MISUNDERSTOOD TRUTH GENERATES CONFUSION.

WHY DO YOU NOT UNDERSTAND MY SPEECH?

ABOUT THE INTERPRETATION

IT IS ABOUT THE TRUTH



REFLECTIONS ON THE INTERPRETATION OF THE SCRIPTURES

REFLECTIONS ON THE SCRIPTURES

דְּבַר אֲדֹנָי
THE WORD OF GOD

ADONIRAM

My Lord is the greatest,
the Lord of power and exaltation.

YOSVANY REYES

COPYRIGHT

Why do you not understand my speech?

First edition: May, 2026

©Yosvany Reyes, 2026

La Nota Latina Publishing House, 2025

www.lanota-latina.com

(305) 303-9746

@lanotalatina

All publishing rights reserved. No part of this book may be reproduced, transmitted, copied, or stored in any form or by any means—graphic, electronic, or mechanical—without the express written permission of the author, except for brief quotations used in reviews or commentaries about the book.

ISBN:

Design and layout: Diamarys Bermúdez

Printed in the United States of America



INDEX

INTRODUCTION

CHAPTER 1 : LAYING THE FOUNDATION

CHAPTER 2: BEHIND THE WRITTEN WORD

CHAPTER 3: THE LAW OF NON-CONTRADICTION

CHAPTER 4: ACCORDING TO WHAT IS WRITTEN

CHAPTER 5 : CAUGHT IN THE EXCEPTION

CHAPTER 6: THE DANGER OF ISOLATED VERSES AND HALF-TRUTHS

CHAPTER 7: THE WHOLE PICTURE

CHAPTER 8: CONCLUSIONS

INTRODUCTION

Why is the Bible we read today incomprehensible to so many?

What causes a single rule to have so many interpretations, from which countless doctrines and religions emerge, all originating from the same book?

How is it possible that the same rule ends up dividing those who claim to follow it?

Could God be trying to confuse us, speaking to us in a language we do not understand?

I have often heard people say that the Bible is very difficult to understand.

It is true that we can understand God only to the extent that He allows us to. No one can fully comprehend Him, much less study Him in all His fullness, for His thoughts and His ways are higher than ours, just as the heavens are higher than the earth, says the LORD in Isaiah 55:8–9.

Paul prayed that God would give the Ephesians a spirit of wisdom and revelation in the knowledge of Him, so that they might come to know God and understand the riches of the glory of His inheritance and the hope to which they had been called (Ephesians 1:17–18). This spirit of revelation concerning the things of God, for which Paul prayed, **is the same one we need today if we are to attain a fuller knowledge of God**. Without it, it would be impossible for His word to be revealed to us. Even so, the Bible itself tells us to follow certain rules to avoid confusion: some are clear right away, and others are found through logical thinking. These rules guide us on a clear path and keep us from the dangerous mistakes of misusing His powerful word. Adding, taking away, changing, or manipulating the Scriptures will bring serious consequences for anyone who does it.

"Every word of God is flawless; He is a shield to those who take refuge in Him. [6] ***Do not add to His words, lest He rebuke you and prove you a liar****."*
(Proverbs 30:5-6 BSB)

It is also true that our brother Peter writes in 2 Peter 3:16 that some of the things Paul wrote are difficult to understand, which the ignorant and unstable distort, as they do the other Scriptures, to their own destruction.

Our apostle and brother Paul wrote 13 of the 27 books that make up what we now know as the New Testament. Four of them were addressed to specific individuals (Philemon, Titus, First and Second Timothy), while the others were addressed to churches or groups of believers (Romans, First and Second Corinthians, Galatians, Ephesians, Philippians, Colossians, and First and Second Thessalonians). This represents approximately 48% of the New Testament, nearly half, and amounts to about 20% of the entire Bible.

If only some portions of all the letters Paul wrote were difficult to understand, and if Christ's message was, to a large extent, presented in a simple and accessible manner to ordinary people, including farmers, fishermen, craftsmen, and those with little formal education, through parables drawn from everyday life, common language rather than philosophical or academic discourse, visual examples that people could observe around them, and questions and answers that encouraged reflection, then why is the Bible we read today incomprehensible to so many?

These questions are not new, but they are necessary, because they reveal a reality that has marked the spiritual history of mankind. Throughout this book, the reader will discover that the answers go far beyond a simple interpretation of Scripture.

I have sought to use clear and direct language; I have also included the necessary biblical references to support each comment and to make the reading flow more easily. I ask only

this of you, reader: be like the Berean Jews, who, according to the Scriptures, were more noble-minded and more open-hearted than those of Thessalonica. They received the message with all readiness and *examined the Scriptures daily* to determine whether what they were being taught was true.

"Now the Bereans were more noble-minded than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if these teachings were true."
(Act 17:11 BSB)

The purpose of this book is for you, as the reader, to come to understand what you read in the Bible without the need to study theology, hermeneutics, homiletics, or Jewish traditions and laws, since none of these were presented by JESUS as indispensable requirements for understanding the Word of God. Although these disciplines may enrich one's knowledge, there is also the risk of becoming a forgetful hearer: full of knowledge, yet weak in faith, and we know that Christ places greater value on obedience than on mere intellectual knowledge;

"Jesus replied, "If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our home with him."
(John 14:23 BSB)

"But Samuel declared: "Does the LORD delight in burnt offerings and sacrifices as much as in obedience to His voice? Behold, ***obedience*** *is better than sacrifice, and attentiveness is better than the fat of rams."*
(1Samuel 15:22 BSB)

Why is it important to have a well-defined and structured understanding?

When we understand something, we form concepts in our minds, and these act as filters that shape our perception of reality and directly influence our thoughts and behavior.

A concept is not merely an idea; it becomes a mental structure that organizes the way we interpret reality. Once we have formed a concept, even if it is mistaken, our mind tends to filter new information and pay closer attention to whatever confirms what it already believes through various mechanisms. For example:

1. Categorization and Perception
   The mind groups new information into categories that are already familiar. For example, if we view failure as defeat rather than as an opportunity to learn, our mind will tend to filter information in ways that confirm that belief, producing anxiety and discouragement.

2. Cognitive Shortcuts (Heuristics)
   These are quick mental strategies the brain uses to make decisions or form judgments without analyzing all the information in detail. For example, if we hold a rigid concept of leadership and believe that giving orders is the proper way to lead, we will act authoritatively and close ourselves off to collaboration.

3. Self-Fulfilling Prophecy (Pygmalion Effect)
   The way we conceptualize people influences how we treat them, which in turn can cause them to respond in a way that confirms our original perception. For example, if we see someone as hostile, we will act defensively, which will likely provoke a hostile response.

Aristotle summarizes it this way:

"Thought shapes action,
action determines behavior,
behavior creates habits,
habit reshapes character,
and character shapes destiny."

Aristotle

Alexandre Pouget, a leading computational neuroscientist and professor at the University of Geneva, where he directs the Computational Cognitive Neuroscience Laboratory, is widely recognized for his work on how the brain represents and processes information under conditions of uncertainty through probabilistic inference. According to his research, people tend to make the best possible decisions with the information available, largely at an unconscious level (ScienceDaily, 2008).

Based on this idea, the brain always attempts to make the best possible decision with the information it has. However, when that information is incomplete or distorted, the decisions it makes can also become limited or incorrect.

For this reason, it is important to be wise in choosing those who teach and guide us in our spiritual growth, since not everyone who teaches necessarily conveys the truth, even within a religious context.

Disregard them! They are blind guides. If a blind man leads a blind man, both will fall into a pit.
(Matthew 15:14 BSB)

*"One may present to others a version of the Gospel that is weak and watered down; something **one-sided**, placing too much emphasis on certain things and too little on others, without proper balance; something distorted, in which even the most important truths appear warped."*

William Barclay.

As this book is written with the purpose of understanding the Word of God, we will present several examples from history in which mistaken concepts or incorrect interpretations have brought catastrophic consequences, such as wars and religious persecutions that have resulted in thousands of deaths:

1. Inquisition (13th–19th centuries)
   - Who initiated it: The Catholic Church.
   - Why: To identify and punish heresy and to preserve religious unity.
   - Estimated deaths: There is no exact figure, but it is estimated that thousands of people were executed, especially during the Spanish Inquisition.

2. Crusades (1095–1291)
   - Who initiated them? Pope Urban II.
   - Why did it happen? To recover Jerusalem and the holy sites in the context of conflicts between Christians and Muslims.
   - Estimated deaths: Approximately 1 to 3 million people.

3. Albigensian Crusade (1209–1229)
   - Who initiated it? Pope Innocent III.
   - Why did it happen? To eliminate the Cathars in southern France.
   - Estimated deaths: Between 200,000 and 1,000,000 people.

4. Thirty Years' War (1618–1648)
    - Who participated? Catholic and Protestant powers across Europe.
    - Why did it happen? Religious conflicts following the Protestant Reformation, along with political struggles for control of the Holy Roman Empire.
    - Estimated deaths: Between 4 and 8 million people, including deaths caused by war, famine, and disease.

5. St. Bartholomew's Day massacre (1572)
    - Who participated? French Catholics and Protestant Huguenots.
    - Why did it happen? Religious and political tensions following the Protestant Reformation.
    - Triggering event: The marriage of Margaret of Valois and Henry of Navarre.
    - Estimated deaths: Between 10,000 and 30,000 people.

Historians point out that, in most of these conflicts, religion was not the only factor, but rather part of a broader system of power.

This leads to an unavoidable question:

How is it possible that those who represented God, who were called to preach peace and the Gospel of the Kingdom, became involved in conflicts of such magnitude?

The answer is not solely religious. In many cases, religion also functioned as a structure of political, social, and cultural power.

On a personal level: how concepts can change your relationship with God

In my own experience, I also found myself facing these kinds of questions. I was baptized on February 16, 2003, at a time in my life when I was about to begin my path in Palo, a tradition of Bantu origin brought to Cuba from Central Africa by enslaved people. Within this practice there are several branches, such as Palo Monte, Palo Mayombe, Palo Congo, Brillumba, and Kimbisa.

During that time, I also became deeply involved in the study of esotericism and magic, experiences that I later came to understand from a different spiritual perspective. In time, I came to the conviction that these practices were not in harmony with God, based on passages such as Deuteronomy 18:10–12.

After being baptized, I began attending a church where the idea was firmly taught that God does not speak to His children today, but has instead left Scripture as the complete guide.

This concept gradually took shape in my mind and remained there for approximately twelve years, until I began to reconsider it in light of several biblical passages, which are presented below:

"The wind blows where it wishes. You hear its sound, but you do not know where it comes from or where it is going. So it is with everyone born of the Spirit."
(John 3:8, BSB)

"And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there."
(Acts 20:22, BSB)

"For all who are led by the Spirit of God are sons of God."

(Romans 8:14, BSB)

From that question onward, I began to seek God in a different way. Those were days of fasting, with the purpose of seeking a clear answer: if God spoke to the apostles as described in the Scriptures, why did He not speak to me in the same way?

And if those who are led by the Holy Spirit, just as the apostles were, are the ones who are called children of God, then why was I not being led in the same way?

It was during that time of seeking that, in the early hours of one morning, God spoke to me directly. That experience deeply marked my spiritual life.

On that occasion, He spoke to me clearly and without ambiguity, telling me that "*He could not have a relationship with me because I was unclean in His presence and that I needed to cleanse myself."* Those words deeply impacted my life and changed the way I understood my relationship with God.

By that time, my wife and I had already been actively involved in work related to the church. We had baptized many people and helped establish several congregations in different places. Even so, that experience marked a turning point in my spiritual life.

That same night, I received clear instructions from God about the changes I needed to make in my life in order to draw near to Him and seek the relationship I longed for.

If a person believes that God does not speak, it is possible that he will not perceive His voice; and if he believes that Jesus cannot heal, he may not experience healing. This shows how deeply faith influences the way human beings perceive the work of God, which is manifested in relation to their faith.

Faith, according to Hebrews 11:1, is *"the assurance of what is hoped for, the conviction of what is not seen"*; that is, an inner certainty grounded in what is believed and hoped for.

This is reflected in Matthew 9:28–29, where Jesus asks the blind men, *"Do you believe that I am able to do this?"* They

answer, *"Yes, Lord."* Then He touches their eyes and says, *"According to **your faith** let it be done to you."* Conversely, when that internal security does not exist, the result is the opposite: unbelief nullifies the manifestation of the miracle. This even happened to Jesus Himself in His own land, where the environment closed the doors to His power, as Matthew 13:58 relates: *"And he did not do many mighty works there because of their **unbelief.**"*

In the same way, if you believe in the gospel of the Kingdom of God, repent of your sins, and accept Jesus as your Lord and Savior, then you receive God's promise prepared for those who love Him.

As the Scripture says, *"No eye has seen, no ear has heard, no heart has imagined, what God has prepared for those who love Him." (1 Corinthians 2:9 BSB)*

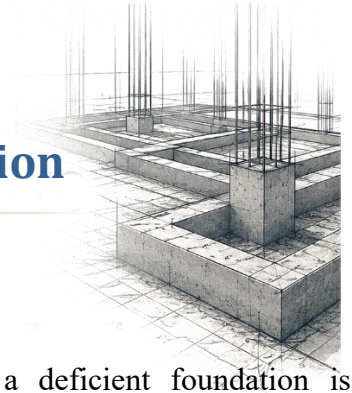
In this regard, as William Barclay expressed it, *"Why should I give up the certain pleasure of the moment for an uncertain future? The Christian answer is that the future is not uncertain, because it is in the hands of God; and it is enough that God has commanded it and promised it."*

In summary, we may say that we live and die by what we believe. Our beliefs are not merely abstract ideas, but forces that directly influence our daily decisions, from what we eat to how we interpret pain or illness. For example, what a person believes about food can shape diet and long-term health. In the same way, beliefs about medicine, faith, or recovery can affect how someone faces illness, willingness to follow treatment, and even the ability to recover. This is because the mind influences behavior, discipline, and even the body's response to stress. For this reason, our beliefs can become a source of healing and transformation or, on the contrary, a limitation that affects our quality of life and even our ability to receive what God has promised.

CHAPTER

1

Laying the Foundation



Any structure built on a deficient foundation is destined to collapse, as it will be unable to bear its structural load and withstand the passage of time. This is why it is so important to build according to sound technical planning and on stable ground.

A building with weak foundations cannot support its own weight or endure the passing years. The key to success lies in proper preparation: always build on a solid foundation and firm ground to ensure the stability and longevity of the structure.

Just as a building collapses when its foundations are weak, a legal defense falls apart when it lacks a solid technical foundation. An attorney without a deep knowledge of the law is building on sand; he or she will not be able to bear the weight of the evidence or withstand the arguments of the opposing party.

The law is not merely about reading legal codes; it is about knowing how to interpret them. Without a thorough understanding of the law, an attorney cannot perceive the nuances, precedents, or procedural errors that could save a case. Defending a case without a deep knowledge of the law is like trying to navigate through a storm without a compass or a map.

We who have accepted Jesus as our Lord and Savior become ambassadors for Christ (2Cor 5:20) and competent ministers of a new covenant (2Cor 3:6). We are representatives of God; we are Christ's **ekklesia** (from the ancient Greek

ἐκκλησία), that is, the assembly of people whom He has chosen to deliberate on the affairs of the Kingdom of God on earth. We represent the King of kings and Lord of lords; therefore, how could we faithfully fulfill this calling without a deep knowledge of His Word?

> *... Always be prepared to give a defense to everyone who asks you the reason for the hope that is in you. But respond with gentleness and respect,*
> *(1Peter 3:15 BSB)*

Before learning to read the Bible in order to apply it correctly, we must first ask ourselves a fundamental question and be fully convinced of its answer.

Truth cannot be built on lies nor sustained by manipulation. If the foundation is not solid, everything built upon it will not endure.

How could we live a stable life if it is based on a fictitious foundation?

If the foundation is not solid, everything we build on top of it will not be either.

¿ Is the Bible a reliable book?

If you are passionate about "Why do you not understand my speech", the full version will captivate you. Coming soon!