His Son,
1950 that both are human beings, both are the same type
1951 of being; but not because of that is the child the
1952 same as the father in everything. He is subordinate,
1953 considers the father more than himself, he considers
1954 him as superior, etc.. Likewise, Jesus, is “made”
1955 from the same “substance” that is God, but **Jesus**
1956 **worships God and God does not worship Jesus.**
1957 Jesus is a divine being who worships His Father
1958 God. The Holy Spirit is a divine being as well.

1959 The erroneous traditional doctrine of the Trinity is
1960 based among other things in passages in which
1961 Jesus Christ assures Himself as being one with the
1962 Father, as we have already seen in John 10:30.
1963 What that indicates is a unity of feelings, thoughts,
1964 etc., not that in reality they are two persons who are
1965 only one person, who is two at the same time but

1966 that are three, etc.. That belief is simply nonsense
1967 that has been dogmatically imposed.

1968
1969 “*I and my Father are one.*” (John 10:30)

1970
1971 If we were going to take that phrase with the
1972 significance that those who support that nonsense
1973 erroneously give it, as we previously saw, we have
1974 to think Paul and Apollos were also one sole person
1975 who were two at the same time, but in reality was
1976 only one Paul but in two different manifestations,
1977 etc. Another piece of nonsense.

1978
1979 “*5 Who then is Paul, and who is Apollos, but*
1980 *ministers by whom ye believed, even as the*
1981 *Lord gave to every man? 6 I have planted,*
1982 *Apollos watered; but God gave the increase. 7*
1983 *So then neither is he that planteth any thing,*
1984 *neither he that watereth; but God that giveth*
1985 *the increase. 8 Now **he that planteth and he***
1986 ***that watereth are one;** and every man shall*
1987 *receive his own reward according to his own*
1988 *labour.” (I Corinthians 3:5-8)*

1989
1990 As we see in the recently read passage, Paul
1991 considered (6) that **he was the one who planted**
1992 **and Apollos watered.** Paul later says in verse 8 that
1993 **the one who plants and the one who waters are**
1994 **the same thing,** which is to say that Apollos and
1995 Paul were one. Here, Paul was using the exact same
1996 phrase as the one used in John 10:30 where many
1997 gather that God and Christ are the same person. If
1998 we were going to think like this, in seeing this same
1999 phrase used here, we would have to come to the
2000 conclusion that Paul and Apollos were the same
2001 person. On the contrary, if we attribute the correct

2002 significance to the said phrase, we will see that in
2003 both cases it means that between the two persons
2004 mentioned there is unity of thoughts, feelings and
2005 action.

2006 **In summary.** It is an error on the part of the ones
2007 that think that both are the same person. **First,**
2008 because we see that the phrase alleged by them does
2009 not mean what they attribute it to; and **secondly**
2010 because in John 14:28 Christ clearly says that the
2011 Father is greater than He. Therefore, they are not
2012 the same thing in the sense that people want to give
2013 it to, because something cannot be greater than
2014 itself. They are both the same because both are
2015 divine beings, but they are different persons.

2016 *

2017
2018

2019 **Christ wanted that cup to pass from him, but**
2020 **God wanted Christ to drink from it**

2021 The Roman traditional concept of the Trinity is
2022 that (including the Holy Spirit) God and Christ are
2023 two different manifestations of the same person.
2024 However, here, Jesus is wanting for God to pass
2025 that cup from Him, even though in the end He
2026 would accept the will of God if it were different.
2027 Here we see that while Jesus Christ wants such a
2028 thing, God evidently wants the opposite.

2029 How is it that if they are two manifestations of the
2030 same person they want two different things at the
2031 same time? What are they meaning when saying
2032 that they are the same person? Define to me what it
2033 means to be two beings and the same person, and
2034 what it is to be two beings and different persons.
2035 Are God and Christ the same person or different
2036 persons?
2037

2038 “³⁵ And he went forward a little, and fell on
2039 the ground, and prayed that, **if it were**
2040 **possible, the hour might pass from him.** ³⁶
2041 And he said: Abba, Father, all things are
2042 possible unto thee; **take away this cup from**
2043 **me; nevertheless not what I will, but what**
2044 **thou wilt.”** (Mark 14:35-36)

2045

2046 In these traditional concepts I see much
2047 senselessness, a product of **the terrorizing panic**
2048 **inspired in Christians by reasoning about**
2049 **dogmas that have been instilled into their minds**
2050 **since their conversion or even since their**
2051 **childhood.** It is as if God was going to punish them
2052 for using reason; or as if they thought that God was
2053 going to allow them to be confused for having
2054 intended to use honest reasoning and were sincerely
2055 in search of the truth whatever it may be.

2056 They do not understand that in the same way as
2057 God guards us from the Evil One to liberate us from
2058 temptation, according to what we gather in “The
2059 Lord’s Prayer”, in the same way He would guard us
2060 from the Evil One to impede upon us to fall into
2061 warped errors by spiritual enemies, if we were to
2062 put our will into knowing the truth and not in
2063 accepting dogmas, for fear of not accepting them.

2064 We can reason something similar from Matthew
2065 27:46, where Christ exclaims “My God, my God
2066 why have you forsaken me?”. Because of the sin
2067 that was taken upon Jesus Christ, God abandoned
2068 Him. That is evidence that they are not the same
2069 person, because no one can abandon himself. In
2070 addition, the Father does not participate in our sin
2071 and Jesus Christ bore them upon Himself. They are

2072

2073 not the same person, even if they are the same type
2074 of being, a divine being.

2075 *

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2078

>The true Biblical Trinity

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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 is 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 who rebelled against God, that wish to maintain Christians in a state of perpetual confusion which would prevent their use

2108 of reason based on the Biblical truth of celestial
2109 dynamics.

2110 These rebellious spiritual beings want to see
2111 Christians lash out blindly, and **whose blind lashes**
2112 **Christians confuse with faith, when it is only**
2113 **dogmatism, superstition and fear of offending**
2114 **God by using reason.**

2115

2116 There are five factors, which as I said before,
2117 have provoked the stay of such an error in
2118 Christianity throughout the centuries, with the best
2119 good faith, but not because of this are they exempt
2120 from error:

- 2121 1) the tradition, the dogmatic authority and the
2122 imposition of those who govern the sects;
- 2123 2) the lack of interest on the part of the Christian
2124 to read the Bible;
- 2125 3) the lack of analytical spirit in the human being;
- 2126 4) the religious nature of the topic, which limits
2127 the believer from using reason for fear of
2128 blasphemy (panic); and
- 2129 5) the natural inertia of man which makes him
2130 prefer the comfortable “status quo”.

2131

2132 When the Christian sticks on to what he was
2133 taught by tradition and **refuses to reason** about
2134 divine things for fear of offending God, he situates
2135 himself in a weak dialectic position which the
2136 enemy agents take advantage of in order to deride
2137 religion, faith and Christians. **God does not feel**
2138 **offended or angry with a sincere Christian who**
2139 **wants to find, without intellectual haughtiness**
2140 **the truth, the logic of celestial dynamics.** He is
2141 also not going to get angry with one who, sincerely
2142 mistaken, may temporarily fall into an error;
2143 because God knows if he is truly sincere, if in

2144 reality he wants to know the truth and is willing to
2145 read the Bible, he is going to rectify his error sooner
2146 or later.

2147 **God does not badger nor does He rush us; but**
2148 **we should be willing and diligent in looking for**
2149 **the truth in the Bible**, not in voluminous books or
2150 magazines that other beings like us serve us on a
2151 silver platter so that we believe what they think we
2152 should believe. On the day of the Final Judgment no
2153 one will be able to justify their error by alleging that
2154 they found it in the commentaries of Dr.
2155 Knowledgeall, the preaching and traditions of
2156 Monsignor Perfectsancti, or the sermons of Most
2157 Reverend Pastor Lackingbible; because **they will be**
2158 **told that their fountain of knowledge should**
2159 **have been the Bible and only the Bible**, not half
2160 and half.

2161 There are many, a very many who when one calls
2162 their attention in the sense that they should not
2163 abandon their personal reading, daily and ordered
2164 and without jumps in the Bible in exchange for
2165 reading books and magazines belonging to their
2166 sects, or in hearing the mentors of their church, will
2167 allege that they do not read the Bible because in the
2168 end, the material they read they understand better
2169 and is taken from the Bible. Magnificent, I would
2170 say, but if those books and magazines are saying the
2171 same as the Bible says, then, why waste time in
2172 reading that magazine or book? Read the Bible
2173 itself.

2174 **If we analyze a bit, we would realize that in a**
2175 **certain way the word “God” has at least two**
2176 **meanings: one of them means, in saying, “the role”**
2177 **of being God, being the King of the Universe, a**
2178 **being who all existing beings worship; the other**

2179 means, in saying it in some way, the “substance” in
2180 which that being participates in.

2181 As a “role”, only the Creator Father is God; as
2182 “substance”, all three can be said that they are God.
2183 **More appropriately and more clearly would be**
2184 **to say that the three are divine.** Only those three
2185 are divine, no other existing being is divine, no
2186 other existing being is the same as those three.
2187 **Notwithstanding, only the Father is God in the**
2188 **sense of “office” or “role” because Christ as**
2189 **much as the Holy Spirit worship Him. The**
2190 **Father does not worship any of the two.**

2191 To my way of seeing, God the Father eternally
2192 existed. At some moment in the past eternity, God
2193 wanted to create. Because He is God and can do so,
2194 He wanted to create **another being exactly like**
2195 **Himself in “substance”, form, attributes, etc.,**
2196 and created the Son; and the concept of a son arose
2197 in the Universe. The Holy Spirit was created
2198 afterwards, inferior to the son in dignity or authority
2199 but made from the same “substance” (calling it by a
2200 name), with the same attributes of the Father and
2201 the Son.

2202 **In the sense of “substance”, in the sense of**
2203 **attributes, the three are God, the three are**
2204 **exactly the same, the three are divine;** it has to be
2205 this way because God wanted to make it this way
2206 and He can. But they are three different persons,
2207 they have different experiences and memories, they
2208 are three persons even if they are one in ideals,
2209 feelings, etc.

2210 The Father is the God of the Son and the God of
2211 the Holy Spirit. They worship Him. **Christ**
2212 **worships God but God does not worship Christ.**
2213 They are not the same in that sense. When the Lord
2214 Jesus Christ worships God, He is a creature-God

2215 adoring His Creator, God and Father. The opposite
2216 never occurs.

2217 If the erroneous interpretation of the Trinity were
2218 correct, then we would have the case that a part of
2219 God (the Son) worshiped the other part of God (the
2220 Father), and because they are the same person, it
2221 would result in an auto-adoration which would not
2222 be so at the same time, but was so, etc., etc., all the
2223 confusion that has to be admitted after admitting the
2224 first error.

2225 **God is not a being of confusion.** The things of
2226 God are clear. The fact that Christ was created by
2227 the Father, **does not take away one iota from**
2228 **Jesus' divinity, dignity, merits, etc..** The fact that
2229 a being has been created does not automatically
2230 subtract from his category, quality, authority, etc..
2231 That depends on what his Creator had done in him.

2232 What is added or taken away depends on the will
2233 of the Creator, who can communicate to His
2234 creature the dignity, condition, essence, nature,
2235 substance, attributes, qualities, etc., that He desires.
2236 Therefore, God can create a being that is as
2237 inorganic as the minerals; a vegetal type; an animal
2238 type; a human type; an angelical type, or a divine
2239 type of being if that is His pleasure. **It is not**
2240 **impossible for God to create a divine type of**
2241 **being.**

2242 The fact that God has created the angels does not
2243 mean that these have to have the same category as
2244 humans, who have also been created by God. The
2245 angels are much more superior than we are in spite
2246 of having been created as well. A difference of the
2247 same style, but of a category that is infinitely
2248 superior is what exists between the creation of Jesus
2249 and that of the angelical beings.

2286 Son when mentioning those who give testimony in
2287 Heaven (I John 5:7) and **e) because he created the**
2288 **body of Christ**, in the womb of the Virgin Mary
2289 (Matthew 1:18 and 20); only a divine being can
2290 create matter, above all, organized matter. **No other**
2291 **being mentioned in the Bible has these reasons of**
2292 **considering Him divine.**

2293 Likewise in the Old Testament, the direct and
2294 clear divinity of the Son was not expressed, but it
2295 was gathered, in the New Testament, the divinity of
2296 the Holy Spirit is not openly expressed but easily
2297 gathered.

2298
2299 *“¹⁸ And Jesus came and spake unto them,*
2300 *saying: All power is given unto me in Heaven*
2301 *and in Earth. ¹⁹ Go ye therefore, and teach all*
2302 *nations, **baptizing them in the name of the***
2303 ***Father, and of the Son, and of the Holy***
2304 ***Ghost.**” (Matthew 28:18-19)*

2305
2306 *“**But he that shall blaspheme against the***
2307 ***Holy Ghost hath never forgiveness, but is in***
2308 ***danger of eternal damnation.”** (Mark 3:29)*

2309
2310 *“¹ But a certain man named Ananias, with*
2311 *Sapphira his wife, sold a possession, ² and*
2312 *kept back part of the price, his wife also being*
2313 *privy to it, and brought a certain part, and*
2314 *laid it at the apostles' feet. ³ But Peter said:*
2315 *Ananias, why hath Satan filled thine heart **to***
2316 ***lie to the Holy Ghost**, and to keep back part*
2317 *of the price of the land? ⁴ Whiles it remained,*
2318 *was it not thine own? And after it was sold,*
2319 *was it not in thine own power? Why hast thou*

2320
2321

2322 *conceived this thing in thine heart? **Thou hast***
2323 ***not lied unto men, but unto God.***
2324 *(Acts 5:1-4)*

2325
2326 *“**For there are three that bear record in***
2327 ***heaven, the Father, the Word, and the Holy***
2328 ***Ghost; and these three are one.” (I John 5:7)***

2329
2330 *“¹⁸ Now the birth of Jesus Christ was on this*
2331 *wise: When as his mother Mary was espoused*
2332 *to Joseph, before they came together, **she was***
2333 ***found with child of the Holy Ghost.** ¹⁹ Then*
2334 *Joseph her husband, being a just man, and*
2335 *not willing to make her a public example, was*
2336 *minded to put her away privily. ²⁰ But while*
2337 *he thought on these things, behold, the angel*
2338 *of the Lord appeared unto him in a dream,*
2339 *saying: Joseph, thou son of David, fear not to*
2340 *take unto thee Mary thy wife; **for that which***
2341 ***is conceived in her is of the Holy Ghost.”***
2342 *(Matthew 1:18-20)*

2343
2344 *Lastly, if the Trinity were three manifestations of*
2345 *the same God, then there is no reason, nor logic for*
2346 *it to say in Mark 13:32 that **the Son does not know***
2347 ***what the Father does know.** If they weren’t*
2348 *different persons, but three manifestations in one*
2349 *sole person, this could not be true.*

2350
2351 *“**But of that day and that hour knoweth no***
2352 ***man, no, not the angels which are in Heaven,***
2353 ***neither the Son, but the Father.**”*
2354 *(Mark 13:32)*

2355
2356 ***The traditional Trinity in the Roman style is***
2357 ***not taught in the Bible, nor is it reasoned. The true***

2358 Christian doctrines are taught clearly in the Bible.
2359 **The doctrine of Trinity in the traditional style is**
2360 **not taught in the Bible, it is human speculation.**
2361 It is a doctrine apart from the Bible; but believed by
2362 the majority of Christians. **And, in order to not**
2363 **have to reason about it, they assure that it is “a**
2364 **mystery”.**

2365 It is necessary to say that it is “a mystery” in
2366 order to continue saying that Christians are
2367 monotheists. Monotheism is a doctrine that is very
2368 clear in the Bible and that cannot be denied. That is
2369 why they have to appeal to say that they are three
2370 Gods, but in reality it is only one. They would
2371 otherwise have to change to polytheism. This
2372 doctrine probably developed when the church had
2373 to confront the heresies that denied the divinity of
2374 Christ and it occurred to the one who wanted to
2375 defend His divinity to fabricate this nonsense.

2376 **Christ and the Holy Spirit have all the divine**
2377 **attributes** and that compels many to say that they
2378 are God, instead of saying that they are divine. **God**
2379 **is the one who without exception, all worship,**
2380 **but He does not worship anyone.** The one who is
2381 like God is divine as is Christ and the Holy Spirit.
2382 Many, in not understanding this, fall into error and
2383 heresy. That is the reason why many believers say
2384 that the Trinity (in its traditional form) is a mystery.
2385 They do not know how to do anything else to save
2386 the concept that God is only one, which is clearly
2387 revealed in the Bible, but continue to maintain that
2388 Christ and the Holy Spirit are divine beings.

2389 **It is true that there is a limit to human reason,**
2390 and therefore, if that traditional doctrine was taught
2391 in the Bible, if the Roman definition that is given to
2392 the Trinity was in the Bible, I also would admit to it
2393 and would have to come to the conclusion that my

2394 finite intelligence cannot understand what God
2395 affirms. But as it is not God who affirms it, nor is
2396 such teaching found in the Bible, but it is only
2397 affirmed by persons with human religious authority,
2398 I don't see the reason why I should accept it.
2399 Neither do I accept the pretext that the problem is
2400 "the limit of human reason".

2401 If the doctrine was invented by a human, another
2402 human can use reason and contradict it. **If the**
2403 **traditional Roman concept of the Trinity would**
2404 **have been revealed by God, I would accept it and**
2405 **think that, in effect, it was a "mystery"**, but that
2406 is not the case. Whoever invented that of 3 in 1
2407 violated the use of reason without its basis on the
2408 Bible, and after violating it, invented a nonsense in
2409 order to support it and has to say that they are things
2410 which cannot be reasoned, cannot be understood.

2411 I understand that the analysis of this theme, which
2412 has remained undisputed for centuries, has to cause
2413 astonishment to the brethren, given that it has never
2414 been analyzed, but if one prays to God and reads the
2415 Bible, the truth will be arrived at. Reading the Bible
2416 a lot with both possibilities in mind, is the best for
2417 one to realize and reach the reality.

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Chapter 6

The Son of God is a Divine Creature

2425

2426

2427

>Christ declares Himself as a Creation of God

2428

2429

The fact that the seven letters to the seven churches of Revelation are dictated by Our Lord

2430 Jesus Christ is indisputable. As a result, what is said
2431 in these letters is the word of Our Lord Jesus Christ.
2432 Jesus calls Himself in this passage “the beginning
2433 of the creation of God”, or the first result obtained
2434 when God the Father began His stage of creation.
2435 Which is to say, that Jesus was the first creature
2436 who was made by the Divine Creator. **That is why**
2437 **in this verse, the word “beginning” is used.**

2438
2439 *“And unto the angel of the church of the*
2440 *Laodiceans write: These things saith the*
2441 *Amen, the faithful and true witness, **the***
2442 ***beginning of the creation of God.”***

2443 (Revelation 3:14)

2444
2445 Now, the word “creature” does not have to
2446 necessarily be the antithesis of the word
2447 “divine”. By thinking that way it is that many do
2448 not understand that Jesus was created by God the
2449 Father and be divine at the same time, which is to
2450 say, is God. That does not mean that Christ is God
2451 the Father at the same time that He is Christ. What
2452 it means is that Christ is a being exactly like God
2453 the Father, which means He is a being as divine as
2454 God the Father. It is not difficult to conceive that an
2455 Omnipotent being can create another being like
2456 Himself. That is what God the Father did. I will
2457 explain.

2458 Can God the Father create: **a)** inanimate matter,
2459 **b)** a vegetable, **c)** an animal, **d)** a human type
2460 being, **e)** an angelic type being, **f)** a being as is
2461 God? Of course He can! He is the Almighty and I
2462 do not see any Biblical nor logical reason to think
2463 that God the Father cannot create a divine being, a
2464 being of the type that God is. I do not see any
2465 reason to limit the power of God the Father to the

2466 creation of only what has been mentioned from “a’
2467 through “e”.

2468 The difference between something of the
2469 vegetable type and an animal type is obvious. The
2470 same thing occurs in a type of being as in the
2471 animal and a human type. Believers also perceive
2472 the difference between a type of human being and a
2473 being of the angelic type; like the difference
2474 between a being of the angelic type and God. Up to
2475 this point, it is all easy. **What is more difficult to**
2476 **conceive, is not the existence of God the Father,**
2477 **but the existence of a divine being, a being as the**
2478 **type of God that is not God the Father at the**
2479 **same time.** Let’s clarify.

2480 **How are we going to call God the Father?** Let
2481 us call him the Creator, or if we want let’s call him
2482 Number One, or God the Father. The Creator is a
2483 God-type being, He always existed, no one created
2484 Him, but He can create whatever He wants. This
2485 type of being is evidently and infinitely, different
2486 from the one who has the same similitude: the
2487 angel-type beings.

2488 That being which we call Number One, or the
2489 Creator, or God the Father, was alone, but at some
2490 point in the eternity past he desired to create another
2491 being exactly like Him. Do you think He did not
2492 have the power to do it? He did not yet want to
2493 create a being that is a vegetal-type, an animal-type,
2494 a human-type, nor an angel-type being; He wanted
2495 to create a being that was the same type as God, a
2496 being like Him in everything, **absolutely the same**
2497 **in everything, except one thing: He had not**
2498 **existed previously like Number One, God the**
2499 **Father, who had always existed.**

2500 **Since He had the power to do so, He did it. He**
2501 **created Number Two, Christ; as a being exactly**

2502 **of the same type as Number One, God the**
2503 **Father; there was not one iota of difference. If**
2504 **there was some difference between them, it was**
2505 **that Number Two, Christ, was at that moment**
2506 **recently in existence.**

2507 The new being that now existed was a son of the
2508 First, of God the Father, of Number One, the
2509 Creator. The concept of son had appeared in the
2510 Universe. **Both were the same type of being, so**
2511 **much the father as his son**, only that the father, by
2512 definition, always exists before the son.

2513 After that first creation, an “eternity” transpired,
2514 in calling it by some name which measure escapes
2515 our mind.

2516 **Afterwards, Number Two, Christ, created**
2517 **Number Three, the Holy Spirit**, a divine being, a
2518 being of the same type as God but that is not God
2519 the Father nor Christ. **I suppose that it was Christ**
2520 **who created the Holy Spirit because** Christ is
2521 called the Only Begotten son of God. If He is called
2522 the “Only Begotten Son of God”; it is because He
2523 was the only one of his type that God created. If
2524 God would have created the Holy Spirit, then Christ
2525 would not be His Only Begotten, because there
2526 would have been a second being the same as God.
2527 The fact that Jesus Christ is the same as God in
2528 everything, concedes the possibility of creating a
2529 being the same as Himself in everything, that would
2530 be the Holy Spirit. It could also be that God created
2531 the Holy Spirit but without giving him the status of
2532 Son, but of a divine being, a being without the
2533 hierarchy of Christ, but I am inclined to the
2534 previous hypothesis.

2535 **There were already three types of divine**
2536 **beings, three beings of the same type:** Number
2537 One, the Creator, God the Father; Number Two,

2538 Christ, the Only Begotten Son of God; and number
2539 three, the Holy Spirit. The three are God in the
2540 sense that they are the same type of being, but have
2541 different memories. Number One, God the Father,
2542 the Creator, remembers when He was alone.
2543 Number Two, Christ, the Only Begotten Son of the
2544 Father remembers having always seen Number One,
2545 God the Father; he also remembers when no one
2546 else existed; he remembers the creation of Number
2547 Three, the Holy Spirit. The latter remembers having
2548 always seen Number One, God the Father, the
2549 Creator and Number Two, the Only Begotten, Jesus
2550 Christ, and remembers when only all three existed.
2551 And another measure of eternity passed.

2552 After that, it seems as if Number One, God the
2553 Father did **not** want to create any more beings like
2554 Himself, but similar. The next beings created were
2555 not of the same type as Number One, God the
2556 Father; they were angel-type beings.

2557 Once explained all of this in the best way that I
2558 can, do you still think that if Christ was created by
2559 God then He is not divine? That all depends on
2560 what the word “God” means to you at each
2561 moment. In moving one of the meanings of the
2562 word “God, from one matter to another, one can
2563 create confusion. Let’s see the meaning of the word
2564 “God” in the mind of those who speak about these
2565 matters:

- 2566
- 2567 **a)** God = Number One
 - 2568 **b)** God = Creator
 - 2569 **c)** God = a type of being
 - 2570 **d)** God = one who has no origin
 - 2571 **e)** God = one who has the role of God, governing
 - 2572 the Universe and being obeyed and worshiped
 - 2573 by all others beings without exception.

2574

2575 These five meanings represented only by the word
2576 “God” and not differentiated in the minds of the
2577 ones who speak or listen are the ones who provoke
2578 confusion.

2579 **Number One** (God the Father) can be called God
2580 with all the five meanings: a) Number One, b)
2581 Creator, c) a type of being, d) one without origin
2582 and e) the one who performs the role of being God,
2583 governing the Universe and being worshiped by all
2584 other beings, without exception. He is the one who
2585 we commonly know as “God” and at times, more
2586 specifically as “God the Father”.

2587 **Number Two** (Christ) can be called God with the
2588 significance of b) Creator, because he can create
2589 and he has created, and c) a type of being. He
2590 cannot be called God in the significance of a)
2591 Number One, nor with meaning of d) one who does
2592 not have an origin because even if his is lost in the
2593 past eternity, it is evident that He has an origin.
2594 Meaning “e” cannot be applied either, because it is
2595 evident that only the Father performs in the role of
2596 God and Jesus Christ worships and obeys Him and
2597 not vice versa. Christ, being God (c) does not
2598 perform in the role of God (e). He is the one we
2599 commonly call Jesus Christ or more specifically,
2600 God the Son, or Son of God.

2601 **Number Three** (Holy Spirit) can be called God
2602 with the significance of “c”, a type of being, and
2603 also in the significance of “b”, because He created
2604 the body of Christ in the womb of the Virgin Mary.
2605 He cannot be called God with the significance of
2606 “d” and “e”.

2607 **It wasn’t by mistake that Paul, in Colossians**
2608 **1:15 calls the Lord, the “firstborn of every**
2609 **creature”**. Let us not try to know more than Christ

2610 and Paul. **Let us not embrace traditions and**
2611 **dogmas that have no Biblical basis.** If Christ
2612 **personally** and diaphanously calls Himself “the
2613 beginning of the Creation of God”, let us not invent
2614 hypothesis, fairy tales and dogmas without Biblical
2615 basis that discredit what He says or “improve” upon
2616 it. If Paul says the same with respect to Jesus Christ,
2617 let us not annul the revealed truth in honor of
2618 human traditional dogmas.

2619
2620 *“¹² Giving thanks unto the Father, which*
2621 *hath made us meet to be partakers of the*
2622 *inheritance of the saints in light, ¹³ who hath*
2623 *delivered us from the power of darkness, and*
2624 *hath translated us into the kingdom of **his***
2625 ***dear Son.** ¹⁴ In whom we have redemption*
2626 *through his blood, even the forgiveness of*
2627 *sins. ¹⁵ Who is the image of the invisible God,*
2628 ***the firstborn of every creature.”***

2629 (Colossians 1:12-15)

2630
2631 Notice that when it speaks of Christ as a creature
2632 (divine of course), He is called **firstborn**, it means
2633 the first; but when it is spoken of Him as the Son of
2634 God, He is called the **only begotten**, which is to
2635 say, the only one.

2636 If God had not created Christ, Paul would not
2637 have called Him the “Firstborn of All Creation”. He
2638 calls Him that because He was created, and because
2639 He was the first in being created. God created Christ
2640 in His own likeness, He created Him as a divine
2641 being. That is why Jesus Christ is divine, because
2642 God made Him in His own likeness.

2643 Christ cannot be properly referred to as “the
2644 firstborn of humans”: because He is neither human
2645 nor was He the first human created.

2646 He cannot be called the firstborn of the angels
2647 because He is not of the angelic type. However,
2648 Paul, who knew about the subject much more than
2649 we do, calls him “creature”, or, a being that was
2650 created by another Superior: by the Supreme. If
2651 Paul calls Him “creature” it is because He is a
2652 created being, there is no way of turning the issue in
2653 any other way.

2654 What happens to many of those who reject this
2655 idea without analyzing it, is that they believe that
2656 the qualifying term of “creature of God”, impaired
2657 the personality of Jesus Christ. This is not true;
2658 what would impair Our Lord would have been to
2659 tone down the type of being He is; to say that He is
2660 not a divine being, but a human being or an angelic
2661 being or some other type of being, but not to say
2662 that He is a being like God, exactly the same in
2663 everything, to the one who created Him.

2664 **Another thing that confuses many is the**
2665 **definition they have created of what the word**
2666 **“God” means and of the characteristics it**
2667 **defines.**

2668 **There are some who think that God cannot**
2669 **create a being like Himself.** They place limits on
2670 God, without any Biblical or logical basis. From
2671 that point on, since they define God to their liking,
2672 they find themselves blocked from using reason.

2673 **There are some who think that if God were to**
2674 **create another being exactly like Himself, that**
2675 **created being could not be divine,** because it was
2676 created. They do not understand that if God created
2677 one like Himself, He is the same as Himself, end of
2678 story. The only thing that is not the same is his
2679 “age”. To use that illogical argument in order to
2680 challenge what is said would be like saying that the
2681 son of a human being is not the same type of being

2682 as his father because they are not of the same age.
2683 Or, it would be like saying that because they do not
2684 have the same origin, Adam and Abel are not the
2685 same type of being.

2686 **I, based on the Bible, say that Christ was**
2687 **created by God. Based on what part of the Bible**
2688 **do those that challenge the thesis base theirs?**
2689 They do so based on what sense of reason? Are the
2690 premises on which they base their reasoning
2691 Biblically certain or widely proven in secular life?
2692 They assure this simply because **that is how it has**
2693 **been minted in their minds by tradition.**

2694 **If someone has a good argument contrary to**
2695 **this thesis**, that I have not considered in this writing
2696 and because of which I may find myself confused,
2697 let him expose it with the same clarity with which I
2698 try to expose mine. But, do not bring me sentiments,
2699 supposed personal “revelations”, traditions,
2700 dogmas, fear of analysis, etc.. **Biblical arguments**
2701 **are welcome.** In absence of these, I accept logical
2702 reasons that are Biblically based or secular truths
2703 that are widely proven.

2704 **I have no fear or embarrassment in a change of**
2705 **opinion**, because when I do so it is because I
2706 believe that I have found the truth, or a bigger part
2707 of the truth if it is not complete. **God does not**
2708 **punish nor abandon anyone who proceeds in this**
2709 **fashion**, in all sincerity and without hiding benefits
2710 or personal passions behind his attitude.

2711

*

2712

2713

2714 **>Christ does what He sees the Father do and the**
2715 **Father gives authority to His Son**

2716 There are many who have an erroneous concept of
2717 the Trinity and think that Christ always existed in

2718 the same way as God the Father. Many who think
2719 this way believe that admitting another thing is to
2720 take away Christ's divinity, make Him different
2721 from God or reduce His dignity. There is no such
2722 thing. There are passages from which we can come
2723 to the conclusion that Christ was created by God,
2724 making Him a being like God Himself, making Him
2725 a divine being. In the following passage we can see
2726 that Christ Himself, in His teaching, tells us how
2727 things are. Let's see.

2728

2729 *“Then answered Jesus and said unto them:*
2730 *Verily, verily, I say unto you, **The Son can do***
2731 ***nothing of himself, but what he seeth the***
2732 ***Father do; for what things soever he doeth,***
2733 *these also doeth the Son likewise.”*

2734

(John 5:19)

2735

2736 Verse 19 shows us that Jesus says: “the Son can
2737 do nothing of himself, but what he sees the Father
2738 do”. However, the opposite cannot be said. **If Jesus**
2739 **learned from God, it is a sign that the latter**
2740 **existed first.**

2741

2742 **In verse 26, He tells us that the Father has life in**
2743 **Himself and that He gave the son that same**
2744 **power; therefore, it is evident that one had it**
2745 **before the other, therefore, they could not have**
2746 **been the same eternally.** One had to have existed
2747 before the other. One had to have had the divine
2748 abilities when the other did not exist. After having
2749 been created He had them, because Christ is
2750 absolutely the same as God, because that is how
2751 God wanted it.

2751

2752 *“For as the Father hath life in himself; so*
2753 *hath he given to the Son to have life in*
2754 *himself.” (John 5:26)*

2755

2756 In this verse we see that the Father had life in
2757 Himself but the Son had to wait until the Father
2758 gave Him life.

2759 Another thing to reason is that if Christ would **not**
2760 have had His origin from the Father, if they would
2761 have always existed together, why would Christ be
2762 subordinate to the Father? They would be two
2763 beings that were in the same hierarchy. There would
2764 not be any reason for Christ to be obedient to the
2765 Father; instead both would govern the Universe
2766 with the same authority.

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Chapter 7

Who resurrected Christ

2774

2775

2776 **>It was God who resurrected Christ, it**
2777 **wasn't Christ who resurrected Himself**

2778

2779 One other confusion that has come about from the
2780 erroneous hypothesis of the traditional concept of
2781 the Trinity is that Christ resurrected Himself. In
2782 order to say such nonsense, it is based upon the
2783 distortion of John 10:17-18.

2783

2784 *“¹⁷ Therefore doth my Father love me,*
2785 ***because I lay down my life, that I might take***
2786 ***it again.** ¹⁸ No man taketh it from me, but I lay*
2787 *it down of myself. I have power to lay it down,*

2823 “church”. Let us see the 21 passages that show us
2824 that it was God who resurrected Christ.

2825

2826 *“Whom God hath raised up, having loosed*
2827 *the pains of death; because it was not*
2828 *possible that he should be holden of it.”*

2829 (Acts 2:24)

2830

2831 *“This Jesus hath God raised up, whereof we*
2832 *all are witnesses.”* (Acts 2:32)

2833

2834 *“And killed the Prince of life, whom God*
2835 *hath raised from the dead; whereof we are*
2836 *witnesses.”* (Acts 3:15)

2837

2838 *“Unto you first God, having raised up his*
2839 *Son Jesus, sent him to bless you, in turning*
2840 *away every one of you from his iniquities.”*

2841 (Acts 3:26)

2842

2843 *“Be it known unto you all, and to all the*
2844 *people of Israel, that by the name of Jesus*
2845 *Christ of Nazareth, whom ye crucified, whom*
2846 *God raised from the dead, even by him doth*
2847 *this man stand here before you whole.”*

2848 (Acts 4:10)

2849

2850 *“The God of our fathers raised up Jesus,*
2851 *whom ye slew and hanged on a tree.”*

2852 (Acts 5:30)

2853

2854 *“Him God raised up the third day, and*
2855 *shewed him openly.”* (Acts 10:40)

2856

2857 *“But God raised him from the dead.”*

2858 (Acts 13:30)

2895 *he raised up Christ; whom he raised not up,*
2896 *if so be that the dead rise not.”*

2897 (I Corinthians 15:15)

2898

2899 *“Knowing that he which raised up the Lord*
2900 *Jesus shall raise up us also by Jesus, and*
2901 *shall present us with you.”*

2902 (II Corinthians 4:14)

2903

2904 *“Paul, an apostle, not of men, neither by man,*
2905 *but by Jesus Christ, and God the Father, who*
2906 *raised him from the dead.”*

2907 (Galatians 1:1)

2908

2909 *“Which he wrought in Christ, when he*
2910 *raised him from the dead, and set him at his*
2911 *own right hand in the heavenly places.”*

2912 (Ephesians 1:20)

2913

2914 *“Buried with him in baptism, wherein also ye*
2915 *are risen with him through the faith of the*
2916 *operation of God, who hath raised him from*
2917 *the dead.”*

2918 (Colossians 2:12)

2919

2920 *“And to wait for his Son from heaven, whom*
2921 *he raised from the dead, even Jesus, which*
2922 *delivered us from the wrath to come.”*

2923 (I Thessalonians 1:10)

2924

2925 *“Now the God of peace, that brought again*
2926 *from the dead our Lord Jesus, that great*
2927 *shepherd of the sheep, through the blood*
2928 *of...”*

(Hebrews 13:20)

2928

