

UNMASKING THE DOGMA OF THE TRINITY



“YAUSHA clarified: The most important of all the commandments is this: Hear, O Israel, YAUH, our Creator, is the only YAUH!” Mark 12:29.

INTRODUCTION

I believe that this book arrived at the right time to bring clarification about the person of the Eternal Creator and His Son, as I have seen great confusion amid Christianity on the part of Christians, because most say they know the Creator of the universe, but in truth are all confused; since, unfortunately, most believers are still worshipping the god of the Catholic Church, who is nothing but a god created by the human mind. And the purpose of this book is to unmask this man-made god, and also to reveal who the Creator of the universe that is found in the Holy Scriptures really is.

Therefore, my beloved reader, if you seek to know who the Creator of the universe really is, and who His Son really is, here is a book that will open your mind to show you who is the True Creator of the universe, and who His Son really is. May the Eternal give you a good reading and understanding of what will be shown in this book.

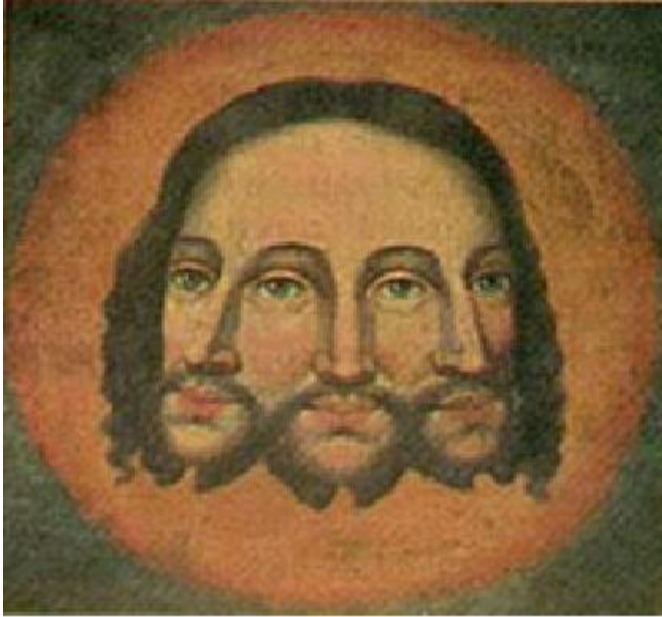
ACKNOWLEDGMENT

First of all, I want to thank YAUH of Hosts who, through His Son YAUSHA the Mashiach, revealed to me everything that is written in this book. I want to thank my wife, who has always been by my side praying for me; and I also cannot fail to thank the sister in YAUSHA who sponsored the resources so that this work could be written today. And, as she herself told me: "YAUH touched my heart to sponsor this work". He made her see that, through this book, many will be edified and will have a true knowledge about His person, and about the person of His Son. So, in advance I thank YAUH for the life of this sister, and may YAUH be with her and her family.

IMPORTANT INFORMATION

I could not fail to bring this critical information to the readers of this book: before the reader starts reading this book, I inform you in advance that the Names that are being used in this book are the True Names of the Father and His Son. The name of the Eternal directly from the Hebrew is YAUH; and the True Name of His Son is YAUSHA.

For more information regarding these Names, I recommend that the reader visit the Atalaya de YAUH YouTube channel and also look for the videos with my participation (Romilson) on other channels showing the evidence about the Sacred Names YAUH and YAUSHA.



DEGRADATION OF THE CHURCH

We know that, after the death of the apostles of Mashiach, the Church began to suffer a degradation; many things were changed, heresies were accepted as being true. One of these great heresies arose around the person of the Creator himself. When YAUSHA the Mashiach came to earth, he taught us that there was only one Creator (Mk. 12:29), and that this was his Creator and Father.

The apostles also continued the teaching of Mashiach; they preached that there was

only one Creator (1 Tim. 2:4,5; Jude 24:25; Rom. 3:30), but this was short-lived. Three hundred years after the death of the apostles, the pure monotheism of the first believers was changed by the church of Rome to the incomprehensible dogma of the Trinity.

Many dictionaries show us the origin of the Trinity: the Dictionary of Religious Knowledge mentions that the Trinity is corruption borrowed from pagan religions and grafted onto the Christian faith; it is paganism in New Christianity. The origin of the Trinity is entirely pagan, which is why, in the Encyclopedia of Religion and Ethics, James Hastings wrote: "In Indian religion, for example, we have the trinitarian group of Brahma, Shiva, and Vishnu, and in Egyptian religion, the trinitarian group of Osiris, Isis and Horus".

THE DOGMA OF THE TRINITY

We will begin this study by showing where the doctrine of the Trinity originated. In any dictionary, we find that the Trinity means "Triple Divinity" in pagan religions, and, searching the Barsa Encyclopedia, we see that the Trinity is a Catholic dogma, introduced at the Council of Constantinople in the year 381 after Mashiach.

Emperor Theodosius, together with Pope St. Damasus, convened a Council, at which it was agreed that the Holy Spirit should be placed on the same level as the Creator and His Son. From this moment on, the Trinity of the Roman Church began to be invoked. Theodosius published 15 edicts preferably against those who did not believe in the Trinity.

The functions were exile and confiscation of property, all non-Catholic meetings were prohibited, and those who did not believe in the Trinity were called heretics. So, at that time, not only pagans began to be killed, but many sincere believers, those who insisted on remaining faithful to the Creator's word, such as the great physician Michael Servetus.

History shows us that the persecutors wanted everyone to have the same way of thinking, and those who defended the word had to die for not believing in the Trinity. This is history, searching any library we have access to this information.

The Bible shows us that during the great tribulation, when Satan addresses the earth, the world government will fall to a satanic trinity: the dragon (Satan), the beast (the anti-Mashiach) and the false prophet. Even before Mashiach came to earth, Satan always tried to make man worship a trinity. Dear reader, see the photos of some trinities placed in pagan religions, these photos are at the beginning of this book. Then answer me: did the Trinity really come from the Creator? Or from Satan? If it had come from the Creator, wouldn't it have that name (trinity) in the Bible? And why didn't the Creator use one of His servants to place it as a Church doctrine, rather than an anti-Mashiach like Theodosius? Dear reader, whether you believe it or not, the Trinity was created by Satan (Rev. 16:13), and serves as a support for

clerics to maintain their dominion over lay people, as they make it seem that only theologians can understand it. But see what the Creator will do with the theological wisdom of these men (Isaiah 29:11-14).

Many say that if we believe we will have eternal life. What is this life that we get? It points, no doubt, to a future blessing. But what does eternal life mean today? This life constitutes here and now a new capacity to know YAUH the Creator, and the Master YAUSHA; this is very true.

People can read the Bible, yet their spirits remain in death; they may be familiar with “theology,” but their spirits remain lifeless; and they may indeed zealously serve their religion, but no life is produced within their spirits, for the Bible perceptively asks, “Can thou, by searching, find YAUH the Creator, or discover the Almighty perfectly?” (Job 11:7). No one is able to perceive it with their mind alone. The Bible only recognizes one kind of knowledge, and that is in the spirit; only he whose intuition is alive and who enjoys uninterrupted communion with the Creator knows the profound things of the Creator. If intuitive power is weak, what else can be absorbed besides milk?

Many, by receiving revelations in their spirits, suffer the pressure of knowledge, and, if they are not prepared to suffer this pressure, they burst; for receiving these revelations, they feel the most hated and rejected people by all. As you grow in knowledge, you also need to be prepared for the pressure that will come upon you; if an ordinary bird tries to climb together with an eagle, it cannot bear to fly at that height; there will come a point where this common bird will burst, for it was not prepared like that eagle to withstand that altitude. It is necessary to be prepared to receive knowledge from the Creator, and after receiving it, it is also necessary to be prepared to withstand the pressure of knowledge, that is, persecutions.

1st Timothy 2:4,5: “We know that the will of YAUH is that man should come to the knowledge of the truth, because there is one Creator (YAUH, the Father), and one Mediator between the Creator and men, YAUSHA the Mashiach, the man”. This is knowledge of the truth, but unfortunately not everyone has this knowledge. As it is written: “And we know that true grace and peace is in coming to the full knowledge of YAUH and YAUSHA the Mashiach” (2 Peter 1:2).

THE MYSTERY IN A WOMAN’S FOREHEAD

In Revelation 17:5 it says that this woman (church) bears a name on her forehead: “Mystery, Babylon the Great, the mother of harlots and of the abominations of the earth”. Many believers even today do not understand what this name means, and that is what we will explain from now on. The forehead here represents the understanding, and the Mystery represents the doctrine of the Trinity; the word “Babylon” means confusion; the words “whores and abominations” signify idolatry (Ezekiel 23:27; Rev. 2:14).

For those who don’t know, this name on this woman’s forehead (church) is actually the doctrine of the Trinity. As we have already shown, this doctrine was placed in

the year 381 A.D., by Pope Saint Damasus, and Emperor Theodosius, in the bosom of the church. The Trinity is called “The Mystery” in the catechism of the Roman church, and all members of that church are taught that this doctrine is the basis of all their dogmas. Therefore, the central doctrine of the Catholic Church is the doctrine of the Trinity, so it is said that she carries this doctrine on her forehead, that is: in the understanding (Rev. 17:5).

So, we can understand this whole name completely: Mystery = Trinity; Babylon = confusion; whoredoms = idolatries. Thus, the phrase on this woman’s forehead means: “Trinity, the great confusion, the mother of idolatries and of the abominations of the earth.” The doctrine of the Trinity is the greatest confusion ever created by theologians, for no one can explain it, and, moreover, it is the mother of all idolatries and aberrations created by theologians. The very word Mystery means something that cannot be explained, a confusion; but we know that our Creator, YAUH, is not one of confusion (1 Cor. 14:33).

The only place in the original Scriptures where this word “Mystery” appears is here in Rev. 17:5 and in 2nd Thess. 2:7. Everywhere else the word is “secret” and not Mystery, for YAUH is a Maker of secrets, not of Mystery (confusion). Thus, it is clear: the Trinity came from Satan, and with this doctrine of confusion and idolatry came the great apostasy of the Church, and it was with this doctrine that this woman (church) made the inhabitants of the earth drunk (Rev. 17:2). Therefore, my dear reader, if you are one who preaches this doctrine, you are under idolatry, and you are drunk on this harlot’s wine.

May YAUH take it from your forehead (understanding)!

WHO IS THE CREATOR?

The Apostle Shaul (Paul), with just one verse, showed who the Creator is. He said, “The Creator of Abraham, Isaac and Jacob, the Creator of our fathers, glorified His Servant YAUSHA.” Shaul (Paul) did not say that the Creator of the Old Testament was a trinity, nor that He was the person of YAUSHA the Mashiach. Shaul showed us that the Creator of the Bible is the Father of our Master YAUSHA the Mashiach (Acts 3:13). His name is YAUH of hosts!

MAN IN THE LIKENESS OF HIS CREATOR

To understand who YAUH the Creator is, we need to understand his creature, man, for man is his image and likeness (Genesis 5:1). Man is body, soul and spirit (1 Thess. 5:23). Does YAUH the Father have a spiritual body? Revelation 4:2: “Immediately I was in the spirit, and, behold, a throne set up in heaven, and one sat on the throne.” Yauchanan (John) saw the Father of our Master YAUSHA the Mashiach, YAUH, with his body seated on the throne; it shows that He has a body. See also Revelation 5:7.

The Creator, YAUH, can be seen, for he has a body. In Daniel 7:13, we observe

that YAUSHA was taken before the Father to receive power and glory, and the Creator was with His spiritual body, and the word even shows us the color of His hair, which was white, that is, even though the Creator is Spirit, He has a body, just as angels are spirit but they also have a body. Therefore, if He is seated (Rev. 4:2), and holds a book in His right hand (Rev. 5:1), it means that He has a body.

And does the Eternal YAUH have a soul? “Behold My Servant, whom I uphold, My Beloved, in whom My soul delights” (Isaiah 42:1). In this text we see the Father saying that His “soul” delights in His Son, YAUSHA, thus showing that YAUH the Father has a soul. Look at one more verse, Hebrews 10:38: “Nevertheless My righteous man shall live by faith; and if he shrinks back, My soul is not well pleased.”

And does the Creator and Father also have a Spirit? Isaiah 42:1: “Behold My Servant, whom I uphold; My Chosen One, in whom My soul delights; I put My Spirit upon him.” Here the Creator is saying that he put His Spirit upon YAUSHA, His Beloved, thus showing that He has a Spirit.

Now that we have seen that both man and YAUH the Creator have body, soul and Spirit, we ask: since man has body, soul and spirit (1 Thessalonians 5:23), would it be right to transform that man’s soul or spirit into more a person other than the man himself? For this is what Trinity preachers do with YAUH the Father; they want the Spirit of the Father to be one more person besides Him. This is nonsense! I don’t know how they didn’t transform the Father’s soul into one more person besides Him. Had they done so, many today would not believe in a trinity, but in a quartet, a Creator composed of four persons: Father, Son, Spirit and Soul. Satan is rebuked!

What led men to think that the Spirit of YAUH would be one more person besides Him was the fact that the Spirit grieves and groans; this was a great mistake, for the spirit of man also grieves and groans and does other things, and yet he is none other than man himself.

See man’s comparison with YAUH the Creator, for this is His image and likeness (Gen. 5:1).

THE COMPARISON OF MAN WITH THE CREATOR

- The Spirit of the Creator grieves (Ephesians 4:30), the spirit of man also grieves (Isaiah 57:15; Proverbs 18:14);
- The Spirit of the Creator groans (Romans 8:26) (although the Spirit here is the Spirit of the Son), the spirit of man also groans (Romans 8:23);
- The Spirit of the Creator is irritated (Micah 2:7), the spirit of man is also irritated (Acts 17:16);
- The Spirit of the Creator knows the things of the Creator (1st Corinthians 2:11), the spirit of man also knows the things of man (1st Corinthians 2:11);

- The Spirit of the Creator speaks (Acts 13:2), the spirit of man also speaks (1st Corinthians 14:14,15; Job 20:3);
- The Spirit of the Creator rejoices; the spirit of man also rejoices (Luke 1:47).

So, we can see that even the spirit of man knowing the things of man, and doing all these other things, he is none other than man himself, he is man himself, so is the Spirit of YAUH the Creator and ours. Father. Even knowing the things of the Creator and doing all these things he is no other person than the Father, he is YAUH himself. That is why it is said: "YAUH is Spirit, and where the Spirit of YAUH is, there is freedom" (2nd Cor. 3:17). One of the differences between the spirit of man and the Spirit of YAUH is that the Spirit of YAUH is infinite, and that of man is limited.

Dear reader, you are privileged to be now coming to know the person of YAUH the Creator, as it is written. Shaul said that it is a shame for a believer not to have knowledge of the person of his Creator, see: "Because some still have no knowledge of the Creator; I say this to your shame" (1 Corinthians 15:34). Understand well, dear reader, I am not saying that you are coming to know the mind of the Creator person, as this is impossible. I speak only of his constitution, or Divinity. The Holy Spirit is the Spirit of YAUH's glory, he is the glory of YAUH (compare 1 Peter 4:14 with Romans chapters 6:4 and 8:11). The Bible says that the whole earth is filled with this wonderful glory (Isaiah 6:3). The Spirit of YAUH will be where it has always been: "Everywhere". YAUH also dwells in his people, and Saul confirms this by saying, "In whom you also are being built together for a dwelling place for the Creator in the Spirit" (Ephesians 2:22).

So, it is clear: The Creator YAUH, and YAUSHA the Mashiach, dwell in the believer, but only through the Holy Spirit. Now you see: if the Holy Spirit never separates itself from the person of the Creator, because it is part of His constitution, because it is part of His Divinity, then YAUH the Creator is the Holy Spirit. Let's see what Peter said: "Ananias, why has Satan filled your heart to lie to the Holy Spirit? ...you have not lied to men, but to the Creator" (Acts 5:3,4). Is this text talking about the existence of two distinct Creators? In no way. If the Spirit is the vehicle of all actions and communications of the person of the Creator, obviously YAUH the Creator only manifests through His Spirit. So, it is correct for Peter to say that Ananias lied to the Holy Spirit, and that in lying to the Holy Spirit he was lying to the Creator himself, YAUH. The Holy Spirit present is YAUH present everywhere, because the Spirit of YAUH is a constitution of him. Interesting that the Scriptures say that YAUH spoke by the Holy Spirit in the mouth of David (Acts 4:24,25), so the question is: who spoke in the mouth of David, was it the Holy Spirit or YAUH the Father? Of course, it was YAUH, because the verse says: "YAUH spoke by the Holy Spirit in the mouth of David".

The Bible says that all sins will be forgiven to men, but whoever blasphemes against the Holy Spirit will never obtain forgiveness (Mark 3:28-30). Preachers of the Trinity

say this: if we blaspheme the Father, we will be forgiven; against the Son, we will also obtain pardon; but if we blaspheme the Holy Spirit, we will never be forgiven. I ask: where in the Bible is it written that if we blaspheme the Father, we will obtain forgiveness? Examine these quoted passages concerning blasphemy against the Holy Spirit: Mt. 12:32, Mk. 3:28:29, Lk. 12:10 and you will see that this statement is more of a distortion of the truth. The Bible never said that if anyone blasphemes against the Father, he will be forgiven; the word "Father" does not appear here, nor could it, because whoever blasphemes the Holy Spirit is blaspheming the Father, for the Holy Spirit is YAUH the Father, the One Creator and Father. See Ephesians 4:6.

In fact, most of them don't really know what blasphemy against the Holy Spirit is; the Pharisees were calling the Father, who was in His Son, YAUSHA (2 Cor. 5:18,19), a devil (Beelzebub). This was the mistake made by the religious, when YAUSHA cast out demons by the power of YAUH, they said that it was Beelzebub who was operating in YAUSHA. In Mark 3:30, YAUSHA said that the scribes were blaspheming the Holy Spirit, saying that he, YAUSHA, was possessed by an unclean spirit, and whoever was in YAUSHA was YAUH the Father himself, in Spirit (see 2 Cor. 5:18,19). But the point is: to blaspheme against the Holy Spirit is to blaspheme against YAUH the Creator and Father Himself, for the Holy Spirit is a constitution of Him, just as His soul is also.

THE HOLY SPIRIT IS YAUH THE FATHER

From now on we will observe that, just as the spirit of man is man himself, the Spirit of YAUH is YAUH himself. For example, the Bible says that YAUSHA was begotten by the Holy Spirit in the womb of Mary (Luke 1:35); on the other hand, in the book of Hebrews 1:5, it says that he was generated by YAUH, thus showing that YAUH the Father is the Holy Spirit himself. Another example that the Father and the Holy Spirit are the same is in Luke 4:1 and 2 Corinthians 5:18,19. In the first text, YAUSHA was filled with the Holy Spirit; in the second, Shaul shows us that the Spirit who was in YAUSHA was the Father himself. This shows that the Spirit and the Father are the same, that is, that the Spirit is a constitution of Him.

QUESTIONS AND ANSWERS

The reader who is reading this book undoubtedly has his questions, and, by the grace of the Creator, those that are within my reach I will try to clarify them:

Question 1: If the Holy Spirit is not a distinct person from the Father and the Son, why does 1 John 5:7 say that there are three who testify in heaven, the Father, the Word and the Spirit?

Answer: The text (in square brackets in the Almeida Bible) of verses 7 and 8 was inserted into our Bible, it is not in the original manuscripts. It was added by man, to see this just look at the footer of the Scofield Bible, and also in the Jerusalem Bible, in the Annotated Bible, in the New World Translation Bible, etc. In some of these Bibles

the text of these verses is no longer found, because it is understood and known that they are not in the original, but that they were inserted.

2nd Question: If the Holy Spirit is not a third person of the Godhead, why does the Bible say to have communion with him? 2nd Corinthians 13:13: "The grace of the Master YAUSHA the Mashiach, the love of the Creator and the communion OF THE HOLY SPIRIT BE WITH YOU ALL".

Answer: The word "of" in this verse in the original is "in"; the Spirit was not given to us to have fellowship with him, but to have fellowship with the Father and his Son "in" the Spirit (1 John 1:3); the Holy Spirit is the telephone line that we pray to the Creator and YAUSHA. In this way we understand that Shaul was not showing a trinity, but that our communion is with the Father and with his Son YAUSHA the Mashiach (1 John 1: 3), and that is "in" the Holy Spirit (Jude 20).

3rd Question: If the Holy Spirit is not a third person of the Godhead, why do some say that he who blasphemes against the Father has forgiveness, against the Son too, but not against the Holy Spirit?

Answer: The Bible does not say that blasphemy against the Father is forgiven, the word "Father" is not in this verse, nor could it be, for the Holy Spirit here is the Father Himself. YAUSHA said that whoever blasphemed against the Son would have forgiveness, but against the Holy Spirit there would be no forgiveness (Luke 12:10); the blasphemy of the Pharisees was to call the Father, who was in YAUSHA (2 Cor 5:18,19), Beelzebub, and to transfer the work that belonged to the Father to Satan.

4th Question: If the Holy Spirit is not a third person of the Godhead, why do many say that in the immersion (baptism) of YAUSHA the Trinity was manifested?

Answer: The Creator was not showing a trinity in the immersion of YAUSHA, the Creator was fulfilling Psalm 45:7 which says, "You love righteousness, you hate iniquity, therefore the Creator, your Creator, has anointed you with oil of gladness, like none of your companions." The Creator was anointing YAUSHA with the Holy Spirit (Acts 10:38) to preach the Gospel, just as YAUSHA anointed the disciples to also preach (Luke 24:49).

5th Question: Why does 1 John 5:20 say that YAUSHA is the true Creator and eternal life?

Answer: dear reader, see in the Jerusalem Bible, right after verse 13 of chapter 5; there it is said that the book ended at verse 13, and the rest, up to verse 20, is a man-made addition. This verse is not in the original; to see this, the reader just needs to check the Jerusalem Bible, in its footer. There it says that the rest of verses 14 to 21 are an addition, and that the book ended at verse 13. That's why YAUSHA said "woe to those who add anything to the word of the Creator" (Rev. 22:18).

6th Question: The seven Spirits that appear together with the Father and the Son in Revelation 1:4 would be the third person of the Trinity?

Answer: The number seven speaks of fullness; the seven Spirits here are the eyes of the Creator, YAUH, and of YAUSHA (omnipresence); they are everywhere through his Spirit, which are his seven eyes (Zechariah 4:10). The Creator's eyes cannot be anyone other than Himself. A person's eyes are part of the person himself.

Question 7: If the Holy Spirit is not a third person, why is he said to give us gifts (1 Corinthians 12:8)?

Answer: Actually, when believers see the Bible say that the Spirit did this or that, they think that the Spirit acts on its own, but contrary to popular belief, the Bible says that the spirit of the prophet is subject to the prophet, just as the Spirit of the Creator is subject to the Creator. The Eternal YAUH and His Son YAUSHA are the ones who control the Spirit. The Spirit does not act without the Creator's command. YAUSHA and the Father are the ones who command the Spirit. When David sinned, he did not say, "Holy Spirit, do not depart from me." Rather, he prayed to the Father and said, "YAUH, do not depart from me Your Holy Spirit" (Psalm 51:11).

The Bible also shows us that YAUH took from the Spirit that was in Masha (Moses) and put it in other people (Num. 11:17), therefore YAUH sends the Spirit and takes it back if He wants to (Job 34:14) . As for the gifts, just look at verse 6 of 1st Corinthians 12: the one who gives the gifts is YAUH the Father and this, of course, is through his Spirit.

8th Question: If the Holy Spirit is not a third person, why does He intercede for us (Rom. 8:26,27)?

Answer: the Spirit here is not a third person; it is the very Son of the Creator, YAUSHA, for YAUSHA is the only Intercessor between the Creator and men (1 Tim. 2:4), and the Scriptures tell us that we have received the Spirit of the Son, who cries "Abba, Father" (Gal. 4:6), and the proof that the Spirit in Rom. 8:26,27 is the very Son of the Eternal is in the same chapter, in verse 34, which says, "Who will condemn them? YAUSHA the Mashiach is the one who died". And even more: "he is the one who has been raised, who is even at the right hand of God, who also makes intercession for us.". So, it is clear: this chapter is not speaking of a third, but that the Son of the Eternal is the Spirit in us (Rom. 8:11) and intercedes for us to the Father.

THERE IS NO MARGIN TO BELIEVE IN THREE PERSONS

Now that we have answered some questions for the reader, let us demonstrate to the reader that it is impossible for the Holy Spirit to be a person distinct from the Father and the Son. The Bible at no time allows us to believe in three persons; Apostle Saul showed us that there are only Two Persons (1 Cor. 8:4-6); YAUSHA never told us to believe in anyone other than him and his Father.

Another point that highlights our thesis about the Spirit is about creation; many say that at creation the three persons of the Trinity were present: Father, Son and Spirit. They even say that there was a conference between the Trinity, and this because YAUH

said: “Let us make’ man in ‘our’ image and likeness” (Gen. 1:26); in Isaiah we also find: “Who will go for ‘us’?” (Isaiah 6:8). What these people don’t understand is that these words were between his Father and his Son, YAUSHA; they were together in creation, and YAUSHA was His maker (Pr. 8:30).

Another great proof that in creation there were only the Father and the Son is in Proverbs 30:4, in which it says: “Who ascended into heaven and descended? Who closed the winds in His fists? Who tied the waters to a garment? Who established all the ends of the earth? What’s His name? And what is the Name of His Son, if you know it?” By this verse the author makes it clear that whoever was participating in creation together with the Father was only his Son, YAUSHA; that’s why the Bible always says that YAUH the Father did everything through His Son (Hebrews 1:2; Colossians 1:16,17).

Passages such as Genesis 1:2, in which it is said, “The Spirit of the Creator hovered over the waters”; Job 33:4: “The Spirit of the Creator made me,” causes Trinity preachers to be confused, understanding that the Holy Spirit is one more person in creation. I want to clarify for the reader that there are not two and not three Creators of the universe. The Bible does not at any point state that YAUSHA or the Spirit are Creators of the universe; it always makes it clear that they are the means by which the Creator, who is YAUH the Father, accomplished his work (Ephesians 3:9).

See, for example, the original translation of 1st Corinthians 8:6: “For us there is one Creator, the Father, from whom all things come and to whom we go; and one King, YAUSHA, through whom everything comes into being, and through whom we go to the Father”.

YAUSHA is the means by which the Creator brought all things into existence. It is as if I wanted to carry water from one place to another and for this, I used a pipe; the pipe would be the channel through which the water would pass. YAUSHA is like this pipe, it is through him that the power of the Creator passes and creates all things; he is the channel through which the Creator brings all things to fruition. And with regard to the Holy Spirit, we know that he is this water that goes through the pipe, which is YAUSHA; he is the power of the Creator, which flows through YAUSHA and creates all things.

For example, the Bible says that the Father will resurrect those who died in Mashiah; He will do this through his Spirit (Romans 8:11), but this will not happen without the Spirit going through the pipe, that is, through YAUSHA (2 Corinthians 4:14). We understand that everything in creation was made by the word of YAUH, so that word that came out of YAUSHA’s mouth was the Spirit of the Creator; that is why, in Psalms 33:6, a more faithful translation tells us, “Heaven was made by the word of YAUH, and His army by the Spirit of His mouth.”

This happened so that when YAUSHA said “let there be heavens”, the Holy Spirit, which came out of YAUSHA’s mouth, created all things. Today we are told that YAUSHA sustains the universe with the power of his word (Hebrews 1:3), that is,

by the Spirit, and that when he returns to earth, he will slay the anti-Mashiach with the breath (Spirit) of his mouth (2 Thessalonians 2 :8).

After this explanation I ask the reader: how can the Holy Spirit be a third person? Regarding YAUH the Father being the One Creator, it is simply the fact that YAUH designed everything in his mind; when He generated YAUSHA, everything was already designed in His mind, He used Mashiach YAUSHA to bring all His projects into existence, so He is the Creator and not YAUSHA. He is the Creator because He alone is the Architect, and because the power that creates all things comes from Him. YAUH the Creator is the source of everything.

THERE ARE ONLY TWO PERSONS WE SHOULD BELIEVE

The Bible is full of texts that state that we are to believe only in Two Persons, not three. Look:

1 Corinthians 8:6: “But for us there is one Creator, the Father, from whom are all things and for whom we exist; and one King, YAUSHA the Mashiach, through whom are all things, and we through him.”

Luke 9:48: ““Whoever receives this little child in My name receives Me; and whoever receives Me receives Him who sent Me.” Where’s the third?

1st John 1:3: “And our fellowship is with the Father, and with His Son YAUSHA the Mashiach.”

1 John 2:24: “Abide in the Son and the Father.”

1 John 2:23: “He who confesses the Son has the Father also.”

Revelation 14:1: “The one hundred and forty-four thousand, who had His name (YAUSHA) and the name of His Father (YAU) written on their foreheads.” Where’s the third party’s name?

Proverbs 30:4: “What is His Name (YAUH), and what is the Name of His Son (YAUSHA)?” And the name of the third one, where is it?

Luke 10:22: “No one knows who the Son is except the Father, and who the Father is except the Son, and the one to whom the Son wills to reveal Him.””

If the Holy Spirit were a third person of the Trinity, wouldn’t he have known the Father and the Son?

Revelation 6:16: “To him that sitteth on the throne, and to the Lamb, be praise, and honor, and glory, and power, forever and ever.” And the third, shouldn’t it be praised?

The apostle Yauchanan (John) warns us to abide in what we learned from the beginning: to abide in the Father and in the Son (1 John 2:22-25). He further says that he who abides in the doctrine of Mashiach has the Father and the Son (2 John 1:9).

Already the apostle Shaul, when starting his epistles, always referred to the Father and the Son. See Romans 1:1; 2nd Corinthians 1:2; Galatians 1:1; Ephesians 1:1; Philippians 1:2; Colossians 1:1; 1 Thessalonians 1:1; 1st Timothy 1:2; 2nd Timothy 1:2; Titus 1:1.

Other books: 1st John 1:3; 2nd John 1:3; Jude 1:1; Revelation 1:1.

WHO SHOULD WE WORSHIP?

Unfortunately, many translators, thinking that YAUSHA is the Creator himself, have mistranslated some parts of the Bible. These verses in many translations state that the Son was worshiped by men: Matthew 8:2; 2:2.8; 14:33; 15:25; 20:20; 28:9,17; Mark 5:6; 15.19; Luke 24:52). But all these passages contain errors of translation; check this out in the Jerusalem Bible, one of the best translations of the original, and the reader will see that all the verses where the Son is said to be worshipped, in the original it is saying that the people “prostrated themselves” before him, or that they “honored him”.

But to honor, or to prostrate, is not the same as worship? No, for people could prostrate themselves before rulers (Genesis 42:6; 1 Kings 1:16), and they could honor them (1 Chronicles 29:24), but worship belongs only to YAUH the Father (Lk. 4:8). Nowhere in the Bible do we read that the Son is to be worshiped, but there are several passages saying that we are to worship YAUH the Father (Luke 4:8; Romans 12:1).

Regarding worship, we see in Revelation that the apostle Yauchanan (John) fell down at the feet of an angel to worship him, but the angel immediately rebuked him, saying that true believers should stand firm in the testimony of YAUSHA, who it was to worship the Creator, YAUH (Revelation 19:10). This was the testimony given by YAUSHA in the New Testament (Luke 4:8). The interlinear translation translates the text of Revelation 19:10 as follows: “Then I knelt at the feet of the angel to worship him, but he said to me: Do not do this! For I am a servant of the Creator, just like you and your brothers, who remain faithful to the truth revealed by YAUSHA; worship the Creator.” Therefore, the faithful of YAUSHA will worship YAUH the Father, and not YAUSHA, but this they will do through YAUSHA (Hebrews 13:15; 1st Peter 2:5).

But unfortunately, we see that errors in translations lead believers to make mistakes. For example, Hebrews 1:6 says that the angels are to worship YAUSHA, but in the original it is not to worship but to “prostrate oneself” before him. To remove this doubt, we just need to look at the same reference in Hebrews 1:6, which is Psalm 97:7. When we look at the Hebrew reference, which is Psalm 97:7, it does not say that the divine beings (angels) will worship YAUSHA, but that they must prostrate themselves before him, that is, all angels and men will have to prostrate himself before YAUSHA as a sign of reverence (respect). He was not King, but became King (Acts 2:36; Philippians 2:10,11); hence it is clear that the Father alone can be worshiped by men and angels. The apostle Saul said that we believers are the true circumcision, we who worship the Creator (the Father) in the Spirit (Philippians 3:3).

In Revelation we can observe that the saints will worship only the One, because the texts do not say that the saints will worship those, but “That”, that is, it will not be two or three people who will be worshiped, otherwise the verses would say “those”. and not “The One” (Revelation 4:10; 7:11; 7:15; 14:7). All texts are clear in stating that YAUH the Creator is the one to be worshiped and not YAUSHA (Revelation 19:10; 22:8,9).

ONLY THE CREATOR CAN BE WORSHIPED

The Bible makes it clear that only the Creator, the Father, YAUH, is the Creator (Matthew 19:4; Ephesians 4:6), and that one must not worship a creature (Romans 1:25), so this is one of the reasons why the Son cannot be adored, for he is not the Creator, but a creature. Unfortunately, many believers have been taught the wrong teaching that YAUSHA is the Creator and not a creature. It was the Creator’s own Son who claimed to be a creature when he said: “I am the beginning of the Creator’s creation (Rev. 3:14)”. The apostle Shaul also said that YAUSHA is the firstborn (the first) of every creature (Colossians 1:15); let us pay close attention to this verse, here it is said that YAUSHA is the first of every creature (creation) of the Creator; YAUSHA can only be the first of every creature of the Creator, because he is also a creature.

But with regard to the Father, it cannot be said that He is the first of all creation (creature), because He is not the first of all creation, He is the Creator of all creation, including YAUSHA. In an original translation of Proverbs 8:22 YAUSHA himself said: “YAUH’ created me ‘as the beginning of his work” (Jerusalem Bible); therefore, YAUSHA was not only begotten as some think, he was created and begotten by the Creator YAUH (Col. 1:15; Ps. 2:7). Many think that YAUSHA is Eternal, that is, that he has always existed, but this is a great mistake, because from whom he originates (Micah 5:1,2) it cannot be said that he has always existed. Concerning YAUSHA, he is said to be born and begotten (Proverbs 8:22-24), and created (Col. 1:15; Rev. 3:14).

WHAT DOES IT MEAN TO ADORE?

Worship means loving YAUH (the Father) with all our heart, with all our soul, with all our understanding, and with all our strength (Mk. 12:30), that is: adoration means recognizing the Creator, the Father, as being the only one (Mk. 12:29), the only Creator (Eph. 4:6; 1st Cor. 8:6). Worship means not putting anyone on an equal footing with YAUH the Father, not even the YAUSHA Son himself; worship means understanding that YAUH the Creator is above everyone and everything (Eph. 4:6), even YAUSHA himself; this is true worship.

In the book of Revelation we see overcoming believers worshipping YAUH the Father, and they said, “You are worthy, O YAUH our Creator, to receive glory and honor and power, for You created all things” (Rev. 4:11), and in the same book we see believers saying the same words to YAUSHA (Rev. 5:12), but these words were interpreted

differently for each of the Two Persons: for example, with respect to YAUH the Father, they are said to have been worshipping him (Rev. 4:10); already with YAUSHA the Son, it is said that they were praising him. But, why? It is simply what we affirm: true worship is in knowing that YAUH the Father is the One Supreme Creator, and that YAUSHA, his Son, is King (Phil. 2: 10,11), but he is man (1 Tim. 2:4,5).

So when they prostrate themselves before YAUSHA and glorify Him, it becomes praise, not worship (Rev. 5:8-13). But when they prostrate themselves before YAUH the Father, and glorify Him, it becomes worship, and not just praise (Rev. 4:10), and this is simply because they understand that standing before the Father they are standing before the Sole Creator, the head of everything. The true rendering of Rev. 5:14 ends like this: "And they worshiped Him who lives forever and ever," that is, YAUH the Father.

WHAT DOES IDOLATRY MEAN?

Idolatry means placing anything on an equal footing with YAUH the Father, or above Him. YAUH the Father has to be first in everything in our life; we must love him above all else (Mk. 12:30). The Creator made Abraham prove to Him that he loved him more than his own son, and for that he would have to sacrifice him to YAUH (Gen. 22), but unfortunately many believers are under idolatry today, because they put many things in your life on an equal footing with YAUH. For example, they put YAUSHA the Son on an equal footing with YAUH the Father, these are the trinitarians; they say that the three of the Trinity are equal in power, are all eternal, and so on.

The Oneness believers are even worse, for they say that YAUSHA is the Creator Himself, and that there is no Creator besides Him. This is true idolatry, for the Bible asks: "Who is like a man in the clouds?

YAUH? Who among the sons of men is like YAUH?" (Ps. 89:6). But the most interesting thing is that in the original translation the word/title "sir" does not appear, but the Name of the Creator and Father, YAUH (see Jerusalem Bible); so, it is clear that if we put YAUSHA on an equal footing with the Creator and Father, we are in idolatry, for in heaven there is no one like Him! No one is equal to YAUH in power, in wisdom, and no one is eternal; only YAUH of Hosts possesses all these qualities and more.

THE WINE OF BABYLON

In the book of Revelation, we see a woman who had a name written on her forehead, "Babylon" (Rev. 17:5); she is a harlot (Rev. 17:1). This woman bears this name Babylon on her forehead, because her doctrines came from the ancient Babylonian religion; today the seat of the Babylonian religion is Rome, the Vatican. In Rev. 17:9,18 it is said that this woman (Catholic Church; Rome; Vatican) is located between seven mountains, and their names are: Palatine, Capitoline, Quirinal, Viminal, Esquiline, Caelius and Aventine.

In the book of Revelation, it is said that this woman carries in her hand a golden cup full of abominations (Rev. 17:4); the abominations in the cup are false doctrines that lead to idolatry (Ezekiel 20:30,31; Jeremiah 32:33,34; Exodus 34:14). The false doctrines of the Catholic Church came from her union with the kings of the earth (Rev. 17:2). First, Emperor Constantine, king of Rome, worshiper of the sun (one of the gods of Babylon). This emperor united with the Church; from this union came the wine of Babylon (false doctrines that lead to idolatry).

First Emperor Constantine held a council in 325 AD, there Constantine declared as dogma that YAUSHA the Mashiach was the Creator, the Eternal YAUH Himself; this heresy is part of the union of the harlot with the kings of the earth, because until then it was not believed that YAUSHA was the Creator himself, and it was not believed that he was a “God incarnate”, but the Mediator between the Creator and men (1 Timothy 2:5), and that he was the Son of the Creator.

Constantine wanted a strong, united empire, and for that he would need a religion stronger than the others already in existence. He wanted a universal (catholic) religion, and for this he “deified” the man YAUSHA (1 Timothy 2:5). Constantine did not accept that the leader of his new religion was less than a “god”. And in the year 381 AD the Emperor Theodosius implanted, together with Pope Saint Damasus, the doctrine of three gods (the Trinity) within the Church. And around 430 AD, Mary was proclaimed “Mother of God”.

Indeed, after the Church was united with the kings of the earth, the wine of Babylon (false doctrines that lead to idolatry) appeared, and all the nations are drunk with this wine/idolatry (Rev. 17:2). The apostle Shaul had already warned us that people could arise preaching a different gospel (Galatians 1:8), a different YAUSHA and a different Spirit (2 Cor. 11:4), and that’s exactly what happened. They preach another savior, a savior who is “God” incarnate.

Unfortunately, many left the simplicity of the teaching regarding Mashiach (2 Cor. 11:2-4) and followed another teaching (another gospel); they also preach a different spirit, they preach a spirit that is a third person of a triune deity; and, finally, they preach another gospel, in which three gods are worshiped in place of the One Creator, YAUH the Father (Luke 4:8).

In the tribulation, YAUH will send an angel to preach His Everlasting Gospel to all nations (Rev. 14:6). We know that today the Church is preaching the Gospel to all nations, so why would it be necessary to send an angel to preach to all people again? Simply because the gospel preached today is a falsified gospel (2 Cor. 4:2), full of lies.

The “everlasting gospel” means the unchanging, the unaltered, the unchanging, the original; the everlasting gospel that will be preached by the angel will be to contrast the gospel created by men (2 Cor. 4:2; Gal. 1:8), for the man-made gospel is a different gospel from the everlasting gospel, it is a corrupted gospel (Gal. 1:6,7). In the gospel created by men, three gods (the Trinity) are worshiped. In the eternal Gospel, only

one Creator, YAUH the Father, is worshiped (Luke 4:8; Rev. 19:10). In the man-made gospel, the creature, YAUSHA (Col. 1:15; Rev. 3:14) is worshiped in place of the Creator (Romans 1:25).

Men exchanged the true Gospel for an adulterated/changed gospel (2nd Cor. 4:2; 1st Pet. 2:2; 2nd Cor. 11:4), that is, they exchanged the truth of the Creator for a lie (Rom. 1: 25). The Catholic Church is the main accomplice in all this. YAUSHA said: "The Kingdom of Heaven is like leaven which a woman took and put into three measures of flour, until all was leavened (Mt. 13:33; Luke 13:20,21); the leaven here are the heresies that the Catholic Church mixed into the flour (Gospel), until everything was fully leavened (changed) (Mt. 13:33). The Catholic Church is the harlot who carries in her hand a golden cup (the Gospel) full of abominations (Rev. 17:4) (doctrines that lead to idolatry).

THE MOTHER OF PROSTITUTES

It is interesting that we observe that the Catholic Church is "Mother"! She has many daughters, but who are they? The Bible says, "Like mother, like daughter" (Ezekiel 16:44). The daughters are the Protestant churches, evangelical churches, who left, yes, the mother's house, but followed the mother's path, because they are prostitutes like the Mother (Rev. 17:5). On 9/3/2000, one of Pope John Paul II's closest advisers wrote to bishops around the world declaring that the Catholic Church is the "mother" of other Christian churches. In the document, then-Cardinal Joseph Ratzinger (and later Pope Benedict XVI) said it was incorrect to refer to Christian churches, ranging from Orthodox to Protestant, as "sister" churches to the Catholic Church.

The basis of all the dogmas of the Catholic Church is the Trinity, which says "to worship God in Trinity"; so, the evangelical churches commit fornication (idolatry) like their own mother (Rev. 17:4). The gospel preached today in evangelical churches and in the Catholic church is an idolatrous gospel, in which three gods (the Trinity) are worshiped. And it is interesting for us to observe that what will be preached in the eternal Gospel will be precisely to combat this idolatry of three gods (Trinity), because men say that the Only Creator of the universe is actually three gods (Trinity), and that the three must be adored.

But let us see what the angel (messenger) says in the everlasting Gospel: "He said with a loud voice, Fear the Creator and ascribe glory to Him, for the hour of His Judgment has come; worship Him who made heaven, earth, sea and springs of water" (Rev. 14:7). We observe that here it says "That" and not "those", therefore the Creator of the universe is not three, nor two Creators, it is only ONE. And this is YAUH the Father, He is the very Creator of YAUSHA, his Son (Rev. 3:12), and YAUSHA himself says that his Father is the Creator of all (Mt. 19:4).

The invitation that the angel makes to worship YAUH the Creator (Rev. 14:7) is actually the last opportunity that YAUH is offering men to leave for good the idolatry of worshiping three gods (Trinity) and anti-Mashiach (Rev. 14:9), and turn to Him, the

Only Creator (Jude 24:25; 1st Cor. 8:4-6). In verses 7 and 8 of Revelation 14 we see two worships, one false, the other true; in verse 7 the angel tells everyone to worship Him who made heaven and earth; true worship will be to worship “the One”, YAUH the Father, and not “those”. In verse 8 we see false worship when the angel says, “Babylon is fallen, is fallen, is fallen the great Babylon, which made all nations drink of the wine of the wrath of her fornication.” Wine here means false worship, the worship of three gods (Trinity); the term fornication and adultery, when used figuratively, denotes apostasy from the faith and unfaithfulness to the Creator (Isaiah 1:21; Ezekiel 16:14-18), and means a people who profess to serve the Creator while actually worshiping another.

Apostate Christianity rejected the pure Gospel of Mashiach, and the apostles, and aligned itself with the adulterated gospel, with the doctrines of Babylonian religion. Therefore, in Revelation 14:7 the angel is telling the Creator’s people (and all peoples) to abandon the false doctrine of Babylon, her wine (Rev. 14:8), which is actually the worship of the Trinity. The basis of all the dogmas of the Catholic Church is the worship of the Trinity, so it will be destroyed, precisely because of this idolatry.

If we believers want to be overcomers in this world, we cannot contaminate ourselves with churches that worship the Trinity. See why the 144,000 became winners; in Revelation 14:4 it says, “These are they who have not defiled themselves with women, they are virgins. These follow the Lamb wherever he goes.” Here it is said that they did not defile themselves with women; symbolically, a woman represents a church (Revelation 17:1; 19:7), the women here are actually churches that preach idolatry, such as the worship of Jesus or the Trinity.

Those who get involved with these churches are contaminated with the idolatry they adore and preach there; idolatry stains our soul and spirit. The 144,000 are virgins, this means that they did not worship the Trinity (three gods); they did not worship the creature (Rom. 1:25). They worshiped only the One Creator (Jude 24:25), the Father of YAUSHA (Luke 4:8-12).

The fact that the Spirit of the Creator is manifest in these idolatrous denominations does not mean that the Creator is in agreement with them, for the Spirit of the Creator came upon Balaam several times, and yet he was a mercenary prophet; Judas cast out demons, healed the sick, raised the dead, for he was with the eleven who were sent to do this, but he was not saved by this.

THE HERETIC GOSPEL

The reader may have noticed that so far, we have not used a single verse from the book of John, and from now on you, the reader, will understand why we have not used a single verse from this book. The Bible tells us of four gospels, Matthew, Mark, Luke and John, but the truth is that no one really knows who wrote the gospels that are said to be by John, Matthew and Mark. The first three gospels, Matthew, Mark and Luke, are dated from 30 to 60 AD, but the gospel that is said to be by John (Yauchanan)

is dated from 100 to 125 AD, and it is precisely this one that contradicts itself with the others. . This gospel did not enter the Bible until around 380 AD; it was regarded by early believers as a heretical book, and written by an ungodly man. The book Ecclesiastical History, of the first four centuries of the Church, authored by Eusebius of Caesarea, shows us this. If the four gospels are true, they cannot contradict each other, on the contrary, they must form one. But this is not what happens with the gospel supposedly written by Yauchanan (John); it contradicts itself with others, therefore it is not true, but an apocryphal and heretical book, and therefore it must be rejected.

Let us now look at a study that unmasks this heretical book, because the lie only prevails until the truth arrives. The first contradiction of this gospel is in chapter 1, verses 35 to 42; there it says that John (Yauchanan) the Baptist was with two disciples, one of them was Andrew, and when John saw YAUSHA he showed him to them, and then they followed him (verses 35, 37), and soon after Andrew meets his brother, Peter, and takes him to YAUSHA (verses 40 and 41). But in the other gospels this lie is already denied, because they say that Andrew and Peter were fishing when YAUSHA found them, and not with John the Baptist (Mk. 1:16-18).

In the supposed book of John, it is stated that YAUSHA said: "Destroy this temple and in three days I will raise it up" (John 2:19,20). This is yet another lie of this apocryphal book, for in Mark we see that this accusation was false, for YAUSHA did not say that (Mk. 14:57,58). And, moreover, the Bible shows us that the one who raised YAUSHA was YAUH the Father (Rom. 8:11; Acts 2:24; 13:32,33; 1st Thess. 1:10; etc.). But in this lying gospel YAUSHA resurrects himself (John 2:19,20).

The next lie in this book is in chapter 6, verses 5, 14 and 15. In verse 5, YAUSHA asks Philip, "Where shall we get bread for them to eat?" But the true Gospel disproves this lie by saying that YAUSHA did not ask this question, on the contrary, he said: "give them something to eat" (Mark 6:36, 37; Lc. 9:13). The supposed book of John says in verses 14 and 15 that the Jews (Yaudim) wanted to make YAUSHA King, and so he fled from the crowd to the mountain (John 6:14,15); the true Gospel also denies this lie, for it does not say that the crowd wanted to make YAUSHA King, nor that he fled, but that he went to them and sent them away (Mk. 6:45).

The next lie of this gospel is in John 12:1-6; here it is said that Mary anointed YAUSHA's feet with perfume, but this is another lie, for the true Gospel says that the woman anointed YAUSHA's head, and not his feet, and furthermore, it was not Judas who criticized her (Mark 14:3-9). Also, it was not six days before the Passover when YAUSHA was anointed (John 12:1-3), but only two days (Mark 14:1-3).

Another lie that exists in this gospel supposedly written by Yauchanan (John) is that in chapter 3, verse 22, it says that YAUSHA baptized people; this is a big lie, for YAUSHA himself said in Acts that the one who baptized with water was John the Baptist, and that he YAUSHA would immerse (baptize) with the Holy Spirit (Acts 1:5). In chapter 4, verse 1, it also says that YAUSHA baptized people; in verse 2, the

author of the book (or someone else trying to fix this lie) says that YAUSHA did not baptize anyone but his disciples (John 4:1,2), but if the Bible reader notices, verse two is in parentheses in the Almeida Bible; this shows that this verse was added to try to resolve this lie. Although the added verse states that YAUSHA's disciples immersed themselves, this is also a lie, for they only began to immerse people after the Messiah ascended to heaven (Acts 2:38).

When YAUSHA was on earth he did not send them to immerse, but to preach the gospel, heal the sick, raise the dead, cleanse lepers and cast out demons (Luke 9:1-5; Mark 6:7-13).). The commission to immerse they only received after the Messiah ascended to heaven, for YAUSHA Himself said to them: "John (and not the apostles) baptized with water, but you shall be baptized in the Holy Spirit" (Acts 1:5; Acts 11:16). Thus, it is clear that the apostles did not immerse anyone before Pentecost; this is yet another lie of this heretical book.

The next lie in this book is in John 5:18. There, the author of the book says that YAUSHA violated the Sabbath and made himself equal to the Creator; but this is a lie, for YAUSHA never broke the Sabbath, for that would be not keeping the law, and he came to keep (fulfill) the law (Mt. 5:17), and he kept (fulfilled) it completely. And, moreover, YAUSHA never made himself equal to the Creator (Phil. 2:6); who wanted to be like the Creator was the devil (Isaiah 14:12-14).

The next error of this false gospel is in John 20:22. There it is said that the apostles received the Holy Spirit before Pentecost, but Luke and Acts show us that they did not receive the Holy Spirit until after the Messiah ascended into heaven (Acts 1:5; Lk. 24:49; Acts 2:5). 1-4). Another error of this false gospel is in John 21:25, there it says that not even in the whole world would fit the books that would be written about the miracles that the Messiah did; this is absurd, a big lie, for YAUSHA's ministry on earth did not last more than a year (Luke 4:19).

This gospel also says that YAUSHA healed an officer's son (John 4:46-53), but the true gospel denies it, saying that he was not an officer, but a centurion, and not his son, but his servant (Luke 7:10). In the false gospel it is said that YAUSHA carried the cross to Calvary (John 19:17), this is also a big lie. For as a man who spent the night in a prison, and the next day was whipped almost to death (Isaiah 53:5; Mark 15:15) might still have the strength to carry a cross that weighed more than his own weight ? No! YAUSHA did not carry the cross to Calvary, for he no longer had the strength to do so; Roman soldiers forced a man named Simon of Cyrene to take the cross to YAUSHA (Mark 15:21 and Luke 23:26).

In the false gospel it is said that YAUSHA was being judged by Pilate at the sixth hour (noon) (John 19:14). But the true Gospel further denies this lie, saying that in the third hour (9 o'clock in the morning) YAUSHA was already nailed to the cross (Mk. 15:25), and in the sixth hour (noon) there was already darkness over the whole land (Mark 15:33; Luke 23:44), which the false gospel does not remember; and at the ninth hour

(3 pm) YAUSHA died (Mk. 15:34) and the veil of the sanctuary was torn, thus showing that the way to the Creator was now open (Mk. 15:38), another important thing that the false gospel also does not record.

In the false gospel, in Gethsemane, and at the time of YAUSHA's death, he does not even say a prayer to his Father, that is, he does not even remember that he has a Father. According to the false gospel, a man named Nicodemus and Joseph of Arimathea they anointed YAUSHA for his burial (John 19:38,39); that is why this gospel does not say that the women brought perfumes and spices to anoint YAUSHA (John 20:1). But, according to the true Gospel, Nicodemus and Joseph of Arimathea did not anoint YAUSHA, for who would do that would be the women (Luke 23:56; Mk. 16:1), for if YAUSHA had already been anointed, why then would the women want to anoint him again?

The false gospel also says that Mary, the mother of YAUSHA, was near the cross, and with her were her sister, Mary, wife of Cleopas, and Mary Magdalene (John 19:25). But according to the true Gospel all these women were there, except Mary, the mother of YAUSHA; she was the only one not there (Mark 15:40; Luke 23:49). And they were not near the cross either, but watched from afar (Mk. 15:40). Have the other writers forgotten about the person of Maria? Of course not!

In the false gospel, YAUSHA talks with his mother at the foot of the cross (John 19:26), except with the Creator, his Father. This gospel was written for Catholics, who want to "deify" the mother and her child, as well as did the Babylonian religion, which worshiped Semiramis and her son Tammuz. In the false gospel, Mary was at YAUSHA's side during his ministry (John 2:1-12), and even at the time of his death (John 19:25,26), but the true gospel shows us that Mary and the brothers of YAUSHA did not walk with him (Mk. 3:31-35). So, we can see that this gospel tells another story, and another YAUSHA, and moreover it is full of contradictions.

For example, chapter 8:30,31 says that many Yaudim (Jews) believed in YAUSHA, but in verse 40 we see that the very ones who believed in him wanted to kill him. How could someone who believed in YAUSHA want to kill him? This could only occur even in a false gospel like this. According to this false gospel, YAUSHA encouraged people to believe in him (John 3:16; 14:1) and according to this gospel many believed in YAUSHA (John 2:23; 4:41,42; 7:31; 8:30, 31; 9:38; 10:41,42; 11:27; 11:45-48; 12:11,42). But according to true Gospel YAUSHA never told people to believe in him, but in the Creator, YAUH (Mk. 11:22). How could people believe him if they didn't know who he was (Mk. 8:27-29; Lk. 4:41; Mk. 3:11,12)?

The false gospel says that he revealed himself to people as the Son of the Creator (John 10:36), and told people to believe this (John 5:24-28; 3:16). But all this is a lie, for YAUSHA did not reveal to people that he was the Son of the Creator; he told them that he was the Son of man (Luke 9:22). Therefore, they did not believe in him as the false gospel claims. On the cross they said: "If you are the Son of the Creator, the

Messiah, come down from the cross and then we will believe in you” (Luke 23:35,37; Mark 15:32). They did not believe in him to fulfill the word spoken by the prophets: “Who has believed what we preach? And to whom was the arm of YAUH revealed (Isaiah 53:1)?” And also: “He said, “Go, and tell this people: ‘Keep on hearing, but do not understand; Keep on seeing, but do not perceive.’ “Make the heart of this people dull, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and return and be healed.” (Isaiah 6:9,10; Mark 4:12). So, it is clear that the Yaudim (Jews) did not believe in YAUSHA, as the false gospel claims.

In the false gospel Judas did not betray YAUSHA with a kiss; in the true Gospel the soldiers only knew who YAUSHA was through the kiss of Judas, and this was the sign to arrest YAUSHA (Luke 22:47,48; Mk 14:43-46). In the false gospel there is no kiss, there is a YAUSHA identifying himself as the Creator himself, by saying “I am” (John 18:4,5).

This gospel really tells another story, and reveals another YAUSHA, a YAUSHA who is the Creator himself (John 1:1), and not a man, as the true Gospel states (1 Tim. 2:4,5).

YAUSHA’S ENTRANCE INTO YAUSHALAM

When YAUSHA began his ministry, he only preached in the cities around Yaushalam (Jerusalem), such as Capernaum (Mk. 1:21), the regions of Galilee (Mk. 1:39), the city of Nazareth (Mark 6:1). He also went to the region of Gennesaret (Mk. 6:53), he also went to the territory of Tire (Mk. 7:24), Sidon, Decapolis (Mk. 7:31), Bethsaida (Mk. 8:22), Caesarea (Mark 8:27), Jericho (Mark 10:46), etc. YAUSHA did not preach on Yaushalam until he was close to being killed. His fame reached Yaushalam (Mark 6:14; Luke 9:7), but Yaushalam did not know him, as he had not yet gone there.

YAUSHA’s preaching in Yaushalam was left for last, because YAUSHA knew that on the day he went up to Yaushalam to preach, his days would be numbered (Mk. 10:33; Lk. 18:31), therefore the entry of YAUSHA in Yaushalam would be very special, because until then he had not entered Yaushalam. The crowd was looking forward to him, so he sent two of his disciples to a village to fetch a colt so that he could ride in (Mark 1:1-7; Luke 19:28-38). When YAUSHA entered Yaushalam, he was applauded as a miraculous Prophet, and there was an uproar in the City because of his arrival.

But in the false gospel it is not said that YAUSHA first entered the City riding on a colt, but that he entered on foot (John 2:13), and this was repeated more than once before he entered riding on a colt (John 5:1; 10:22,23). The false gospel YAUSHA only entered riding on a colt after having entered several times; only then did he enter riding on a colt (John 12: 12-14), therefore this gospel is false, because when YAUSHA went to enter Yaushalam riding on a colt, the people were waiting for him with expectation, for they heard a lot about his fame. YAUSHA’s entry into the City of Yaushalam was something special, he would not enter anyway as in the false gospel (John 2:13; 5:1;

7:14; 10:22,23), for there would have to be all a preparation. YAUSHA's entry into Yaushalam for the first time was even prophesied by the prophet Zechariah in 9:9.

The false gospel, in addition to contradicting the true Gospel, makes YAUSHA's entry into Yaushalam lose the literal meaning of the Creator's word, becoming something without much importance, as he would have entered the City before (John 2:13; 5:1). So, it is clear that there is a great contradiction of this gospel with the true, for in the true he would only enter Yaushalam when he was close to dying (Mk. 10:33; Lk. 18:31), when he was close to ascending to heaven (Luke 9:51); but in this false gospel he was in Yaushalam just after his first miracle (John 2:11,23).

In this false gospel 90% of YAUSHA's ministry was in Yaushalam, but in the true Gospel 90% of YAUSHA's ministry was in Galilee; in the true gospel, he only drove the campers out of the temple after he had ridden into Yaushalam on a colt (Mark 11:1-15; Luke 19:28-47), but in the false gospel he drives them out before riding in. on a colt (John 2:14-23). In the true Gospel YAUSHA did not preach in Yaushalam at the beginning of his ministry, this would only occur at the end of his ministry (Mk. 10:33), but in the false, right at the beginning of his ministry, YAUSHA was already in Yaushalam preaching and doing miracles (John 2:13-23). Therefore, this gospel is false and lying.

In this false gospel it is said that the soldiers wounded YAUSHA in the side with a spear (John 19:33,34), and that after he appeared to the apostles he said to Thomas, "Stretch out your hand and put it in my side and do not disbelieve, but believe" (John 20:27); but in the true Gospel YAUSHA said to the apostles: "Behold my hands and my feet: it is I (Luke 24:38,39)!" He said "my feet and my hands" because there was no wound on YAUSHA's side, as the false gospel claims. Psalm 22 records all the events that took place in YAUSHA's death on the cross, all the details are there. Let's look at verse 16: "Dogs surround me; a band of evildoers surrounds me; pierced my 'hands and feet'". So, we can see that there was no wound on YAUSHA's side, but only on the hands and feet (Luke 24:38,39). And where is it in the true Gospel that Pilate ordered to break the legs of those who were killed on the cross? Does not exist!

In the false gospel it says that the apostle Yauchanan (John) was the "beloved disciple" (John 13:23; 21:7), thus understanding that YAUSHA loved him more than others, and that he would have preference among the apostles, which the Creator himself does not accept, for the Creator is no respecter of persons (Rom. 2:11), so YAUSHA would not do this either, he loved everyone equally; there was no such thing as a "beloved disciple", it could only be in this heretical gospel.

DEMOLISHING THE FALSE GOSPEL FOREVER

The Messianic Secret

From now on we will use a revelation that the Creator has given us to destroy once and for all with this heretical gospel. The Bible shows us that when YAUSHA came to this earth, during his ministry, he did everything so that no one would know that

he was the Son of the Creator, the Messiah. YAUSHA rebuked the demons and forbade them to say that he was the Son of the Creator, the Messiah (Mk. 1:24,25; Mk. 3:11,12; Lk. 4:41).

YAUSHA came into this world poor, was born in a manger, and had no appearance to attract anyone (Isaiah 53:2); he came like this so that no one would suspect that he was the Son of the Creator, the Mashiach. No one on earth really knew who he was (Mt. 16:13,14), and it took a revelation from the Creator to Peter for him to know, along with the other disciples, that YAUSHA was the Messiah, the Son of the Creator (Mk. 8:27-31; Luke 9:18-21; Mt 16:15,16). YAUSHA told Peter that flesh and blood (man) could know who he really was, but after the Creator revealed to the disciples who YAUSHA was, YAUSHA immediately forbade them to tell this to anyone (Luke 9:21), therefore, if the Pharisees discovered that YAUSHA claimed to be the Mashiach, the Son of the Creator, YAUSHA would not last a week with life, and then he would not be able to finish his ministry.

Isaiah said that he would not argue, nor make his voice heard in the squares and streets (Isaiah 42:1,2). But what did this mean? It meant that he would not claim to be the Son of the Creator; he would not tell people that he was the Mashiach, on the contrary, he would hide it until the last hour, because the moment he revealed himself as Mashiach, the Son of the Creator, he would die. And that's exactly what he did, he hid his identity as the Son of the Creator, the Mashiach, and started to call himself the Son of man (Luke 9:22), so that no one would discover who he really was. When he talked with the Yaudim (Mk. 12: 35-37), he asked them about Mashiach, but did not tell them that he was Mashiach himself. But the day to claim that he was the Son of the Creator arrived, so at the judgment of the Sanhedrin the high priest asked him: "Are you the Messiah, Son of the Most High?" YAUSHA replied, "I am." Then the high priest was revolted to the point of tearing his clothes, and said, "Blasphemes," and they all considered him liable to death (Mk. 14:60-65; Mt. 26:65,66).

Therefore, YAUSHA hid until the end that he was the Mashiach, the Son of the Creator. And when he claimed to be the Mashiach, he was killed. It is enough for the reader to observe that the priests had not even a witness that led to his death (Mk. 14:55); then, in order for the high priest to wrest the truth from YAUSHA, he said: "I adjure you by the living Creator to declare to us whether you are the Messiah, the Son of the Creator" (Mt. 26:63). There is a translation that translates this verse as follows: "By the living Creator I put you under oath, to tell us if you are the Messiah, the Son of the Creator." So, it is clear that YAUSHA never claimed to be the Mashiach, the Son of the Creator; that is why Isaiah says that he was led to the slaughter like a dumb sheep and did not open his mouth (Isaiah 53:7); he only opened his mouth at the last moment (Mk. 14:61,62).

Let us now return to the heretical gospel. The supposed gospel of Yauchanan (John) does not say that YAUSHA told the demons to be silent so that no one would know who he was; in this false gospel he did not forbid his disciples to tell people that he

was the Son of the Creator. In the false gospel there was no difficulty in extracting from YAUSHA that he was the Mashiach, the Son of the Creator, on the contrary, in this lying gospel it is said that YAUSHA himself claimed to everyone that he was the Mashiach (John 4:25,26) ; YAUSHA confronted the Yaudim (Jews) themselves by claiming to be the Son of the Creator (John 3:16-18; John 5:13-25); he looked for the parties where there were more people to expose themselves and say that he was the Son of the Creator (John 10: 22-36).

In the other gospels he avoided arguing with the Yaudim so as not to die before his time (Luke 9:21; Isaiah 42:1,2), but in John, he confronted them and openly claimed to be the Messiah (John 10:24,25) . In the true Gospel we see the silence of YAUSHA before the high priest (Mk. 14:60,61), and before Pilate, for it is said that when Pilate asked him if he was King, YAUSHA only said: "You say ", and then it goes on to say that YAUSHA did not say another word, to the point that Pilate marveled at YAUSHA's silence (Mk. 15:2-5). But in the false gospel, there is no silence on the part of YAUSHA, on the contrary, YAUSHA not only easily answers the questions of the high priest (John 18:20-24) and Pilate (John 18:34-37), but makes a long speech. In this false gospel there is no sheep that is meek or mute (Isaiah 53:7), on the contrary, there is a man who is chatty and bold, for it is even necessary for one of the guards to slap his face so that he would close his mouth and stop being bold (John 18:22).

In the true Gospel, Pilate found no fault in YAUSHA; the Pharisees accused YAUSHA of proclaiming himself to be the Son of the Creator, of being the Mashiach, and of being the King of Yshral (Israel). So, when Pilate questioned him, asking if he was King, YAUSHA said, "You are the one saying" (Mark 15:2). YAUSHA never claimed to be King, so Pilate found no fault in him (Luke 23:4; Mark 15:14). For if YAUSHA had said to Pilate that he was King, as in the false gospel (John 18:37), Pilate would be the first to want to kill him, and he would not say that he found no fault in him, for Pilate understood that the king of Israel was Herod. He would not accept someone to make himself king, for claiming to be king at that time was a reason for death; such a person was considered to be an agitator (Luke 23:25); this was the charge the Pharisees made against YAUSHA to Pilate (Luke 23:2). So, it is clear that this gospel is false, for in the true gospel YAUSHA never claimed to be King; he also did not claim to be the Son of the Creator or the Messiah. He was meek, and he stood before his shearers like a dumb sheep (Isaiah 53:7).

In the false gospel we see that YAUSHA told everyone that he was the Messiah, the Son of the Creator (John 4:25,26; 10:24,25). So, it is clear that it would not make sense for YAUSHA to forbid the demons and his disciples to reveal him as the Son of the Creator, the Mashiach (Luke 4:41; Luke 9:21; Mark 3:11), if he himself revealed himself at all times that he was the Son of the Creator, the Mashiach (John 4:26; 10:24,25; 10:36). In other words, in the false gospel there is no messianic secret, which is recorded in the other gospels (Luke 4:41; Mk. 3:12; Lk. 9:21).

And what about Yauchanan (John) the Baptist? Did he and the crowd see the Spirit descend on YAUSHA, and the Creator say from Heaven that YAUSHA was His Son? In this false gospel (John 1:32-34) it says that John the Baptist saw all this. But this is yet another lie of this gospel, for if John the Baptist had heard the voice from heaven and seen the Holy Spirit descend on YAUSHA, he would have been too unbelieving to send two disciples to YAUSHA to ask him if he was really the one who would come (Luke 7:19-22).

In the Jerusalem Bible and others, Mark 1:9 is translated as follows: "It came to pass in those days that YAUSHA came from Nazareth of Galilee, and was baptized by John in the Jordan. Verse 10: And immediately, coming up from the water, HE (YAUSHA) saw the heavens parting and the Spirit descending upon Him (YAUSHA) like a dove; And a voice came to him from heaven: 'You' are my Beloved Son, in you I am well pleased. The Creator showed and spoke with YAUSHA; the vision and the voice came only to him, YAUSHA. Here is also a question: who revealed to Peter that YAUSHA was the Mashiach? The false gospel says it was Andrew (John 1:40,41), but the true gospel says nothing of the sort (Mark 8:27-30; Luke 9:18-21).

THE TIME OF YAUSHA'S MINISTRY ON EARTH

According to the heretical gospel, YAUSHA's ministry on earth lasted more than two years, for this heretical book says that YAUSHA participated in at least two or three Passovers on Yaushalam (John 2:23; John 6:4; John 13: 1), but the true Gospel shows us that YAUSHA participated in only one Passover (Luke 22:14,15; Mark 14:12), and it was on this that he died. Passover was celebrated from year to year, so there was only one Passover during YAUSHA's ministry on earth; this is what the true Gospel shows us (Mk. 14:12; Lk. 22:14,15), so it is clear that YAUSHA's ministry only lasted one year on earth, and not more than two years as the heretic gospel claims.

The proof that YAUSHA only preached one year is in Isaiah 61:1,2 and in Lk. 4:17-19, in which YAUSHA Himself says: "The Spirit of YAUH is upon me, because He has consecrated me by the anointing to evangelize the poor, He has sent me to proclaim release to the prisoners, and recovery of sight to the blind, to restore freedom to the oppressed and to proclaim 'a year' of YAUH's grace". We can thus see that YAUSHA says that the Creator sent him to preach the good news (the Gospel) (Isaiah 61:1,2) and to preach "a year" acceptable to YAUH (see Jerusalem Bible). In Exodus we see that for a lamb to be sacrificed it would have to be one year old (Ex. 12:5); YAUSHA's ministry lasted only one year (Luke 4:16-19). At one year he was ready to be sacrificed to the Creator; thus it is proved that the gospel that the theologians claim was written by Yauchanan (John) was not written by him, and that this gospel is heretical, for YAUSHA's ministry lasted only one year, and not more than two years, as the false gospel.

THE GOSPEL USED BY THE APOSTLES AND TAKEN AS SCRIPTURE

The Bible shows us that the apostles had one of these four gospels as Scripture left by the Creator, but which one? This Gospel is that of Luke; for this it is enough to compare 1st Cor. 11:23,24 with Lk. 22:19,20. In 1 Cor. 11:23,24, Shaul uses the Gospel written by Luke as a reference, and, in 1 Cor. 15:3-5, Shaul says that YAUSHA was resurrected on the third day and appeared first to Peter and then to the other apostles; all this he says was in the Scriptures. But where in the Scriptures does it say that YAUSHA was resurrected on the third day and first appeared to Peter? This occurs only in the Gospel left by Luke (see Luke 24:33-36; Luke 9:22).

Therefore, in addition to Shaul using the Gospel of Luke as a reference, he also says that it is part of the Scriptures (1 Cor. 15:3,4), thus making it clear that if the other gospels do not agree with Luke's, they are not bringing the true information of the facts, and this is what happens with the gospel supposedly written by Yauchanan (John); it is heretical, false and it was written by a heretic who wanted to "deify" the man YAUSHA (1 Tim. 2:5).

See John 1:1; John 20:28, it is another gospel, in which another savior is preached, a bold and chatty savior, a savior who even uses a whip against people (John 2:15). The Savior of the true Gospel is the Son of the Creator, and he is 100% man, but the savior of this false gospel is the Creator Himself who became incarnate (John 1:1). There is no salvation when a savior is preached in this way; this is not the Mashiach preached by the apostle Shaul (Paul), on the contrary, this is the different Mashiach that Shaul said people would come to preach, and that these people should be cursed (Gal. 1:8,9). May the Creator give us grace to know the true Gospel, the eternal Gospel (Rev. 14:6,7); the True and Only Creator, YAUH the Father (Jude 24,25); and the True YAUSHA, who is the Son of the Creator (Rom. 1:1-4), our King (Phil. 2:11), who is 100% man (1 Tim. 2:4,5).

THE MESSENGER REPRESENTS THE ONE WHO SENDS HIM

The Bible, in the Old Testament, shows us that whenever an angel (messenger) was sent to a certain place or person, that angel represented the one who had sent him; for example: when YAUSHA sent the angel Gabriel to the prophet Daniel, Gabriel spoke and acted as if he were YAUSHA himself (Daniel 10:11-17); Daniel even saw in the person of Gabriel the person of YAUSHA himself, this occurred to the point that Daniel called Gabriel my Master (Daniel 10:16). Daniel acted in this way because he understood that YAUSHA was there being represented in the person of Gabriel.

In Daniel 10:5 we see the person of YAUSHA, in verses 11 and 13 we see the person of Gabriel, and in verses 16 and 17 we again see the person of YAUSHA; so, we can see that Gabriel was there representing the one who had sent him to Daniel, that is: YAUSHA. The angel speaking was YAUSHA speaking, the angel present was

YAUSHA present. With the prophet Masha (Moses) the same thing happened; Masha was a symbol of Mashiach on earth. When the Creator sent Masha to Pharaoh, the Creator said that Masha would be like the Creator to Pharaoh, that is, Masha was sent directly by the Creator himself; Masha present was as if the Creator himself were present; Masha speaking was the Creator Himself speaking (Exodus 7:1).

Now we can return to the person of YAUSHA the Mashiach. Before YAUSHA came to earth, he already existed in heaven, being known as the Angel of YAUH; in many Old Testament passages the Angel of YAUH (YAUSHA) came to earth as a personal agent and spokesman for the Creator YAUH; he was identified as the Creator, he spoke as the Creator himself (Genesis 16:7-12; 21:17; 22:11; 31:11-13). Sometimes he was distinguished from the Creator, as in 2 Samuel 24:16, Zechariah 1:13 and Hosea 12:3-5.

The Bible shows us these two sides for us to understand that the Angel of YAUH in the Old Testament speaks for YAUH and represents YAUH, but he is not actually YAUH himself, that is: YAUSHA is the image of the Creator (Colossians 1: 15), the exact expression of the Eternal YAUH (Hebrews 1:3), but this does not mean that YAUSHA is YAUH Himself. Just as we are in the image of Mashiach, this does not mean that we are Mashiach himself, and, moreover, the angel (messenger) cannot at the same time be the one who sends him.

WRONG AND RIGHT TRANSLATIONS

Now let's see some translations, the wrong ones and the correct ones:

- 1st Wrong translation: Romans 9:5 = "Theirs are the patriarchs, and from them also descends the Christ according to the flesh, who is God blessed over all forever and ever. Amen."
- Correct translation: Romans 9:5 = "Theirs are the patriarchs, and from them also descends the Messiah, according to the flesh; praised forever be the Creator, who is over all." (See footer of the Almeida Study Bible)
- 2nd Wrong translation: Titus 2:13 = "Waiting for the blessed hope and manifestation of the glory of our great God and Savior Jesus Christ".
- Correct translation: Titus 2:13 = "Awaiting the blessed hope and manifestation of the glory of our great Creator, and of the Savior, the Messiah YAUSHA".
- 3rd Wrong translation: 2nd Peter 1:1 = "Simon Peter, servant and apostle of Jesus Christ, to those who received precious faith through the righteousness of our God and Savior Jesus Christ".
- Correct translation: 2nd Peter 1:1 = "Simon Peter, servant and apostle of YAUSHA the Mashiach, to those who received the precious faith, through the righteousness of our Creator, and of the Savior YAUSHA the Mashiach" (See footer of the Jerusalem Bible).

- 4th Wrong translation: Hebrews 1:8 = “But concerning the Son it says: Your throne, O God, is forever and ever”.
- Correct translation: Hebrews 1:8 = “But concerning the Son it says: Your throne is of the Creator, forever and ever” (See Psalm 45:7 – Jerusalem Bible; Revelation 3:21).
- 5th Wrong translation: Hebrews 1:9 = “You loved righteousness and hated iniquity, therefore God, your God, has anointed you with the oil of gladness like none of your companions”.
- Correct translation: Hebrews 1:9 = “You loved righteousness and hated iniquity, this is why the Creator (the Father), your Creator (the Father), has anointed you with the oil of gladness like none of your companions” (See Psalm 45:8 – Jerusalem Bible)
- 6th Mistranslation: Acts 20:28 = “The church of God, which he purchased with his own blood”.
- Correct translation: Acts 20:28 = “The Church of the Creator, which He purchased for Himself through the blood of His own Son” (Jerusalem Bible).
- 7th Mistranslation: Isaiah 9: 6 = “His name shall be Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace”.
- Correct translation: Isaiah 9:6 = “His name shall be Wonderful, Counselor to the Mighty Creator, Father of the Age to Come (the Millennium), and Prince of Peace.”
- Hebrew Bible Translation (Chabad.org): “For to us a Son is born, to us a Son is given, and the authority is on his shoulders, and the Wonderful Counselor, the Mighty Creator, the Eternal Father, has called his name ‘Prince of Peace’”.

So, it is clear: errors in translations lead religious people to stumble. And in this way, they end up “deifying” the man YAUSHA (1 Tim. 2:5).

THE IMMERSION OF THE CATHOLIC CHURCH

History, over time, has shown the changes made within Christianity by people of great religious influence; these people have caused within humanity a great subversion of the divine law. The immersion in the name of the Trinity is the greatest subversion ever made by man within the Bible, as they took the primacy of YAUSHA the Mashiach as Savior and Mediator, to put the name of a triune and non-existent god.

We will present some historical data that lead to prove the statement: in the book *Compendium of Church History: Christian Antiquity*, authored by Friar Dagoberto, Volume 1, p. 90-91, says that the order of immersion written in Matthew 28:19 (immersion in the name of the Father, Son, and Holy Spirit) came from Tertullian’s pen, AD 197. Tertullian was a native of Carthage; he was affiliated with the doctrine of

the Trinity. He wrote the first catechism on immersion in the Trinity, and, accompanied with this immersion, came the sign of the cross, and it was called "The Faith of Irenaeus and Tertullian." His death took place in the year 220 A.D., and this dogma was introduced at the first synod led by Cyprian in the year 255 A.D.; Tertuliano was called the author of the baptism of idolatry, this is in the Practical Illustrated Dictionary, 1957 edition, Lello and Irmãos Editores, p. 1908.

The Donatists were a group of Christians and they protested baptism in the name of the Trinity, and Constantine took away their churches and confiscated their property. Arius, bishop of the Apostolic Church, taught that Mashiach is the Firstborn and Only Begotten Son created by the Creator. And that salvation consists in believing in the Two Persons, Father and Son; he denied the Trinity, teaching that immersion for the forgiveness of sins is done in the name of YAUSHA the Mashiach.

Historians such as Eusebius of Caesarea show us that YAUSHA did not ordain immersion in the name of the Father, Son and Holy Spirit; this is in the writings of Eusebius, and the book is called Ecclesiastical History - The First Four Centuries of the Church. Eusebius was pressed by Bishop Athanasius to insert the text of Matthew 28:19; this text, before being added, was this: "Go and make disciples of all the Gentiles in my name, teaching them to observe all that I have commanded you." Therefore, YAUSHA did not command to be immersed "in the name of the Father, of the Son and of the Holy Spirit"; these last words are an addition made by man, and the Jerusalem Bible itself shows us this in its footnote.

IMMERSION MUST BE DONE IN THE NAME OF YAUSHA

As we have just seen, the immersion of the Early Church was done in the name of YAUSHA (Acts 2:38; 8:16; 10:48; 19:5), but the leaders of the Catholic Church changed immersion in the Name of YAUSHA to the titles of the Trinity, and for this they misrepresented the 19th verse of the 28th chapter of Matthew. But history and the Bible show us that immersion has to be done in the Name of YAUSHA.

What does it mean to be immersed in the Name of YAUSHA? It means to enter into the Name of the Savior YAUSHA; the day we are immersed in the Name of the Savior YAUSHA, we begin to share this Name. Unfortunately many believers have been immersed in the titles "Father, Son and Holy Spirit", but this is not the biblical order, for title is not name; Father, Son and Holy Spirit are not names of people but titles. To immerse yourself in someone's name it is necessary to identify that person's name; I cannot simply cast out a devil or heal the sick "in the name of the Son"; if I want to do this I have to identify which Son this is, and the Name of the Creator's Son is YAUSHA. Therefore to be immersed in the titles "Father, Son and Holy Spirit" means to be immersed in the triune god, a non-existent creator; and, moreover, it was not a trinity that died for us.

To be immersed in someone's name means to be under the authority of that person (whose name was invoked), just as the Yaudim (Jews) were immersed

in Masha (1 Corinthians 10:2); this means that they were under the authority of Moses (Masha). We have to be immersed in the Name of YAUSHA; it is the Name of YAUSHA that must be invoked upon us in immersion (Acts 22:16), so that we may be under his authority.

Those who were immersed by Yauchanan (John) the Baptist became his disciples; those who are immersed in the Name of YAUSHA are disciples of YAUSHA. The Creator's word also says that whatever is done, whether by word or deed, be done in the Name of YAUSHA (Col. 3:17). We know, therefore, that immersion is an action, and it is done with words.

The apostles understood the need for immersion, and for it to be done in the Name of YAUSHA, so they immersed believers only in the Name of YAUSHA, and certainly would not accept otherwise (Acts 2:38; 8:12; 10:48; 19:5; Rom. 6:3; Col. 2:12). The apostles knew that it is in the Name of YAUSHA that there is remission of sins (Acts 2:38; Lk. 24:47), that it is in the Name of YAUSHA that the sick are healed (Acts 3:6-8), which is by through the Name of YAUSHA that one is saved (Acts 4:12) and has eternal life. So we can see that the doctrine of the Trinity is heretical and evil because after this doctrine came into being, much was changed in the Church; First, YAUSHA came to be considered as the Creator himself, in the year 325 AD, at the Council of Nicaea, and, in the year 381 AD, at the Council of Constantinople, the dogma of the Trinity was established, and the immersion of the Trinity was also confirmed. Trinity, together with the "sign of the cross". Indeed one deep call to another deep (Ps. 42:7). May the Creator YAUSHA give us the grace to return to His original word and abandon all the ferments (heresies) that were added by the mother of denominations, the Catholic Church.

THE NEW BIRTH

The Creator saves His people through immersion; the waters of immersion symbolize the Creator's Judgment; when the people were disobedient in the days of Noah, the Creator poured out His Judgment on them; and He used the water of the flood as the Judgment (Genesis 7:17). Those waters symbolize the immersion we must go through (1 Pet. 3:18-21); only eight people escaped the Creator's Judgment. But why did they escape? They escaped because they passed through the waters in an ark (Gen. 7:15). The ark is a symbol of Mashiach. We have to go through the waters of immersion with Mashiach; if we are in YAUSHA, there will be no condemnation for us; we will not be condemned with the world (Gen. 7:20-22).

When Masha took the people out of Egypt, they had to pass through the Red Sea to leave Egypt for good; again, there were the waters of the Creator's Judgment. But how did they manage to pass through those waters without suffering the Creator's Judgment? Simply because they were with Masha (Moses), he symbolized Mashiach, the deliverer; they were immersed in Masha (1 Cor. 10:2). Pharaoh tried to do without Masha's company, and he and his army were destroyed by the Creator's Judgment. Again, we see that it is necessary for the believer to pass through the waters in

YAUSHA and with YAUSHA, so that he can escape the Creator's Judgment. Without immersion in YAUSHA, we are still on Pharaoh's side; we are still in Egypt (world).

THE CREATOR'S SEAL

The Creator's Seal is related to his Name (Revelation 7:1-4; 14:1), and the mark of the beast, in turn, is also his name sign (Rev. 14:11). In Revelation 7, the 144,000 are described as having been marked with the Seal of the Creator, and in Revelation 14:1 we see that the Seal of the Creator is the Name of the Creator, YAUH, and of YAUSHA (Rev. 14:1) ; the Creator's Name must be in the place chosen by the Creator. But where was the Creator's Name in the Old Testament? "But I chose Yaushalam to make My Name dwell there (2nd Chronicles 6:6)". But in what part of Yaushalam? "Because I have chosen and hallowed this house that My Name may be in it forever" is the answer we get in 2nd Chronicles 7:16. Today we know that we, the believers, are the Creator's house (1 Tim. 3:15).

Therefore, the Creator wants His Name to be in us. But how can we get the Creator's Name? What we have from the Name of the Creator is the Tetragrammaton YHWH (Yud, Hay, Waw, Hay). The Yaudim (Jews) did not pronounce the Creator's Name for a long time; they did this for fear of taking the Creator's Name in vain (Exodus 20:7); because of this, no one knows the correct pronunciation of the Creator's Name anymore. But if we don't know the pronunciation of the Creator's Name, then what can we do to be sealed with this Name? This is only possible through the revelation of Scripture. Let's see what happened in the Old Testament: there the Creator sent His Angel to Masha (Moses); this Angel was YAUSHA the Mashiach himself. The Creator said that His Name was in him (Exodus 23:20,21); he carried the Name of the Creator himself. The Angel of YAUH returned to this world, only in a different way, he became a man, and he received the Name of YAUSHA. YAUSHA is the Angel of YAUH from the Old Testament, and he came to bring us the Creator's Name, so he said he revealed the Creator's Name to us (Heb. 2:12).

YAUSHA has not told us any other name but his own Name, which contains the Name of the Creator. What happened was this: the Savior's Name in Hebrew is YAUSHA, and that of the Creator is YAUH. We can see here that the Name of the Creator is in the Name of YAUSHA; that's why the Bible says he inherited the Name that is above every name (Hebrews 1:4; Philippians 2:9). If he "inherited" it is because the Name already existed because you cannot inherit something that does not exist, that is: YAUSHA inherited the Creator's Name in His Name. The Creator's Name is the Name that is above every name (Phil. 2:9), and this Name was placed in the Name of YAUSHA. This is why the Creator Himself said that His Name would be called upon the Gentiles (Acts 15:17), and this, of course, is immersion (Acts 2:38; James 2:7).

The Name YAUSHA means "YAUH is Salvation", therefore the Creator wants to make His Name dwell in the place He has chosen, His house, the Church, for it is now His True Temple (1 Cor. 3:16). But for this, we have to be immersed in the Name of YAUSHA, and invoke His Name (Acts 22:16), and thus we will automatically receive

the Name of the Creator Himself. If someone has not received immersion with the Name of YAUSHA, it means that he has not yet been sealed with the Seal, the Name of YAUSHA, and the Creator (Rev. 14:1).

Immersing a person with someone's name is the same as sealing that person with a mark, indicating that this person now has an owner; this was how the masters did with their slaves, they were branded with his name. The anti-Mashiach will seal his own with his mark, his name (Rev. 14:11); those of YAUSHA will also be sealed with his Name (Rev. 14:1).

DENY YAUSHA'S NAME

Unfortunately, many Christians today have denied the Name of YAUSHA. We see in the Bible that the apostles did everything for the Savior's Name YAUSHA; they wanted to take this Name to all nations (3 John 7; Romans 15:20; Luke 24:47); they suffered and even died for the Name of YAUSHA (Acts 5:41; 9:14; 15:26; Rev. 2:3), therefore the apostles never denied the Name of YAUSHA.

But what does it mean to deny the Name of YAUSHA? It means to refuse to believe and immerse oneself in this Name. In the Church era of Ephesus and Smyrna, they still immersed themselves in the Name of YAUSHA, but later the Catholic Church took the immersion in the Name of YAUSHA, and implanted the immersion of the Trinity; in this way the believers began to deny the Name of YAUSHA (Rev. 3:8), to take the titles of a triune and non-existent deity. All the churches preached the Name of YAUSHA, but only three churches did not deny the Name of YAUSHA: Ephesus, Smyrna and Philadelphia; these are the only ones that immersed themselves in the Name of YAUSHA, they did not change the Name of YAUSHA for the titles of the Trinity, "Father, Son and Holy Spirit".

Today our preaching must first be about the Name of YAUSHA, and then command all to be immersed in this Name (Acts 8:12); this means becoming a partaker of the Name of YAUSHA. If you, dear reader, have not yet immersed yourself in the Name of YAUSHA, try to do so as quickly as possible, and do not ask the shepherds if this is correct, for they are blind men who do not know the truth, and, moreover, they will not be able to help you on the Day of Judgment, as they will be giving an account of their own mistakes.

THE SPIRIT OF ANTI-MASHIACH MAKES THE RELIGIOUS DENY THAT YAUSHA THE MASHIACH IS A MAN

The Bible and history show us that the Early Church believers did not believe that YAUSHA was the Creator, but that he was the Son of the Creator (Rom. 1:4,5). But in the year 325 after Mashiach, Constantine convened a council in which the heresy was established that YAUSHA was the Creator Himself; this is how the apostasy in the Church began.

The Creator, through the mouth of the presbyter Yauchanan (John), seriously exhorts us about whether or not to confess that YAUSHA the Mashiach is man, to

confess or not that he came in the flesh (2 John 7). Every spirit that does not confess that YAUSHA the Mashiach came in the flesh (as a man) is not of the Creator; this is the spirit of anti-Mashiach (2 John 7). What is this? What does it mean to confess that YAUSHA the Mashiach came in the flesh? Would it be talking about his birth, his life, his sufferings, or his death? If it were just that, there would be no anti-Mashiach spirit in the world, for, by and large, most people admit the biblical facts about the Savior.

To be honest, Roman Catholicism does this better than any Evangelical Church. Every year they set up cribs, make scenes of someone being nailed to a cross, kiss a dead body, and many other things similar to these, but all this is not confessing that YAUSHA the Mashiach came in the flesh, because all these scenes bring like a cloth in the background the image of a God-man, a poor man, a helpless being, always defeated by men. This, indeed, is a strong message of the anti-Mashiach, for the Creator never died on a cross, and He will never die, for He is immortal (1 Timothy 6:16)!

At the time of the apostles there was a heresy called "Gnosticism", in which they said that YAUSHA was a good man, in whom the Messiah came to dwell; they divided YAUSHA into two, flesh (man) and spirit (god), and it was this heresy that led the presbyter Yauchanan (John) to say: "Anyone who does not confess that YAUSHA has come in the flesh is an anti-Mashiach." The Trinity preachers and Onenessists are the anti-Mashiach, for they preach that YAUSHA the Mashiach is 100% god and 100% man. How can this be, when the expression "100%" speaks of totality?

Others have YAUSHA the Mashiach as a mestizo being and believe that he is 50% man and 50% god, but this teaching is a heresy that goes against the Bible. For if YAUSHA was 50% a man, it means that he was not a complete man, but a half man; and if he was 50% god, it means he was half god. So, it is clear: YAUSHA was and is 100% man (1 Tim. 2:5).

For, if YAUSHA the Mashiach was the Creator himself incarnate, then the Bible contradicts itself in saying that the Creator cannot be tempted by evil (James 1:13), since YAUSHA was tempted by evil (Luke 4:1-8), and, moreover, everyone who divides YAUSHA in two is preaching the message of anti-Mashiach, as well as that heretical group from the time of the apostles, Gnosticism.

Therefore, if YAUSHA was the Creator, then it means that the Creator had no son and that He did not love the chosen to the point of giving His Son to die for us (Rom. 8:32), for if YAUSHA was the Creator, then it was the Creator who died and not His Son, as the Scriptures assert in several places. And finally, if YAUSHA is the Creator, then the Creator is an actor who made a fool of everyone by posing as a son who was Himself, that is, posing as who He was not. In this way, the Creator would be equating himself with Satan, who transforms himself into an angel of light, which he is not!

And, moreover, YAUSHA's death would not be a true death, but a fake death, for we know that the Creator cannot die, for He is immortal (1 Tim. 6:16), and He is not man (Hosea 11:9; Num. 23:19). So, if YAUSHA was the Creator himself incarnate, then was

heaven empty for almost 31 years? And in the nine months that YAUSHA was being generated in the womb of Mary, was he, in this state, supposedly ruling the universe?

- If YAUSHA was the Creator incarnate, then the Creator slept in the boat and the Creator's word failed? For it is written that the Creator does not sleep (Psalm 121:3,4; but YAUSHA has slept (Luke 8:23,24).
- If YAUSHA was the Creator incarnate, then are sinners right when they say in their prayers that Mary is the "mother of the Creator"?
- If YAUSHA is the Creator then the Creator has a mother named Mary and did she exist before Him?
- If YAUSHA is the Creator Himself then does the Bible lie when it says that we have a Mediator and Advocate with the Creator (1 Timothy 2:5; Hebrews 7:25)?
- If YAUSHA the Mashiach is the Creator himself who became incarnate, to whom did YAUSHA address his prayers?
- If YAUSHA the Mashiach is the Creator, then the Creator died on the cross. What then shall we do with the verses in which the Creator is said to be immortal (1 Tim. 1:17; 1 Tim. 6:16)?
- If YAUSHA was the Creator or "God incarnate", then would it be the Creator resurrecting a God? Of course not, it was the Creator resurrecting the creature; it was the Father raising the Son; it was YAUH resurrecting YAUSHA.
- If YAUSHA is the Creator, then we are brothers of the Creator, for we are brothers of YAUSHA (Rom. 8:29; Heb. 2:11,12; 1st John 3:1,2).

The Bible shows us that the spirit of anti-Mashiach is opposed to the confession that YAUSHA is a man. YAUSHA is 100% male. He came into the world born of a woman, subject to growth (Luke 2:52; seen and touched by men, without sin (Hebrews 4:15); he has a human soul and spirit (Mark 14:34; Lk. 23:46); he was hungry (Luke 4:2); he was tempted (Hebrews 4:15); and always depended on the Creator, so I sought him with tears (Hebrews 5:7).

Isaiah also shows us that he was a man when he says: "He was despised and the most rejected among men, a 'man' of sorrows, who knows what it is to suffer. Like one from whom men hide their faces, he was despised, and we took no account of him (Isaiah 53:3)." The Scriptures declare: "For there is one Creator, and one Mediator between the Creator and men, a 'man,' the Messiah YAUSHA, who gave himself as a ransom for all (1 Timothy 2:5,6)."

In the Jerusalem Bible, in Galatians 3:20, it says: "Now there is no mediator when it comes to one, and the Creator is one". So, the Bible is showing us that when one person is resolving an issue, it means that there is no need for a mediator. When the Creator made His promise to Abraham, He didn't need a mediator, He did it

directly; but when He gave His Law to Masha (Moses), he became His mediator to the people. Therefore, when the verse says, "There is no mediator when only one person is involved, and the Creator is one" (Galatians 3:20), here it shows that YAUSHA and the Creator do not form one Creator, otherwise, YAUSHA could not be Mediator (1 Tim. 2:5); for there is no mediator where there is one person, and the Creator is one (Gal. 3:20).

YAUSHA was and is a perfect man, who became a ransom that made up for exactly what Adam had lost: the right to be in the presence of YAUH the Creator. Thus, YAUSHA could rightly be called "the last Adam" (1 Corinthians 15:45). YAUSHA's perfect human life was the corresponding ransom demanded by divine justice. A basic principle, even of human justice, is that the price paid must be equal to the wrong done. Had YAUSHA, however, been the Creator, the ransom price would have been infinitely greater than what the Creator's own Law required (Exodus 21:23-25; Leviticus 24:19-21).

He was a sinless man who sinned in Eden, Adam, not the Creator. Thus, for the ransom to be in accordance with the Law of the Creator, it was necessary for a perfect, sinless man to die for all. This is why Mashiach, the last Adam, had to be born of a woman, under the Law, to redeem all who were under the Law (Galatians 4:4,5). He was the just for the unjust (1 Pet. 3:18). So, when YAUSHA sent YAUSHA to earth as a ransom, He caused YAUSHA to become what would satisfy His justice and His Law. YAUSHA was not an incarnation, he was not a God-man, but a perfect, sinless man, lower than angels (Hebrews 2:9); compare with (Psalms 8:5, 6).

The Bible teaches us that the Creator wanted to rescue humanity and at the same time defeat Satan, but the Creator would not do this by Himself, because if the Creator were to deal with Satan it would be very easy: in just a moment Satan would fall, but the Creator, in His sovereignty, wanted the creature to deal with the creature. YAUSHA was tempted like a man and went through all the experiences of a man; today such a person has ascended to heaven and is seated on the throne with YAUH the Creator; this man is glorified. Hebrews 2 shows us that he did not come to receive glory as the Creator, but to obtain glory as a man. YAUSHA ascended to heaven as a man, and today as a man he has entered heaven. In the future there will be many men who will enter there, and today a man is seated on the throne; one day there will be many men sitting on the throne. Therefore, we must believe that today there is a man who does the will of the Creator in everything, there is a man who only lives for the Creator, and he is in glory representing all other men, who are his brothers, so we must believe in what the Bible teaches us: YAUSHA is 100% man.

In Hebrews 2:14 we are told, "Therefore, since the children partake of flesh and blood, he also partook of the same things, that through death he might destroy him who had the power of death, that is, the devil." In 1 Corinthians 15:47, the apostle

tells us, "The first man, being of earth, is earthly, the second man is from heaven." The Bible affirms that YAUSHA, today, is still a man, and that the Father is the Creator (1st Timothy 2:5). The Creator never became man (Num. 23:19); He does not change (Mal. 3:6); He was always the Creator and never a creature; He was always Creator and not man (Hosea 11:9). This Creator, who never became man, "has fixed a day in which he will judge the world in righteousness by the 'man'whom he has appointed, giving him credit before all when he has raised him from the dead" (Acts 17:31); making him the first of all his creatures (Colossians 1:15).

YAUSHA is the beginning, that is, the first of all the Creator's creation (Col. 1:15; Rev. 3:14). One of the greatest proofs that YAUSHA is a man is in 1st Timothy 6:16: "He who alone has immortality", here the text shows us that the Father cannot die spiritually or physically, but YAUSHA, for not being the Creator himself died both physically and spiritually. These two deaths took place on the cross of Calvary, and there is nothing wrong with the fact that YAUSHA suffered physical death, for he had become a man (Phil. 2:7,8), but the fact that he suffered the spiritual death proves that he was not the Creator himself, but a man. Every creature that is separated from the Creator is spiritually dead (Ephesians 2:1-3). The moment of YAUSHA's spiritual death occurred when he cried out, "My Creator, my Creator, why have you forsaken me?" At that moment, YAUH withdrew His Holy Spirit from YAUSHA, and he died spiritually. When the Creator separated himself from Mashiah, he lost this life.

YAUSHA's greatest suffering was not the beating he suffered, it was not the crown of thorns he received, but the separation from the Father, the Father whom he loved so much and with whom he had been with for a long time. YAUSHA felt the weight of spiritual death in our place. The Jerusalem Bible says that the Creator took YAUSHA out of the anguish of hell when he resurrected him (Acts 2:24-27), that is: YAUSHA died spiritually and experienced the anguish of Hades in our place, so that we wouldn't have to go through it. How can we accept then, that the Creator died and went to Hades? This would be absurd! Who descended into hell in our place was the man YAUSHA, the Son of the Creator, and not the Creator himself, as certain religions claim.

Another example that YAUSHA is man and not the Creator himself is in (Luke 12:10). In this text YAUSHA shows us that whoever blasphemes against the Son of man would have forgiveness, but if someone blasphemed against the Holy Spirit, he would not receive forgiveness; the Holy Spirit here is the Creator Himself, the Father; the Father, in Spirit, was in His Son (1 Cor. 5:18,19). The Pharisees were saying that YAUSHA was possessed by a demon, but what I want to emphasize in this text is that there is a difference between blaspheming YAUSHA and blaspheming YAUH the Creator himself. Because YAUSHA is a man and not the Creator, blasphemy against him is forgiven, but against the Creator and Father there would be no forgiveness. The Pharisees were calling the Creator, who was in YAUSHA (2 Cor. 5:19), a demon (Mk. 3:30); this was abusing the Sovereign Creator.

In Colossians 2:9 we are told that in YAUSHA all the fullness of the Godhead dwells bodily. Pay close attention, for the text does not say that YAUSHA is the deity, but that all the qualities of the deity dwell in him. If YAUSHA were the deity himself, the text could not say that the fullness of another deity dwells in him.

The Bible shows us that the Creator does not have another Creator above him (Isaiah 45:5), on the contrary, in the Bible Almeida says that He is the Creator over everything and everyone (1 Chronicles 29:11; Daniel 2:47; 11 :36), He is above all gods (Ephesians 4:6), He is the Creator of YAUSHA Himself (Revelation 3:12). The Creator himself, who is the Father, cannot have a Creator above him, but YAUSHA, because he is not the Creator himself, has another Creator above him, and that is his Creator and Father (2 Corinthians 1:3) .

Another example that YAUSHA is not the Creator Himself is observed when a young man asks YAUSHA: "Good Master, what must I do to inherit eternal life? YAUSHA replied: why do you call me good? No one is good but one, who is the Creator" (Luke 18:19). If YAUSHA were the Creator, he could not have responded in this way, otherwise he would be denying to the young man that he was the Creator. Another proof that YAUSHA is not the Creator is because the Bible says that everything will be placed under his feet (1 Cor. 15:28); if he were the Creator, there would be no need to put anything under his feet, for the Creator already has everything under His feet, and furthermore, the Creator does not need anyone to help him put something under His feet, for He is the Almighty, He is the greatest force in the universe.

Another fact that shows us that YAUSHA is not the Creator Himself is that men cannot see the Creator (1 Timothy 6:16), but YAUSHA they have seen; this proves that he is not the Creator himself. In Hebrews 5:8 we read, "Although he was a Son, he learned obedience through what he suffered." Can we imagine the Creator needing to learn something? No. But YAUSHA needed to, for he didn't know everything the Creator knew, and he had to learn something the Creator would never need to learn: obedience. What the Creator knows is superior to what YAUSHA knows, this is clear when YAUSHA was resurrected to heaven in order to be with the Creator. Note the first words of the last book of the Bible: "The Revelation of YAUSHA which the Creator gave him" (Revelation 1:1). If YAUSHA were the Creator Himself, surely, he would have knowledge about all revelation, for the Creator knows everything, but YAUSHA did not know, for he was not the Creator Himself. YAUSHA never claimed to be the Creator Himself; this is being recognized by a growing number of New Testament scholars; they are coming to the conclusion that YAUSHA certainly never believed himself to be the Creator.

THOSE WHO VOID THE DEATH OF MASHIACH

We have to be careful what we preach, we cannot preach the Gospel using human wisdom, lest we nullify the cross of Mashiach (1 Corinthians 1:17), that is, his death. The interlinear translation translates this verse as follows: "For Mashiach did not send me to immerse, but to proclaim the Gospel and to proclaim it without using the

language of human wisdom, lest Mashiach take away the power of Mashiach's death on the cross; indeed, the preaching about the death of Mashiach on the cross is foolishness to those who are lost, but to us who are being saved it is the power of the Creator" (1 Corinthians 1:17,18). That's why we have to be careful not to preach the Gospel using human wisdom (human doctrines) (Mark 7:7,8; Isaiah 29:11-13), for in doing so we will be crippling the power of Mashiach's death over the cross.

For example, false prophets preach using human wisdom, they do not accept that the Savior who was slain on the cross was 100% man, they say that the Savior who was slain on the cross was a God-man and that the death of Mashiach only is effective if we believe so. But if we believe and preach like this, we are nullifying the death of Mashiach, because YAUSHA was not nailed to the cross as a God-man, because in this way he would not be in a state of weakness. The True YAUSHA who died on the cross was 100% man; this is why he is said to have been nailed to a cross in a state of weakness (2 Corinthians 13:4), that is, he was 100% man.

For pastors and theologians, the death of someone who was 100% man has no power to save anyone, because for them this is madness (1 Corinthians 1:18); for them this is weakness and not salvation, but for us who believe that YAUSHA was nailed to a cross in weakness, that is, as a man, this is the power of the Creator for our salvation. What appears to be the weakness of the Creator (Mashiach, man, dying) is stronger than human strength (1 Corinthians 1:25), for YAUSHA's death as 100% man can deliver millions from hell, for it is the righteous man for the unrighteous men (1 Peter 3:18).

The first man (Adam) brought death, but through the death of the second man (YAUSHA) eternal life came (1 Cor 15:21,22), so we must be careful not to preach a different savior (2 Cor 11:4), a savior who was not in a state of weakness (2 Corinthians 13:4). A different savior is a savior who was a God-man, just like the heretical gospel (John 1:1-14); such a savior could not die, for he would not be in a state of weakness, such a savior cannot be nailed to a cross, for the Creator cannot die (1 Timothy 6:16). Whoever preaches such a savior is nullifying the death of Mashiach on the cross (1 Corinthians 1:17); is actually preaching another savior (2 Corinthians 11:4; Galatians 1:9). Watch out!

WHAT IS THE DIFFERENCE BETWEEN YAUSHA AND OTHER MEN?

We saw that YAUSHA is 100% man, but we also cannot help but see that there were some things that differentiated YAUSHA from other men on earth. The first thing that differentiated YAUSHA from other men is because, at the time of YAUSHA, only he was the Son of the Creator; he alone was the only begotten Son of the Father. The fact that YAUSHA possessed the life and nature of the Creator made him the only begotten of the Father, and on earth it was YAUSHA alone who possessed this life and nature, and this made him the Son of the Creator. Today all who believe in YAUSHA are children of the Creator, today it is not only YAUSHA

who participates in the nature and life of the Creator, but all of us (2nd Peter 1:4). Therefore, we must not think that because YAUSHA possessed YAUH's nature, this made him YAUH himself, for today we possess YAUH's life and nature (2 Peter 1:4), but this does not make us YAUH himself, and yes children of YAUH.

We cannot think that because YAUSHA has both the human and the divine nature he is a God-man, for we also today possess the divine and human nature (2nd Pet. 1:4) and we are not therefore a God-man. YAUSHA is equal to the Creator in nature and in life, so our inner man is equal to the Creator in nature and life, and one day our body will also be like YAUSHA's (Philippians 3:21; 1 Corinthians 15:48 .49). The difference between YAUSHA for us today is that Mashiach is already glorified, but the Bible shows us that we too will be glorified. Another great difference that exists today between us and YAUSHA is that YAUSHA has become the King of all the earth, the head of the Church; in him is all the fullness (qualities) of the Creator (Colossians 2:9).

THERE IS ONE CREATOR AND ONE KING

In order to obtain eternal life, we need to know only Two distinct Persons: the Father, the One Creator, and YAUSHA the Mashiach, his Son. This was the doctrine lived by the apostles and the early Church; you can see this in the words of Shaul: "However, for us, there is only one Creator, the Father, from whom everything is and for whom we live; and one King, YAUSHA the Messiah, through whom are all things, and we through Him" (1 Corinthians 8:6).

The reader should note that there is a difference between the Father and the Son: the Father is the only Creator, the Son is the King. Note carefully what is written in 1st Corinthians 6:14: "Now the Creator, who raised the King, will also raise us up by His power." Only those with a seared and darkened mind do not see here that the expression Creator refers to the Father, as well as the expression King refers to the Son (in the Almeida Bible it is Lord). So, would the Creator who resurrected our King be the Creator resurrecting another Creator? Was it a God resurrecting another God? In no way! It was the Father raising the Son. The immortal resurrecting the mortal, was the Creator resurrecting the man YAUSHA.

There is only one Creator; this is the statement that we find throughout the Bible, and not three Creators in one, or three distinct people in one Creator, as preached by certain religions. The One true Creator is YAUH the Father; this is what YAUSHA taught us (Mark 12:29-32): "YAUSHA clarified: The most important of all the commandments is this: Hear, O Yshral (Israel), YAUH, our Creator, is the only YAUH! You shall love YAUH your Creator with all your heart, with all your soul, with all your mind and with all your strength" (original translation). Verse 32: "And the scribe answered, Well done, Master, and indeed thou hast said that there is one Creator, and that there is none besides Him."

In Ephesians 4:5,6, Shaul tells us: "There is one King (YAUSHA), one faith, one

immersion; one Creator and Father of all (YAUH), who is above all and through all and in all”.

In 1st Timothy 2:5: “For there is one Creator, and one Mediator between the Creator and men, the Messiah YAUSHA, man.”

Romans 16:27: “To the only wise Creator, be glory through YAUSHA the Messiah forever and ever.”

Jude 25: “To the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen.”

1 Timothy 1:17: “Now to the King Eternal, immortal, invisible, the One Creator(YAUH), be honor and glory forever and ever.”

Romans 3:30: “The Creator is one.”

Isaiah 45:5: “I am YAUH, and there is none else; outside of me there is no Creator.”

1 Corinthians 8:5,6: “For even if there are so-called gods, whether in heaven or on earth (as indeed there are many “gods” and many “lords”), yet for us there is one Creator, the Father, from whom it is everything and for whom we live; and one King, YAUSHA the Mashiach, through whom are all things, and we through him.”

We have just observed that there is only one Creator, and that is the Father. Many religions have claimed that the Creator is divided into three distinct persons; others say that the Creator is the person of Mashiach. Apostle Shaul, at the beginning of his letters, wrote them in a way so that people would not confuse the person of the Creator and the person of YAUSHA; he always shows that the Father is the Creator, and that YAUSHA is the King (“Lord” in the American Bible; mistranslation). With this it is clear: one is the Creator and the other is King. One is the Creator and the other is man (1 Tim. 2:5), one is the Father and the other is the Son. The Creator’s will is for everyone to confess that YAUSHA is the King and not the Creator.

In Philippians 2:9-11 we are told, “Therefore the Creator has highly exalted him and given him the name which is above every name, so that at the name of YAUSHA every knee should bow, of those in heaven and on earth. and under the earth, and every tongue confess that the Messiah YAUSHA is the King, for the glory of the Creator and Father”.

Colossians 4:1: “You kings, give your servants justice and equity, knowing that you also have a King in heaven.”

Romans 14:9: “For for this purpose the Messiah died and came to life again, that he might be King of both the dead and the living.”

Romans 10:9: “If you confess with your mouth YAUSHA as King, and believe in your heart that the Creator raised him from the dead, you will be saved.”

Acts 2:36: "Let all the house of Yshral know for certain, that this YAUSHA, whom you killed on the cross, the Creator made King and Mashiach."

1 Peter 3:15: "But sanctify the Messiah as King and Master in your hearts."

The strongest phrase I know of in all of the Scriptures is this: "YAUSHA the Mashiach is the King!" For the Bible shows us that no one can say "YAUSHA is the King" except in the Holy Spirit (1 Cor. 12:3). This is why Elizabeth, filled with the Holy Spirit, said that Mary was the mother of her King (Luke 1:42,43). Satan does not tremble when a Christian says that YAUSHA is the Creator, but he trembles when we confess that YAUSHA is the King of all the earth; so, we need to know how to separate YAUSHA the Mashiach as King in our heart or mind (1st Peter 3:15).

But why is YAUSHA the Mashiach the King? It is certainly not because of the miracles performed by him, for great men of the Creator performed miracles as great as the miracles performed by him, for example: Masha (Moses) opened the Red Sea, AlYau (Elijah) made it rain, Alisha (Elisha) revived a widow's son, &c. And these did not receive the title of King, so why is YAUSHA the King? No doubt it is because he alone received from the Creator the power of immersion with the Holy Spirit, and that after the resurrection (Titus 3:5,6). Only YAUSHA received from the Creator the power to be omniscient; in the days when he was on earth, he certainly did not have this power (Luke 8:30; Mark 9:16-21).

YAUSHA is omniscient and omnipresent because of the Holy Spirit; the Creator, the Father, is the one who makes YAUSHA omnipresent (Acts 3:26). Today, even though Mashiach is King, and, even after his resurrection, he continues in a subordinate position to the Father. Because YAUSHA has done great miracles this does not make him the Creator himself, as other men in the Bible did signs like YAUSHA did. As we have seen, Masha parted the Red Sea, Alisha revived a widow's son, multiplied loaves and healed a leper; and none of them was therefore the Creator.

Make no mistake, YAUSHA was not the Creator himself, he was exalted to King and Mashiach (Acts 2:36); he was not King, but because of what he did and went through, the Creator exalted him to King of the universe, for a person who already has it is not given a position, therefore YAUSHA was not King of the universe, he became King. He was not the Creator either, for what good would he be given the position of King if he already had the highest position in the universe, which is the position of the Creator? Make no mistake, my brethren, YAUSHA has been exalted to King (Philippians 2:9); the biblical mandate is that we confess YAUSHA as King and Savior (1 Corinthians 12:3) to the glory of the Creator, the Father (Philippians 2:10,11).

THE SEVEN PILLARS OF THE CHURCH

The Seven Pillars of the Church are, in fact, seven truths that the Church can never abandon, because these seven truths are like a light so that the Church does not abandon the straight path of the Creator, and ends up following the false teachers

who are carried away all over the world. wind of doctrine, and by the deceit of men who lead into error (Eph. 4:14). These seven truths are in Ephesians 4:4-6, but unfortunately Satan caused Christianity to abandon these seven truths and follow man-made doctrines (Eph. 4:14); doctrines that actually come from demons (1Tim. 4:1). Unfortunately, today Christianity no longer knows any of these truths found in Ephesians 4:4-6.

THERE IS ONE BODY

The first truth is that there is one body (Eph. 4:4). Most believers unfortunately do not and do not know what the body of Mashiach is; the body of Mashiach is the Church (Colossians 1:24). But this body is found in two aspects: universal and local; universal means the body of the Mashiach (Church) which is in all the earth; local means the body of the Mashiach (Church) which is in a city. The body of Mashiach in a city is, in fact, a miniature of the body of Mashiach throughout the land; for example: the Corinthians were the body of Mashiach in their city (1 Cor. 12:27), that is, they were the body of Mashiach in the local aspect.

If today's believers knew this truth of the body of Mashiach, they would not form several denominations in one city; they would know that various denominations are not churches, but divisions in the body of Mashiach (1 Cor. 12:24,25), for there are not two bodies of Mashiach in one city. Several denominations in a city are not churches, but divisions of a single Church in a city (1 Cor. 1:2; Acts 8:1; 13:1; Rev. 1:11 etc).

THERE IS ONE SPIRIT

Unfortunately, people do not know to this day what the Spirit of YAUH is, they think that the Spirit of YAUH is a distinct person from the Creator himself, but this is also one of the false doctrines (Eph. 4:14), because the Spirit of the Creator is no longer a person other than the Creator, but a constitution of the Creator, just as His soul is. The Spirit of the Creator YAUH is His breath, His breath (Job 33:4; Ps. 33:6). The word Spirit itself means wind, breath; they are the eyes of the Creator (Zec. 4:10), and of YAUSHA (Rev. 5:6). He is the omnipresence of YAUH (Ps. 139:7-10), he is the power of YAUH (Luke 1:35). So, it is clear that the Spirit of YAUH is not a separate person from the Creator. The Holy Spirit is what the Bible says: he is the Spirit of the Creator, a part of him. Body, soul and Spirit possessing in them a conscience and a mind, this is the constitution of the Divinity, YAUH the Father).

THERE IS ONLY ONE HOPE

This hope is the hope that one day everyone will go to glory; this should be the hope of all believers (Col. 1:27).

THERE IS ONE KING

Unfortunately, most believers don't know the difference between the Master and the Creator. YAUSHA is the King, not the Creator. Check out some Bible verses: 1st Cor.

8:5,6; Eph. 4:5; Rom. 10:9. We believers need to know how to separate YAUSHA as King in our hearts (1 Pet. 3:15); for the reader to understand more about this truth read again in this book: "there is one Creator, and one King".

THERE IS ONLY ONE IMMERSION

This immersion is immersion in the Name of YAUSHA (Acts 2:38; 10:48; 19:5; Col. 2:12). This immersion introduces people into the Spirit of Mashiach, into their body (1 Cor. 12:13). See also the study on immersion in this same book.

THERE IS ONLY ONE FAITH

Sadly, believers have also lost this truth, for they no longer have one faith; for some the Creator of the Bible is the person of YAUSHA, for others the Creator of the Bible is the Trinity, but none of these ways of believing is the true faith that is in Eph. 4:5; the true faith that believers must have is that the Creator, the Father, is the One Creator (Eph. 4:6), and that YAUSHA is the King (Eph. 4:5), the Son of the Creator (Rom. 1:4), and that he is a man and not the Creator (1 Tim. 2:4,5). This is the only true faith which is in Eph. 4:5; this was the faith of the early Church.

THERE IS ONE CREATOR AND FATHER

This is also one of the seven truths that believers no longer know. They do not preach that there is only one Creator, and that this is the Father; they say that the Creator is three persons, the Father, the Son and the Holy Spirit. They abandoned this truth that the Creator is one person, YAUH (1 Cor. 8:5,6), and that person is the Father (Eph. 4:6); they no longer know who is the Creator and who is above all. Read also, dear reader, the study that there is one Creator and one King in this book.

Dear reader, so it is clear that all those who come together to worship the Creator must, first of all, know these seven truths, for they are, in fact, Seven Pillars for the Church to maintain its unity (Eph. 4:3) and not to be carried away by every wind of false doctrine (Eph. 4:13,14); and, moreover, those who come together without knowing and without preaching these truths are coming together for the worse and not for the better (1 Cor. 11:17).

WHAT DID YAUSHA THE MASHIACH COME TO DO ON EARTH?

The Bible shows us that the sin of Adam and Eve passed onto all of us (Romans 5:12), so all human beings turned away from the Creator, as sin separated them from the Creator. But the Creator already had a plan in mind for men to be reconciled to himself again; the Creator wanted man to return to fellowship with Him, so He put His plan into action: the Creator sent His only Son into this world, and the Creator made him, from being spiritual, to become a man (Psalms 8:5; Hebrews 2:9), born of a woman (Galatians 4:4), given the Name of YAUSHA (Luke 1:31).

YAUSHA is the Son of the Creator, he came to this world to reconcile man to YAUH the Father (Ephesians 2:15,16). YAUSHA came to this earth to show men that the

Father was a good Creator (Luke 18:18,19), and that He loved them and cared for each of them as the Father cares for a child. YAUSHA also came to show men that the Father wanted each of them to be reconciled to Him (2 Corinthians 5:20).

Unfortunately, those who preach that YAUSHA the Mashiach is the Creator Himself, like the Onenessists, have apostatized from the faith in YAUH; they nullify YAUSHA's work on earth, for YAUSHA did not come to show that he was the Creator himself, but the way by which men could approach the Creator, the Father (1 Pet. 3:18; Eph. 2:18). Today we observe that all Onenesses did like the Galatians, who forsook the Father (Galatians 1:6,8) who had called them in YAUSHA, and forsook him to follow another gospel (Galatians 1:8). The Oneness did not remain in YAUSHA's teaching, for YAUSHA always taught that we should love the Creator, the Father, above all things, and that we had to believe in him, but first in the Creator, the Father.

Those who believe that YAUSHA is the Creator Himself, and who pray only to the Son, do not know to this day what YAUSHA came to do on earth; or else they were deceived by Satan, for the devil always wanted to divert the worship of the Father (Luke 4:5,6). Satan does not want the Father to be worshipped, and he will do everything possible so that YAUH the Father is not worshiped. One way of trying to prevent this worship is by creating demonic doctrines such as the Oneness, which preach that the Father is the Son; in doing so, they nullify the person of the Creator the Father. The spirit of the anti-Mashiach is one who denies the Father or the Son.

Oneness does not believe in two persons, Father and Son, they only believe in the Son, but the apostles show us that we must believe in two persons: the Father and the Son (2 John 1:9; 1 Corinthians 8:6). The Bible tells us that people like Oneness want to lead us astray and make us lose our reward (2 John 1:8), so we must abide by all that Mashiach taught us. YAUSHA came to lead us to the Creator, YAUH the Father (1 Peter 3:18). This is the meaning of the veil being rent in the sanctuary (Mark 15:38); there the Creator was showing that now the way for us to go to Him was open.

Today YAUSHA's function is to lead us to the Creator; he works as the High Priest, taking our prayers to the Father. This was the role of the high priest in the Old Testament. YAUSHA is our High Priest, through him, and with him, we offer sacrifices of praise to the Father (Hebrews 13:15,16). We do not know how to pray, but YAUSHA is within us, and he knows what the will of the Father is, and he, YAUSHA, is the one who intercedes for us (Romans 8:26,27), that is, he leads us to call the Father Creator (Galatians 4:6); he puts the right words in our mouths. YAUSHA himself worships the Creator together with the Church (Hebrews 2:12). When we come together to worship the Creator, we need to invite the angels and YAUSHA to worship the Father together with us.

The Bible also shows us that YAUSHA purifies our conscience so that we can worship YAUH the Father (Hebrews 9:14). In Hebrews we are told that YAUSHA is able to save those who come to the Father through him (Hebrews 7:25). Therefore, when we come together, if not to worship the Father, our meeting is in vain; when we gather together

and we don't worship the Father we are not doing what YAUSHA has commanded (Luke 4:8). If when we gather, we don't pray to the Father, we are not following the orders of Mashiach and the apostles (Philippians 4:6).

The Bible shows us that when we are gathered together, we are to with one voice glorify the Creator, the Father (Romans 15:6), and that through YAUSHA the Messiah (1 Peter 4:11). We must love the Father above all else (Mark 12:28-32), for it was He who chose us in the Messiah YAUSHA before the foundation of the world (Ephesians 1:4), and we must also love the Messiah, for it is through Him that we believe in the Father (1 Peter 1-21), and it is through him that we offer sacrifices to the Father (1 Peter 2:5). He is our Mediator (1 Timothy 2:4,5), and Intercessor with the Father (Rom. 8:34); therefore, we must turn away from those who have departed from faith in the Creator, the Father. The Bible says, "Whoever comes to the Eternal must believe that He exists and that He rewards those who seek Him" (Hebrews 11:6).

Before ending this study, I will give one last warning to Oneness and Trinitarians to repent and turn back, for you are in great danger. Oneness because they are worshiping the creature, the Son, in place of the Creator (Romans 1:25). Trinitarians because they are worshiping three gods instead of one, which is the Father (Luke 4:8). This is the danger of both groups, idolatry! For idolaters will not inherit the Kingdom of the Creator (Galatians 5:19-21).

I close this study here by thanking my Only Creator, YAUH of Hosts, and my King and Savior, YAUSHA the Mashiach, the Son of the living Creator!

Minister: Romilson Ferreira da Silva. Those who are interested in learning more about the Creator and YAUSHA the Mashiach come and join us. Watch our videos on YouTube, on the Atalaya de YAUH channel.