

# **Proof of the inauthenticity of the baptismal formula attributed to Jesus in the Gospel attributed to Matthew**

@kufrcleaner response

**Jesus never said that.**

**Proof of the inauthenticity of the baptismal formula attributed to Jesus in the Gospel attributed to Matthew (**

**Matthew 28:19).**

Introduction:

This is a research to prove the inauthenticity of the number 28:19 in the Gospel attributed to Matthew. Attached is a detailed response to a research written by a person calling himself Fadi, the servant of the Lord, in which he defends the authenticity of this number on this website:

[http://files.arabchurch.com/Christian\\_apologetics/babtism\\_trinity.pdf](http://files.arabchurch.com/Christian_apologetics/babtism_trinity.pdf)

We will briefly present the evidence for the inauthenticity of the text and will expand on what Fadi, the servant of the Lord, wrote in his defense later.

For initial clarification, we say that the text attributed to Jesus in the Gospel attributed to Matthew 28:19 has no trace in the manuscripts currently available until the fourth century and no trace of it in any manuscript before this date.

Therefore, the claim that the text is present in all manuscripts is a misleading and inaccurate claim because there is no manuscript containing the text before the fourth century.

Rather, if we exclude the Sinaiticus and its Vatican ally, which many Christians now reject, including the author of this research, Fadi himself, as we will explain later, I say that if we consider the Sinaiticus and its ally to be distorted (as we have proven before), we arrive at the fifth century and find that the text of baptism in the name of the Father, the Son, and the Holy Spirit in the Gospel attributed to Matthew is not found in any manuscript before the fifth century, and this alone puts it in great doubt, and with the rest of the evidence makes us assume that it was added or fabricated at a later time.

So the manuscripts are not suitable because we are searching for evidence at a time that all the available manuscripts cannot prove, so what is the benefit of a manuscript from the fifth century to prove the authenticity of a text from the

first century as long as we do not know the origin of the manuscript, nor who wrote it, nor its source.

There

is a time gap of more than 300 years in which we do not know anything about the original text, and we cannot assert that what we have now is what was actually written in the first century.

Also, the disappearance of the original Gospel of Matthew and the uncertainty as to whether it was originally Hebrew or Greek and who translated it makes us doubt what we have now because we do not know its origin or who wrote it and copied it from which text????.

We cannot know or confirm that the Gospel that some writers in the first three centuries talk about is the same Gospel that exists now.

We must also take into consideration that the writer of the Gospel of Matthew mostly relies on Mark, especially in the last part in which this verse is found, but the last part of Mark is missing or is in great doubt. Doesn't all of this raise more doubts?

In order to prove the authenticity of the verse, we must first prove the authenticity of the Gospel of Matthew, and this is very difficult, even impossible, but this is a separate topic for independent studies, so we will not talk about it in this research. In

addition to that, the disappearance of the word Trinity and the word Hypostases or Hypostasis from the entire Bible. There is even a famous challenge to a Western scholar who is willing to pay a million dollars to anyone who guides him to the Trinity or Hypostases in the Bible.

What is required is a text that says that God is composed of three equal, eternal and everlasting persons or hypostases, and this is of course absolutely unavailable.

Another challenge is the existence of any person who was baptized using the Trinity formula until the second century. There is no such person even in the Bible, meaning that the Bible itself is the first evidence of the inauthenticity of the text, as the formula is not found anywhere else in the Bible, unlike another formula, which is baptism in the name of Jesus, which we find mentioned more than once.

As for the versions translated into other languages, there is nothing suitable for citing. Old Latin and Sinaitic Syriac both do not have this part of Matthew, i.e. the page itself is missing.

As an introduction, we also put this text from the book

Lectures on the Christian Faith  
from this site:

<http://books.google.com.eg/>

***Lectures on Christian Doctrine - Google Books***

in the fourth century. I am prepared to state, without fear of contradiction, that the doctrine of the *equality* of the Father, Son, and Holy Spirit, cannot be found in any work of the three first centuries, and that there cannot be found, with reference to the divine nature, in any gen-

56

THE DIVINE NATURE.

uine Christian work of the first two centuries, any statement of doctrine, equivalent, or approaching to, or consistent with, the modern doctrine of the Trinity. It is said, that, because

The author says:

I am prepared to declare, without fear of falling into any contradiction, that the principle of equality between the Father, the Son, and the Holy Spirit cannot be found in any work in the first three centuries, nor is there any reference to the divine nature (the Trinity) in any Christian work in the first two centuries.

We note that this writer, who certainly read the formula in the Gospel of Matthew, but it did not convince him and he did not consider it a formula that proves the Trinity...

After I have made clear the futility of using manuscripts as evidence, some resort to the writings of the early fathers, and these are also not suitable, as they were either written in the Middle Ages, i.e. after the eighth century, or forged and distorted by the admission of the concerned parties themselves...

We will explain all of the above in detail, and we will also explain the danger of citing these early fathers, assuming the correctness of what has reached us from them, as all of them have mental and theological deviations that are never right, and the selective method is not suitable, as any of their writers has opinions that contradict the current doctrine and contradict the other writer, and sometimes even... Contradicts itself...

Selecting some phrases from his writings and interpreting them to suit the invented doctrine that Jesus never stated deceives some because it does not represent the whole truth.

Also, we are looking for the true word of God and not the word of people whose doctrine we do not know and whose eligibility we do not know for us to believe them...

## End of introduction

... Before we present the evidence, what do you think about discussing what this text proves, assuming it is true?

This text, assuming it is true, proves absolutely nothing about the subject of the Trinity.

### Details:

If you asked a person or people to go to a specific forum and invite its members by the names Zaid, Amr, and Marwan, for example, to join this forum, does that mean that Zaid, Amr, and Marwan are one???

Of course, the answer is no, they are three different people, but united in goal and purpose, and the unity of purpose does not require the equality of the people or the equality of their ages, for example, and the text of Matthew never states that they are one, nor does it state that they are equal. The word "in the name" does not mean that they have one name, but rather that each of them has a name, and its being singular does not indicate that they are one at all, but rather it is a common language and what is meant is "in the name of each of them."

The phrase does not provide the slightest indication of the Christians' understanding that the one and only God is three equal hypostases, but rather it is explicit in that each of these three is completely different from the other, because the conjunction indicates difference, and the correct meaning of the text, if it is correct, is that they were baptized in the name of each of these three different people:

The Father is God Almighty, and He is the Father of all the prophets and messengers, and even of all believers, as is stated in the Holy Book.

And the Son, meaning Christ here, was also used for Israel, David, and Adam, as it was used for every righteous person, and this is also mentioned in the Holy Book.

And the Holy Spirit is the revelation itself, or the one who conveys the revelation from the Father, who descends upon the prophets, including Christ, peace be upon him, and is not specific to Christ alone.

The meaning of the phrase (if it is correct) is  
to teach the nations the oneness of the one God  
and the message of Christ whom God sent (he and other prophets)  
and the message or revelation that the Holy Spirit sent down.

What is mentioned in Matthew is, at best, a formula for baptism that has absolutely nothing to do with the Trinity and divinity, and does not indicate any nature of the alleged Godhead or its hypostases or their relationship to each other.

What is mentioned refers to three persons or hypostases, as some call them, but it never indicates that they are one or equal.

There is no text in the Bible that refers to this formula of the Trinity (it has now been proven to everyone that the text in 1 John 5:7 is added and is not to be relied upon at all, and has been deleted from many editions or placed between brackets, and there is no difference, as all of this proves that it is distorted).

And there is another point, does mentioning three persons in one sentence mean that they are equal, and if one of them is a god, then the rest are like him? Look at this text which has another trinity: 1 Timothy 5:21

5:21 I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice and do nothing by partiality.

We have God, Jesus, and the angels. Are these three equal? Are the angels gods? Let us suppose that there is a person who believes that God consists of three persons: the Father, Jesus, and the angels. Wouldn't this number be his evidence of that...!!!

And there are other examples in the Bible and in the writings of the fathers that you can use to prove any invented theory.

If I wanted to prove that the Holy Trinity is the Father, the Son, and Mary, I would have no problem proving that from the writings of Ignatius, for example.

Now, a response to those who say that the occurrence of the word "name" in the singular form proves the oneness of the Trinity:

All Christians repeat in all printed books that the occurrence of the word "name" in the singular form proves the oneness of the Trinity. We search in the Holy Bible and find that this statement does not stand up to these texts from the Holy Bible itself.

The first text: Genesis 48:6

6 "And your children, whom you bear after them, shall be yours; after the name of their brothers they shall be named in their inheritance."

Notice here a singular name attributed to two brothers. Does that mean any unity between these two brothers????

The second text is Deuteronomy 7:24

24 And he will give their kings into your hand, and you will blot out their name from under heaven. No man shall be able to stand before you until you have destroyed them.

The text did not mention their names, but rather their name in the singular. Does that mean that these kings are one? Because the text says their name, of course not. The word "name" in the singular here means the name of each of them, just like the number in Matthew.

The third text is Deuteronomy 9:14

14 Let me alone, that I may destroy them and blot out their name from under heaven, and I will make you a nation greater and more numerous than they.

Talking about an entire people, but the text mentions their name in the singular and not their names. Does

this mean that the people are one in a people and a people in one????

The fourth text Joshua 23:7

. 7 So that you do not go in to these \ to the peoples of those \ to those who remain with you, and do not mention \ their gods, nor swear by them, nor serve them, nor bow down to them.

Here is the great catastrophe. Many gods are worshipped by infidels. The text mentions their names in the singular. If we apply the rule of the singular noun here, then this text is evidence of the oneness of these gods. The text says the name of their gods and not their names????

There are many texts to prove the weakness of citing the word the singular noun to prove the oneness of the Trinity.

Another point: Who gave Jesus his name and when?

The answer from the New Testament:

In Philippians:

2:9 Therefore God also highly exalted him and gave him the name that is above every name

: 2:10 That at the name of Jesus every knee should bow, of those in heaven and on earth and under the earth

: 2:11 And every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Does the saying that God exalted him and gave him a name indicate that the Father and Jesus are equal?

Is God the Father only?

Was there a time when Jesus did not exist or did he exist without a name or by another name???

Many questions require long thought,  
and in the Revelation of John:

3:12 He who overcomes, I will make him a pillar in the temple of my God, and he will go no more out, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God, and my new name.

And whatever new name Jesus says, the Father gave it to him, and this is the result of a specific work at a specific time, and all of this cancels the divinity for Jesus...

And the important thing is that the name was given to him by someone greater than the Father

. In John, there is an explicit confession from Jesus that the Father is greater than him:

You heard that I said to you, "I go away and come to you." If you loved me, you would rejoice because I said, "I go to the Father," for my Father is greater than I,  
and it is he who gave him authority. In the same verse from Matthew

28:18, Jesus came and spoke to them, saying, "All authority has been given to me in heaven and on earth."

28:19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

Jesus wants to say, based on the authority given to him by Father, of course, go and make disciples of all nations...etc.

And if it were not for the authority that the Father gave him, he would not have been able to say this sentence if he actually said it.

See John

3:35 The Father loves the Son and has given all things into his hand.

And also John:

17:2 Since you have given him authority over all flesh, that he should give eternal life to all whom you have given him.

17:3 And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent.

And this text is in 1 Corinthians

15:28 And when all things are subjected to him, then the Son himself also will be subjected to him who subjected all things to him, so that God may be all in all.

So the Father and Jesus can never be equal, and Jesus can never do anything of himself. See text 5:30 I can do nothing of myself. As I hear I judge, and my judgment is just, because I do not seek my own will, but the will of the Father who sent me.

And also the text in John

8:28 Then Jesus said to them, When you lift up the Son of Man, then you will know that I am he. And I do nothing of myself, but I speak as my Father taught me.

The lack of equality is more evident in the Bible, which confirms that the formula of baptism, if correct, cannot be used to prove a God with three equal hypostases.

The Father alone is the one who used Jesus and the Holy Spirit to work in the lives of believers, and there is absolutely no equality. Mentioning the three in one sentence or paragraph does not prove equality, and this is clear. See the following text from 2 Corinthians

1:21 But he who establishes us with you in Christ and has anointed us is God

1:22 who also has sealed us and given the Spirit in our hearts as a pledge.

In the previous verses we notice that God is the foundation and He is the one who is established in Christ and it is obvious from the previous text that Christ is not God .....

Another point the text says:

"Go and make disciples" the letter Fa at the beginning is called the Fa of causality, meaning because of that go and make disciples

and the reason is mentioned in the previous verse and it is giving Jesus earthly and heavenly authority from God and because of that he can command his followers to go and do so .....

The word in Greek is:

πορευετε οὖν ου)=n [c- ----- 3767](#)

3767 apparently a primary word; (adverbially) certainly, or (conjunctively) accordingly:--and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

The text in English is clearer.

Go ye therefore , and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

The correct translation:

Therefore go and make disciples ....

or because of this go and make disciples or for this reason .....

because the Father gave him the authority so he can now command them to go now so the command in the form of baptism if Jesus said it then he did so after he was given authority from the Father and because of this authority he commanded them with this command .....

I think it is clear now that God is the basis and it is He who uses the Holy Spirit and Jesus.

Now that we have made clear that the text in itself is not suitable to prove anything even if it is correct

let us now briefly see the evidence of its invalidity.

First:

The Bible itself testifies that no one was ever baptized in the form of the Trinity and baptism was always in the name of Jesus

and if the text is correct then there is no logical explanation for the disobedience of the apostles and followers of Jesus who heard this command from him.

See Acts 2:38 and 8:16 10:48 and 19:5

2:38 Then Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins; and you will receive the gift of the Holy Spirit."

8:16 For he had not yet fallen on any of them; but they were baptized in the name of the Lord Jesus.

10:48 And he commanded them to be baptized in the name of the Lord. Then they asked him to tarry a few days.

The question is, when Peter said in Acts, "Be baptized in the name of Jesus Christ" immediately after the ascension of Christ, did he forget the formula that Christ had said in front of them all before His ascension?

This is absolutely unacceptable in a fundamental matter of faith such as baptism. The apostles could not ignore it after hearing it from Christ, nor carry out his command to baptize in the name of the Trinity, and they and those who followed them for more than two centuries baptized in the name of Jesus only.

We can simply ask which one should Christians follow in baptism, the formula attributed to Jesus or the formula of Peter and Mark mentioned above.

Note that the subject of the Trinity was slightly hidden because all these texts do not prove or deny anything in this subject of the Trinity. Note that Mark, who is considered the reference for Matthew, has another formula,

hence Mark's formula was preferred, which does not mention the three hypostases.

Consider the following text: Colossians 3:17

17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father through him.

Have you understood anything? Doing in the name of the Lord Jesus, giving thanks to God and the Father through him. Is God the Father or the Lord Jesus or both of them? And where is the Holy Spirit, which is always neglected theologically? I want someone to explain to me the phrase giving thanks to God and the Father, who are they? Note that the sentence has three: the Lord Jesus, God, and the Father, meaning three other than the usual ones. Is there an interpreter???

Doesn't this sentence mean that God is the Father only?

The question now is: Is the formula of the Trinity inserted into the text or did the disciples forget or ignore Jesus' command before his ascension?

We do not exaggerate if we say that the formula of the Trinity is inserted into the context. Look at verse 17:

And when they saw him, they worshiped him; but some doubted.

18 Then Jesus came and spoke to them, saying, "All authority has been given to me in heaven and on earth.  
19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son  
and of the Holy Spirit.

20 Teaching them to observe all that I have commanded you. And lo, I am with you always, even to the end  
of the age." Amen

Verse 17 talks about Christ and bowing down to Him and some doubting Him. In verse 18 He says, "All authority has been given to me." In verse 20 He asks them to keep His commandments and that He is with them always. This is the context. You find, without any arbitrariness, that the formula of the Trinity is crammed in and inserted with an active verb in verse 19 in a way that does not suit the context, especially since this formula was not used anywhere in the New Testament at all. However, He said, "In my name" in more than one place, such as Mark 9:37 and 39, Mark 16:17, John 14:14, John 15:16, and John 16:23. So the most likely scenario is that the original text is in my name, if there is such a thing as the original text, or if Jesus had actually said something in this situation.

In Corinthians 1:13, we see Paul saying,

"Is Christ divided? Was Paul crucified for you? Or were you baptized in Paul's name?"

It also indicates that baptism in the name of Christ is what should be done, and Paul does not know anything about the three-part formula.

There are many texts by Christian scholars that confirm that baptism should be in the name of Jesus. In  
John 14:26

26 But the Comforter, the Holy Spirit, whom the Father will send in my name, he will teach you all things,  
and remind you of all that I have said to you.

And in Acts 8:12

But when they believed Philip as he preached the good news of the kingdom of God, and in the name of  
Jesus Christ, they were baptized, both men and women.

Is the idea clear now? The name of Jesus is the one that was repeated more than once, but the three-part  
name is only one time inserted into the context.

And by logical analysis, baptism should be done in the name of Jesus, and the writers of these texts do not  
know this three-part baptismal formula.

Here is another clear text in Galatians 3:27

27 For as many of you as were baptized into Christ have put on Christ.

Do not all these texts indicate that the text of Matthew is foreign and inconsistent with the rest of the verses that I mentioned

? Did any of the disciples baptize anyone even once after the word of Christ in the name of the Father, the Son, and the Holy Spirit? It never happened. Do we want someone to tell us that the disciples ignored the word of Christ and baptized in another form, or did they forget it, which is the most important and last word that he said before his ascension?? What is this religion whose followers cannot adhere to one sentence that everyone remembers and agrees on!!! And they are the ones who are supported by the Holy Spirit.

And look here also in Acts 2:38

38 Then Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of sins; and you will receive the gift of the Holy Spirit."

Also, the name of Jesus for the forgiveness of sins is linked to receiving the gift of the Holy Spirit. There are many other texts that will be mentioned shortly, but what is important now is for Christians to rethink the text and interpret it in light of the ideas that I mentioned, so that things may become clear to them.

John baptized Jesus, peace be upon him, and many Jews. What is the formula he used? Unfortunately, the Gospel writers did not mention this important formula, but we will not stray from the truth if we confirm that it was never three-dimensional, otherwise the Jews would not have accepted it. John said about Christ, "

I did not know him. But he who sent me to baptize with water said to me, 'On whom you see the Spirit descending and remaining, this is he who baptizes with the Holy Spirit.'"

Does this phrase mean that Christ baptized with the Holy Spirit? No, of course not. That never happened.

Or did he baptize them in the name of the Holy Spirit and fire, as Matthew says in 3:11?

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose sandals I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire.

It is clear that the words of John, peace be upon him, do not apply at all to Christ, peace be upon him, because Christ did not baptize with water, but his disciples were the ones who baptized, but without mentioning the formula that should be said in this situation. See John 4:2

2 Although Jesus himself did not baptize, but his disciples.

If the previous words have a coherent meaning, then the words of John the Baptist mean that baptism will continue with water until a certain apostle, and then baptism will become with the Spirit and fire. This is the only logic for interpreting the text in Matthew chapter 3, and the continuation of the church in baptizing with water until now is something that needs interpretation.

Another question in Mark 1:4

John was baptizing in the wilderness, and preaching the baptism of repentance for the forgiveness of sins.

5 And there went out to him all the country of Judea, and the people of Jerusalem, and they were all baptized by him in the Jordan River, confessing their sins.

Note Mark's testimony that baptism in the Jordan River forgives sins. This means that John's baptism was sufficient to forgive sins. It makes no sense to say that God's lamb bears the sins of the world (John 1:29).

If the waters of the Jordan River were effective to the point of healing Naaman through the prophet Elisha, as in 2 Kings 5:10:

"Then Elisha sent a messenger to him, saying, 'Go, wash seven times in the Jordan, and your flesh will come back to you, and you will be clean.'"

The power of the Jordan River extends to forgiving the sins of the great multitudes through baptism. What is the justification for shedding God's blood for the same purpose, which is the forgiveness of sins?

There is a text in the Acts of the Apostles that proves that baptism was in the name of Jesus, which is 8:16  
Who, when they came down, prayed for them that they might receive the Holy Spirit.

16 For as yet he had not fallen on any of them. But they were baptized in the name of the Lord Jesus.

17 Then they laid hands on them, and they received the Holy Spirit.

18 Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money,

19 saying, "Give me also this power, that on whomsoever I lay hands he may receive the Holy Spirit."

Complete the text. You will find that Simon liked this game of laying on of hands, so he asked to learn it and bought it for a few money!!!!

Trying to extract any fixed rule from these texts will not last for minutes because you will find another text that proves something different, and God is the helper.

We continue to discuss the distortion of this verse and its invalidity for those who are not convinced by what came before. Is it possible that Christ really said that???

None of the apostles and disciples, even Paul himself, knew this Trinitarian formula,

and Christ, according to them, said this phrase in front of the eleven disciples on the mountain in what we might call the farewell speech or the last thing Christ said, according to the writer of the Gospel of Matthew. It is difficult to imagine that the eleven disciples forgot this important and fundamental saying and no one mentioned it at all after that.

Do you believe a single sentence that the disciples could not memorize, but rather the most important sentence and the last thing Christ said and that none of his disciples carried out at all????

In conclusion, the formula does not appear in the entire New Testament at all, and all the writers of the Gospels, Epistles, and Acts of the Apostles have no knowledge of this formula, and this formula is only found in the Gospel of Matthew, inserted into the context as I explained.

The early church in the first century and until the end of the second century did not use this formula in baptism at all, but rather baptism was in the name of Christ only.

Another point,

the text says:

28:19 Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.

We notice here that Jesus abrogated his previous ruling to call only the children of Israel. See Matthew 10:5  
10:5 These twelve Jesus sent out and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter not.

10:6 But go rather to the lost sheep of the house of Israel.  
The instructions are clear: No Gentiles, no Samaritans, but only the house of Israel.

And so is the text 15:24

15:24 But he answered and said, I was not sent except to the lost sheep of the house of Israel.  
And so is this text:

7:6 Do not give what is holy to the dogs, nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you to pieces.

So Jesus was committed throughout the Gospel of Matthew to calling only the children of Israel with complete clarity. So why did he change his orders at the end of the Gospel and request that all nations be called? Is this a contradiction or an abrogation of the ruling????

In general, if Jesus said this in front of the disciples, including Peter, why would Peter need a vision to begin calling all nations? See the text in Acts:

10:9 And the next day, as they journeyed and drew near to the city, Peter went up on the housetop to pray about the sixth hour.

10:10 And he became very hungry and desired to eat. And while they were preparing for him, a trance fell upon him.

10:11 And he saw heaven opened, and a vessel descending upon him, like a great sheet bound at the four corners and let down to the earth.

10:12 And in it were every beast of the earth, wild beasts, creeping things, and fowl of the air.

10:13 And a voice came to him, "Arise, Peter, kill and eat."

10:14 But Peter said, "No, Lord; for I have never eaten anything common or unclean.

" 10:15 And a voice came to him again the second time, "What God has cleansed, do not call common."

Of course, we do not place much value on the dream of a very hungry man who is told in a dream to kill and eat. But the important thing is that he began to invite the Gentile Cornelius because of this dream and not because Jesus explicitly ordered him in Matthew 28:19.

So why does Peter need a vision? Didn't Jesus explicitly order him? Did he forget or neglect or did Jesus never say this?

And this matter was not accepted by the rest of the disciples:

11:2 And when Peter went up to Jerusalem, those of the circumcision contended with him

11:3 saying, "You went in to uncircumcised men and ate with them."

Although these disciples were supposed to have attended with him, Jesus' command to make disciples of all nations, but it seems that no one remembers it at all and no one knows anything about it....!!!!

And Peter began to defend himself. Will he tell them that he is carrying out Jesus' command to make disciples of all nations? It did not happen because Peter forgot this matter as well. Look at what he says:

11:4 Then Peter began to explain to them in succession, saying,

11:5 "I was in the city of Joppa praying, and in a trance I saw a vision of a vessel descending, like a great sheet let down from heaven by four corners. And it came to me."

As you can see, everyone acts as if they do not know the formula of the Trinity, and it is likely that it was added after these texts were written, otherwise they would have been taken into consideration.

If Jesus had said that, why did some people attack Peter, who baptized a Gentile, and Peter did not dare to say that he was carrying out Jesus' orders?

Third:

The writings of Eusebius of Caesarea. This text is quoted in the name of Jesus, not in the name of the Trinity.

Who is Eusebius? He is the father of Christian historians. He was born around 260 and died in 340. He was in Caesarea, which had the largest Christian library of that era, which was collected by Origen and Pamphilus. In this library, under the hand of Eusebius, there were copies of the Gospels that were two hundred years older than what we have now. It is said that it contained the original text of the Gospel attributed to Matthew.

Eusebius read the verse in Matthew 28:19 and cited it in his many books that he wrote in the period from 300 to 336, including commentaries and explanations on the Psalms and Isaiah, and his famous book, Church History. In his book in praise of Emperor Constantine, I say that Eusebius mentioned this number in Matthew more than 15 times, and in all of these times the text was as follows:

“Go therefore and make disciples of all nations in my name.” He did not mention the threefold formula even once, but rather did not suffice with citing only, but rather clarified in his book called *Demonstratio Evangelica*

and explained how he did not only ask them to make disciples of all nations in his name, and he explains the meaning of the presence of his name in this phrase. It is clear without a doubt that all the existing copies that were available to Eusebius, and none of them exist now, do not contain the threefold formula that was added later,

and as for Origen and Clement, there is no reference to the threefold formula either, and the strange thing is that this passage in Origen always stops at the word “nations.”

The only time the Trinitarian text of Matthew is mentioned is in the works of Clement of Alexandria, but not as a text from the Gospel, but as a saying of a spiritual heretic named Theodotus, and it does not refer to the canonical text. Perhaps with further research it becomes clear that this Theodotus is the one who invented the text and began to make its way until it reached the Holy Bible.

There is another witness, not as strong as the previous witnesses, but it supports the idea that it is Ephraim the Syrian father, who wrote between the years 337 and 345, and the text of Matthew according to him was as follows: “Go therefore and make disciples of all nations, and they will believe in me.” This is another indication to be added to the evidence I have mentioned.

Fourth:

Here are two texts with the abbreviated formula for baptism without mentioning the Trinity  
in the book

: E. Budge, *Miscellaneous Coptic Texts* , 1915, pp. 58 ff., 628 and 636)

Miscellaneous Coptic Writings by William Budge

There is also the book, *Miscellaneous Coptic Texts in the Dialect of Upper Egypt edited, with English Translations* by E. A. Wallis Budge, M. A., Litt.D., which is Volume V of a set of books called *Coptic Texts* (reprint of a 1915 edition). In the *Discourse on Mary Theotokos* by Cyril, *Archbishop of Jerusalem* (lived from about A. D. 315 to 386) he convinced a poor holy and conscientious monk by the name of Annarikhus that he was wrong on a point of doctrine and to submit all his books to be burnt. Before doing so though, he said, "The Christ said, Go ye forth into all the world, and teach ye all the nations in My Name, in every place." (p. 637). After the books were apparently burned, Cyril baptized the monk "in the name of Saint Marv." (p. lxxix).

gave Him to them to crucify Him. And after they had raised Him up on the Cross the Father took Him up into heaven unto Himself.' And the Patriarch Cyril said unto the monk, 'Who sent thee about to teach these things?' And that monk said unto him, 'The Christ said, Go ye forth | into all the world, and teach ye all the nations in My Name, in every place.' <sup>1</sup> And Apa Cyril said unto him, 'Dost' Fol. 12 b  
R2

<sup>1</sup> Matt. xxviii. 19, 20.

We notice that the text here does not mention the Trinity, nor does it mention baptism, and the same is the case in the Hebrew Gospel of Matthew.

As for the second text, it is the Hebrew Gospel of Matthew

, and this link has a picture of the text and its translation, but it does not have the Trinitarian baptism formula

: <http://jesus-messiah.com/apologetics/catholic/matthew-proof.html>

"Go and teach them to carry out all the things which I have commanded you forever." (Matthew 28:19, *Hebrew Gospel of Matthew* , translated by George Howard from Shem Tob's *Evan Bohan* )

This link is also for research on this topic:

<http://rosetta.reltech.org/TC/vol03/Petersen1998a.html>

Some Observations on a Recent Edition of and Introduction to Shem-Tob's "Hebrew Matthew" William L. Petersen The Pennsylvania State University Netherlands Institute for Advanced Studies

. Matt 28:19-20 8. In Shem-Tob's Hebrew Matthew, the "Great Commission" becomes: "Go and teach them to carry out all the things which I have commanded you forever." No mention is made of "making disciples of all nations," nor does Jesus promise to be "with you always, even unto the end of the world.

" For baptism from its origin...

A final point:

Does baptism in someone's name mean that he is God? So Moses is God according to this verse in 1 Corinthians

10:2, "And all were baptized into Moses in the cloud and in the sea."

Does this mean that Moses is God? No, of course not. ....

We will suffice with this much, and there is more clarification and a lot of evidence in the next part, which is the detailed response to those who defend the authenticity of this number attributed to Jesus in the Gospel attributed to Matthew. .

And now the response to the research of Fadi, the servant of the Lord, who defends the authenticity of this verse on this site

[http://files.arabchurch.com/Christian\\_apologetics/baptism\\_trinity.pdf](http://files.arabchurch.com/Christian_apologetics/baptism_trinity.pdf)

about baptism and the Trinity:

I wrote this research about the verse in the Gospel attributed to Matthew 28:19 And attached to it is a response to a research defending the authenticity of this issue. Given the length of the research and the length of the response as well, I thought to put it in stages, with a readiness for discussion as long as we do not stray from the topic. I chose the first point about citing the writings of Ignatius because the error in it is gross and scandalous and does not fall into it. Except for the ignorant or the fraudulent on this link entitled:

The Letters of Saint Ignatius between blatant ignorance and blatant fraud

<http://www.nadyelfikr.net/index.php?showtopic=54846>

The author of the research cites the letters of Ignatius to prove the authenticity of the text in Matthew, although the letters of Ignatius, by his own admission, It is fake....!!!!

The author of the research and his followers found nothing but weak responses and an attempt to dilute the subject as usual. The last thing the author of the research said was that he was waiting for the entire research to respond...

and I do not know why he does not respond to the point raised which is... It is proven that he is either ignorant or a fraud. It seems that the only solution he found to get out of the predicament is this statement.

The entire research is long and complex, and I would have preferred to discuss one point at a time, but the researcher's excuse and his saying that he is waiting for the entire research to respond made me publish it in full.

Here it is. The full response, will he respond???

For those who do not know Fadi, review the topic at this link to know who is Fadi, who calls himself the servant of God

<http://www.nadyelfikr.net/index.php?showtopic=50084>

Now, a discussion of Fadi, the servant of God The one who defends the authenticity of this issue on this site:

[http://files.arabchurch.com/Christian\\_apologetics/babtism\\_trinity.pdf](http://files.arabchurch.com/Christian_apologetics/babtism_trinity.pdf)

Fadi says in the introduction:

The doctrine of the Holy Trinity is not a human invention, but rather a truth that God Himself revealed for the sake of human salvation, or as Gregory of Nyssa calls it, "the doctrine of salvation," because it is God's gift to us for our salvation.

Reply:

The true doctrine must be "not a human invention" and if it is, as Fadi says, a truth that God Himself declared, then where, when and how did that happen and how did this doctrine reach him, which Fadi admits was not invented by a human?

As for Gregory of Nyssa, we should not pay attention to his words and there is no point in bringing him in here, as he did not invent the doctrine because the doctrine is not a human invention. If he calls it the doctrine of salvation, we thank him for the name, but let us put him aside so that we can understand how and when God Himself declared it.

We want the word of God in which He declares this doctrine in explicit texts  
. Are there such texts?

Where are the texts on the basis of which it was called the doctrine of the Trinity?

He says:

. Therefore, the doctrine of the Trinity - like all doctrines of faith - is not the result of human thought, but rather its roots are in the divine revelation, from which it derives all its teachings and to which it is completely connected.

Reply:

The servant of the Lord repeats the same sentence, perhaps someone will believe him, or perhaps his followers will be satisfied with what he says to prove the doctrine of the Trinity.

In the first paragraph he says  
that the doctrine of the Holy Trinity is not a human invention  
, and in the next paragraph he says:

Therefore, the doctrine of the Trinity is not the result of human thought,

and of course this is a repeated statement that does not prove anything, but rather increases the difficulty of Fadi's task because we still want to know where and when God declared the doctrine of the Trinity, which is not a human invention.

He says:

According to Orthodox teaching, there is no doctrine that does not stem from that divine declaration that was made in Christ Jesus, "For no one knew God at any time; the only begotten Son, who is in his bosom, he has declared him" (John 1:18).

Reply:

Fadi is not clear here. Was the divine declaration in John 1:18  
, "For no one knew God at any time; the only begotten Son, who is in his bosom, he has declared him"  
or is the intention of mentioning this verse that the only begotten Son is the one who informed us of the doctrine???

Imagine that until now we do not know the doctrine and we do not know how it reached us.

As for the number John 1:18, it has a special study published before, ready to discuss it at any time

, but we will mention several points here briefly and we welcome any discussion (separate from this number):

First:

This number has nothing to do with the Trinity at all and does not prove the doctrine of the Trinity, but rather it speaks of two persons or two hypostases at best, i.e. either a dual-hypothesis God or two gods....

And we will see shortly that there are manuscripts that speak of an unborn God, we can call him God number one, and a God born from number one, we call him number 2....

Then the number says that no one has ever seen God, so the very simple conclusion is that Jesus is not God....

Second:

According to the text, it says that the Son who is in the bosom of the Father told us something. What is this thing and where.... And what specifically did he say for us to understand this doctrine? Fadi has not clarified it yet....

Third:

The text is in Van Dyck:

18 God No one has ever seen God; the only begotten Son, who is in the bosom of the Father, he has declared him.

Good News text:

18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, he has declared him.

The first text says the only begotten Son who is in the bosom of the Father and the second text says the only God who is in the bosom of the Father

. Which text is correct and why did you choose it? Does the second text mean that there is only one God in the bosom of only one God, the Father...!!!!

The text in the English King James Edition:

[18] No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Translation:

The only begotten Son who is in the bosom of the Father...

This is the Greek text of the verse in question.

Byzantine Majority

outwV gar hgaphsen o qeoV ton kosmon wste ton uion autou ton monogenh edwken ina paV o pisteuwn  
eiV auton mh apolhtai all ech zwhn aiwnion

The word in red translates as “only begotten.” Can you tell us why the Arabic translator omitted this word?

The King James Standard Version did not omit this word, although it simply denies the divinity of this only begotten Son, even if he was the only begotten....he is begotten and is never equal to the Father. And this is the text supported by the number of each word from the Strong's dictionary  
, and the word in question is number 3439

Joh 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believed him in him should not perish but have everlasting life.

Can you tell us why the Arabic translator omitted this word in all these texts, and its number in the dictionary is 3439?

Of course, the reason is clear, because it completely reduces or cancels the idea of divinity attributed to Jesus because he was born, and this is not the only time this word is mentioned, but in all the following texts it should be translated as the only begotten Son of the Father, but the Arabic translator omitted the word born, and you must To tell us why

John 1:14

14And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

We find that the English text clearly has the word begotten

14] And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

1 John 4:9

In this the love of God was manifested toward us, because God sent his only begotten Son into the world, that we might live through him.

[9] In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Here also we find the word begotten.

Look at this text in which the Father declares that He begot the Son.

Hebrews 1:

5 For to which of the angels did He ever say, "You are My Son, the day I begot you"?

What more do you want? An explicit text that the Father begot the Son on a specific day, that is, He is not eternal, but He was begotten and cannot be equal to the Father who begot Him.

In the King James Version, all the previous texts mention the word begotten

Look at its meaning in any dictionary. It means born. The begotten is not eternal, but He has a specific day on which He was born.

The same Greek word was used to describe Isaac as a son born of Abraham in Hebrews 11:17

Heb 11:17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Is Isaac eternal or immortal or a god? He is simply born. The same word that Jesus was described with in the previous texts and others.

We will suffice with this much about this verse and I welcome any separate discussion on this subject.

Of course, it is clear that Fadi has a lot of work to prove to us that this verse is suitable for proving anything in the doctrine of the Trinity or the hypostases or is suitable for proving anything at all.....

Fadi says:

). And the Son and the Word of God, when He was revealed, revealed to us the mystery of the Trinity. He is the one who "showed us the light of the Father and gave us the true fellowship of the Holy Spirit" [\[1\]](#) .

[1] The Gregorian Mass.

Reply:

Fadi found nothing but the Gregorian Mass to prove the mystery of the Trinity, and this is one of the weakest things I have read and does not represent any scientific weight, and I do not think that it would even convince Fadi's followers. I will not waste time researching this Mass.

In other words, does Fadi believe in the Trinity? Because the Gregorian Mass tells us that the Son revealed the light of the Father and gave us the fellowship of the Holy Spirit.

And the search for the mystery of the Trinity continues...!!!!

And Fadi says:

Therefore, man cannot discover the truth by his own strength, for the limited mind cannot comprehend the divine truth that is beyond all comprehension. Therefore, the doctrine of the Trinity is not the result of human thoughts and has no relation to human knowledge and wisdom.

Reply:

Fadi repeats it a third time and returns to the same sentence that we are tired of.

The doctrine of the Trinity is not the result of human thoughts.

He adds that it has no relation to human wisdom and knowledge.

This shows his bankruptcy before he even starts from the introduction. He cannot prove anything at all and does not respect those who read. How many times does he mention that the doctrine is not the result of human thoughts, without mentioning how this doctrine reached him in a convincing way that does not underestimate the minds of the readers.

Fadi says:

Christ, the living God, is the one who declared and revealed this truth to us. The goal of every doctrine is life in Christ. Therefore, this doctrine, or in other words, this truth, was given to man to lead him to a relationship with God, the Trinity, and to a partnership in the life of the Holy Trinity.

Reply:

Thirdly, where did Christ declare this truth and how did you know that God is a triune God? It is merely a meaningless narrative that belittles the minds of the readers and says nothing at all.

The question is from which text do we know that God is a triune God?  
Can Fadi answer this question?

He says:

As John says, "Our fellowship is with the Father and with His Son Jesus Christ" in the Holy Spirit.

The answer:

The referenced text:

3 That which we have seen and heard we declare to you, so that you also may have fellowship with us. And our fellowship is with the Father and with His Son Jesus Christ.

Of course, the servant of the Lord inserts the Holy Spirit into the text between brackets to complete the Trinity, but the original text does not mention the Holy Spirit and the talk about duality and does not prove anything in the doctrine of the Trinity...

Fadi may have put John's words between brackets, but he added the Holy Spirit, which is not mentioned in the quoted text attributed to John.

Assuming that the number includes the Holy Spirit, does it mean that God is a triune God???

The presence of the three in a sentence, if it exists, does not mean that they are equal hypostases representing one God. The matter should be clearer than that...

Thus Fadi failed before he began...

And he says:

Ignorance of the Christian doctrine, which derives the doctrine of the Trinity from divine revelation in dozens, even hundreds of divine texts that prove the doctrine of the Holy Trinity, and you can refer to our article "The Holy Trinity by Transmission", which contains dozens of evidences to prove the Trinity.

Reply:

I went back to the reference he mentioned, but I did not find any number that indicates the Trinity.

All the numbers are of the type

“I and the Father are one” and others, and they are all binary and do not prove a Trinity, and they have all been refuted in many topics.

If Fadi’s purpose was to prove that Jesus is God, the Holy Spirit is God, and the Father is God, then these are three gods and not three hypostases, and we keep searching for a text that turns them into hypostases and equates them with each other and....

and we must not forget that the word hypostases itself does not exist in the entire Bible, nor does the word Trinity...!

Later we will know that the first person to mention the word Trinity was an apostate from Christianity and we will explain that in detail

and now we will enter the subject:

Fadi says:

Some ignorant people say that the verse in Matthew 28:19 "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" is not original in the Bible.

Response:

This is a list of some of these ignorant people who say that verse 28:19 is not original:

Some references whose owners acknowledge that the text is not original and that it is a later addition and Jesus never said this and these are the ones Fadi, the servant of the Lord, calls ignorant people:

First:

W. Peterson in the textual criticism list January 2003:

In the absence of any textual evidence and in the presence of a paradox or historical contradiction in Matthew 28:19 by comparing it with the rest of the New Testament texts, it seems that one can confidently decide the following:

1. These words were never uttered by Jesus
2. The wording was unknown until the writing of Acts in the 1880s
- 3 One cannot determine whether this formula was present or not in the oldest text of the Gospel of Matthew.

Figure 1

W. Petersen on TC list (Jan. 2003):

In the absence of any textual evidence, but in view of the strong anachronistic character of Matt 28:19 - anachronistic when compared with the rest of the NT - it seems to me one can comfortably state that (1) the words were never spoken by Jesus; (2) the \*logion\* was unknown as late as the composition of Acts (in the 80s?); (3) one cannot determine whether it was - or was not - part of the earliest version of Matthew (80s? 90s?).

I put this text at the beginning because it summarizes our position, and this is what we will try to prove with God's help, and we will expand on the explanation of the previous quote while listing the evidence...

Jesus never said this as the writer says, and we cannot determine whether this formula was present in the oldest text of the Gospel of Matthew (which is not available now).

It is worth noting that the research mentioned in this statement should be referred to in our topic here, and it is at this link:

<http://www-user.uni-bremen.de/~wie/TCG/TC-Matthew.pdf>

And here is another ignorant one according to Fadi's opinion:

In the book The Holy Trinity, Bishop Kyrollos Bustros says on his website, which is available on Basit Abdul Masih's website:

[http://fatherbassit.com/books/christ/althaluth\\_alaqdas.htm](http://fatherbassit.com/books/christ/althaluth_alaqdas.htm)

) Baptism in the name of the Father, the Son, and the Holy Spirit (Matthew 28:19)

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Bible commentators believe that this commandment, which the Gospel put on the tongue of Jesus, is not from Jesus himself, but rather a summary of the preaching that prepared preachers for baptism in Greek circles. In the early years of Christianity, baptism was given "in the name of Jesus Christ" (Acts 2:38; 10:48) or "in the name of the Lord Jesus" (Acts 8:16; 19:5). In Jewish circles, to distinguish Christian baptism from other rituals of purification and cleansing, it was sufficient to pronounce the name of Jesus Christ over the baptized, as evidence that he had become a member of Christ and had been sealed with His seal. In pagan Greek circles, baptism was preceded by "initial instruction" that transferred the converts "from idolatry to the worship of the living God."

This bishop supports the statement of the interpreters of the Bible that this commandment is not from Jesus himself, but someone put it on the tongue of Jesus, and this is what we want to prove simply. As for talking about preaching or a summary of preaching, it does not advance or delay, but rather it is an unconvincing justification that some have resorted to due to the difficulty of explaining how Jesus says that and no one carries out his last commandment on earth?

This justification means that there is someone we do not know who has invented this formula to suit preaching to the Greeks and another to others, and this is also unacceptable and does not serve the authenticity of the text under discussion. Who is this person who determines the appropriate formula??? On what basis and who gave him the authority to do that and who has the authority to add sayings on the tongue of Jesus that he never said??????

In general, the bishop admits that Jesus did not say this text at all. And on the website of Father Basit himself

Is he another ignorant person in Fadi's opinion?

Thirdly, another Arabic reference:

In the modern interpretation of the Holy Bible, published by Dar Al-Thaqafa in Egypt, it says in the interpretation of the Gospel of Matthew, page 462, it says literally:

“Baptism in the New Testament era, according to what is stated in our sources, was practiced in the name of Jesus, and this is a strange thing, since Jesus gave us a clear formula of the Trinity before his ascension... It was said that these words were not originally part of the original text of the Gospel of Matthew, because Eusebius used to quote Matthew 28:19 in its abbreviated form in his writings: ‘Go and make disciples of all nations in my name.’”

That is, their explanation for the absence of the text in Eusebius' writings is that he says an abbreviated version, and this is illogical because it is a version that cannot be abbreviated by anyone, even if it was Eusebius, especially since he quoted it more than 15 times.

١٠  
والواقع أن المعمودية كانت تمارس في عصور العهد الجديد ، بحسب ما جاء في مصادرنا باسم يسوع ، وهو أمر غريب إذ أن يسوع وضع لنا صيغة ثلاثية واضحة قبل صعوده . وربما نجد تفسير ذلك فيما يقال من إن هذه الكلمات ، التي أصبحت تستعمل فيما بعد كصيغة ليتورجية ( للممارسات الدينية ) لم يكن هذا هو القصد منها أساساً ولم تستعمل على هذا النحو . لقد كانت بالأحرى وصفاً لما تحققه المعمودية . أو لعل متى كان يلخص بصيغة أوضح وبلغت الكنيسة الرسمية ( التي كتب بها ) جوهر تعليم يسوع عن الله الذي سيعبدونه ، وهو تعليم أوضح فيه بجلاء شركته والروح القدس مع الآب ، وإن لم يكن ذلك في صيغة معينة ، ولقد قيل إن هذه الكلمات لم تكن أساساً جزءاً من النص الأصلي لإنجيل متى ، لأن يوسيبوس اعتاد في كتاباته السابقة لجمع نيقية أن يقتبس متى ١٩:٢٨ في صيغتها المختصرة :

« اذهبوا وتلمذوا جميع الأمم باسمي » ، ولكن حيث إنه لا توجد حاليًا أية مخطوطة لإنجيل متى بها هذه القراءة فلا بد أن العبارة اختصرها يوسيبوس نفسه ولم ينقلها عن نص ورد في مخطوطات موجودة بالفعل .

٢٠ — وإلى ذلك الحين ، كان يسوع وحده هو المعلم ، ولم يستعمل

It is enough that the writer says that this is a strange matter in an Arabic reference, and do not expect more than that in Arabic...

Here is another reference from another ignorant person, according to the opinion of Fadi, the servant of the Lord:

from this site

<http://www.logos.com/ebooks/details/WBC33B>

Word Biblical Commentary

Vol. 33B : Matthew 14-28

1998

Hagner, Donal A.

The threefold name (at most only an incipient trinitarianism) in which the baptism was to be performed, on the other hand, seems clearly to be a liturgical expansion of the evangelist consonant with the practice of his day (Thus Hubbard; cf. *Did.* 7.1). There is a good possibility that in its original form, as witnessed by the ante-Nicene Eusebian form, the text read "make disciples *in my name*."

Translation:

The triple name in the baptism that was to be performed, on the other hand, seems clearly a ritual expansion (addition) of the missionaries in accordance with contemporary practice, and there is a good possibility that the formula in its original form as recorded by Eusebius was: "Make disciples in my name."

This is a very strong testimony because it comes from a Trinitarian website, writer, and publisher, not an anti-Christian website, which I always try to do. As much as possible, I do not cite evidence from anti-Christian websites, but always cite evidence from Christian websites that cannot be challenged.

•

- Next Reference Anchor Bible Dictionary

**The historical riddle is not solved by Matt 28:19, since, according to a wide scholarly consensus, it is not an authentic saying of Jesus, not even an elaboration of a Jesus-saying on baptism. Jewish proselyte baptism has been proposed as the usage the early Church took over and christianized. The practice did exist in the 1st century C.E. and therefore early enough to be adopted by the Christians. Certainly it was more of an initiation rite than the purification baths and the sprinklings prescribed in the OT, and thus invites a comparison with Christian baptism. But it was not associated with any remission of sins or with any other eschatological meanings, nor was it a passive rite: one immersed oneself, although in the presence of 2 men learned in the Law (*b. Yebam. 47a*). Thus, proselyte baptism was hardly the occasioning factor behind Christian baptism, nor for that matter behind John's baptism. Instead, according to a rather common scholarly opinion, John's baptism is the point of departure of Christian baptismal practice. We have already seen that John's baptism was connected with eschatological expectations, and so was the baptismal rite of the early Church (Acts 2:38–40; John 3:5; Rom 6:4–5; Tit 3:5–**

The historical puzzle or historical dilemma has never been solved since Matthew 28:19, according to a broad body of scholars, is not originally a saying of Jesus, nor is it even a development of a saying reported from Jesus at the baptism.

The point here is how Jesus says this and we do not find it historically anywhere until the end of the second century.

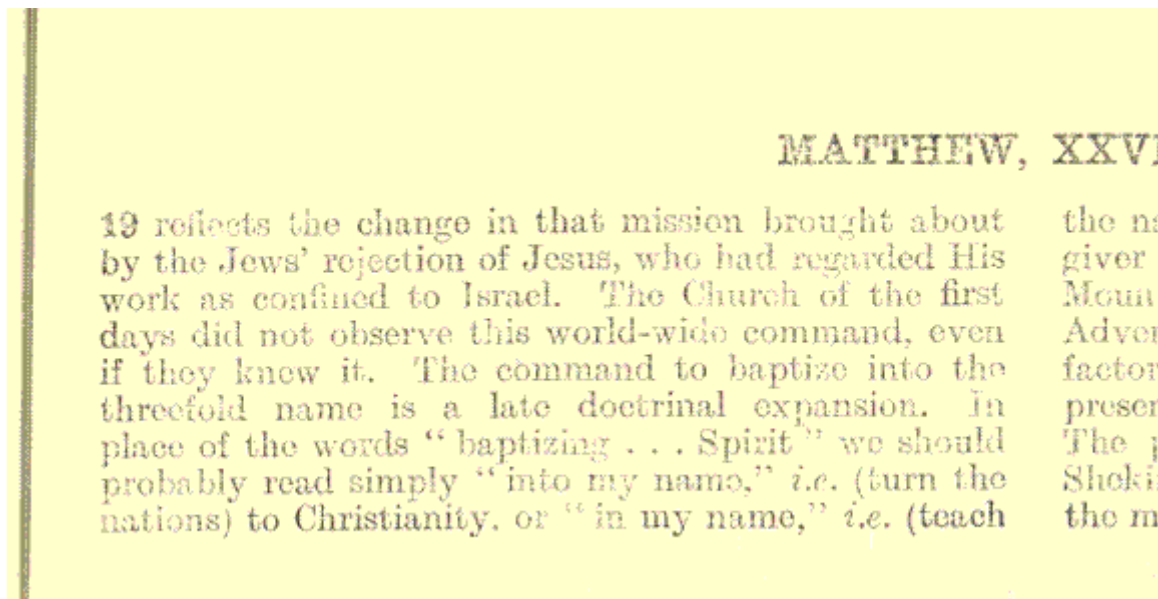
Could it be clearer than that? Is the writer here also ignorant and should we believe Fadi who has not served the Lord well up to now?

Reference:

Beck's Dictionary,

fig. 4,

says in fig. 5.... page 273....



"This task is explained in the language of the Church, and most commentators doubt that the Trinitarian formula was originally present in Matthew, since the rest of the New Testament does not contain such a formula, but describes baptism as being performed in the name of Jesus the Lord (Acts 2:38 , 8:16 , etc. )"

This is from Beck's Commentary on the Gospels , one of their most famous commentaries, which says literally: Most commentators doubt that this Trinitarian formula was original at this point in Matthew, since it is found nowhere else in the New Testament, which does not know of this formula, and describes baptism as being performed in the name of Christ.

Reference next

THE  
SEAT OF AUTHORITY  
IN  
RELIGION  
JAMES MARTINEAU

if the book of Acts may be trusted, the invariable usage was baptism "in the name of Christ Jesus,"! and not "in the name of the Father, and of the Son, and of the Holy Spirit." And doubtless the author is as good a witness for the usage of his own time (about A.D. 115) as for that of the period where-  
of he treats.

The writer says:

If we are to trust the book of Acts, then the established usage was baptism in the name of Jesus and not in the name of the Father, the Son, and the Holy Spirit. The author is undoubtedly the best witness to the use of the formula in his contemporary time.

The following reference:

The historical evidence for the resurrection of Jesus Christ

Kirsopp lake

Textually this passage gives rise to a difficult problem in verse 19. The facts may be summarised as follows. The text as given above is found in all MSS. and versions; but Eusebius of Cæsarea, in his frequent quotations of this verse, frequently, if not always, used a text giving it in the form, "Go ye therefore and make disciples of all the nations in my name"—omitting all reference to baptism. The obvious suggestion is that this form was found in MSS. known to Eusebius, though no longer extant. Possibly Hermas (c. 140 A.D.), and probably Justin Martyr, show acquaintance with the same form. These facts were first pointed out by Mr Conybeare, and no other explanation has been offered, except that Eusebius may have concealed his knowledge of the ordinary text under the influence of the *Disciplina arcani*, which forbade Christian mysteries to be made known to the heathen. This is an unsatisfactory suggestion, for Eusebius shows no sign of special respect for the *Disciplina arcani*, and there is no reason why he should have been silent on the baptismal formula in commentaries on scripture, which were surely intended for the initiated. Thus it is probable that Eusebius used MSS. which omitted the command to baptise, and it is a question whether this is not really the original text of Matthew, and the command to

baptise a later interpolation, due to the influence of ecclesiastical custom. A decision on this point must depend largely on considerations which cannot be fully discussed here. The main argument in favour of the usual text is the alleged improbability that all existing MSS. and versions should agree in a wrong reading; but against this may be set the view of many students of the text that no existing MSS. or versions do more than represent comparatively late recensions; the probability that baptismal use undoubtedly very early influenced the text; and the improbability, in view of the great importance attached to baptism, that such a form as the Eusebian text of Matt. xxviii. 19 could ever have been evolved out of the ordinary text. Moreover, those who ascribe an early date to Matthew ought naturally to be inclined to prefer the Eusebian text, for they are then relieved from the well-known difficulty caused by the fact that in the Acts baptism is always in the name of Christ (or a similar expression), and never in the Trinitarian formula. The balance of argument seems to be in favour of the Eusebian text.

It has often been maintained that this incident is based on the lost conclusion of Mark, which it may thus be taken to represent. The arguments in favour of this are in reality two. In the first place, up to

The writer says:

We summarize the facts as follows:

The verse in question is found in all manuscripts, but Eusebius of Caesarea often makes the formula in the name of Jesus only and deletes any reference to baptism. The clear justification is that Eusebius has seen manuscripts that do not contain the Trinity formula, and these manuscripts no longer exist.

Hermas and Justin Martyr often show the same formula as Eusebius.

On the next page, after discussion and analysis, the writer reaches the conclusion that the outcome of the argument is in favor of Eusebius's short formula.

**Did you notice that the presence of the text in all manuscripts did not prevent the author from completely rejecting the text and doubting its authenticity?**

**I repeat this sentence because it is important:**

**The presence of the text in all manuscripts did not prevent many scholars from rejecting this verse and doubting its authenticity.**

**Reference Six:**

**History of Dogma**

**Adolf Harnack**

### **Image 10 and 11**

It cannot be directly proved that Jesus instituted baptism, for Matth. XXVIII. 19, is not a saying of the Lord. The reasons for this assertion are: (1) It is only a later stage of the tradition that represents the risen Christ as delivering speeches and giving commandments. Paul knows nothing of it. (2) The Trinitarian formula is foreign to the mouth of Jesus, and has not the authority in the Apostolic age which it must have had if it had descended from Jesus himself. On the other hand, Paul knows of no other way of receiving the Gentiles into the Christian communities than by baptism, and it is highly probable that in the time of Paul all Jewish Christians were also baptised. We may perhaps assume that the practice of baptism was continued in consequence of Jesus' recognition of John the Baptist and his baptism, even after John himself had been removed. According to John IV. 2, Jesus himself baptised not, but his disciples under his superintendence. It is possible only with the help of tradition to trace back to Jesus a "Sacrament of Baptism," or an obligation to it *ex necessitate salutis*, though it is credible that tradition is correct here. Baptism in the Apostolic age was εἰς τὸ ἄφεσιν ἁμαρτιῶν, and indeed εἰς τὸ ὄνομα (1. Cor. I. 13: Acts XIX. 5). We cannot make out when the formula, εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος, emerged. The formula, εἰς τὸ ὄνομα, expresses that the person baptised is put into a relation of dependence on him into whose name he is baptised. Paul has given baptism a relation to the death of Christ, or justly inferred it from the εἰς ἄφεσιν ἁμαρτιῶν. The descent of the spirit on the baptised very soon ceased to be regarded as the necessary and immediate result of baptism; yet Paul, and probably his

**Translation:**

**It cannot be directly proven that Jesus issued a command to baptize because Matthew 28:19 is not from the words of the Lord Jesus. The reason for this is that Jesus issuing commands after his resurrection is something that happened at an advanced stage and Paul knows nothing about this formula.**

**The Trinitarian formula is a Western one on the tongue of Jesus and has no authority in the era of the apostles. The apostles should have obeyed it if it was really from Jesus.**

Reference Seven:

For Christ 's Sake - Tom Harpur - p. 103,

pictures 15, 16 and 17

Finally, it is worth commenting on the last two verses of Matthew (28:19–20). Here alone in the Gospels do we find any reference to the Trinitarian formula. Jesus tells the disciples, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost” (KJV). All but the most conservative of scholars agree that at least the latter part of this command was inserted later. The formula occurs nowhere else in the New Testament, and

THE RESURRECTION OF JESUS 103

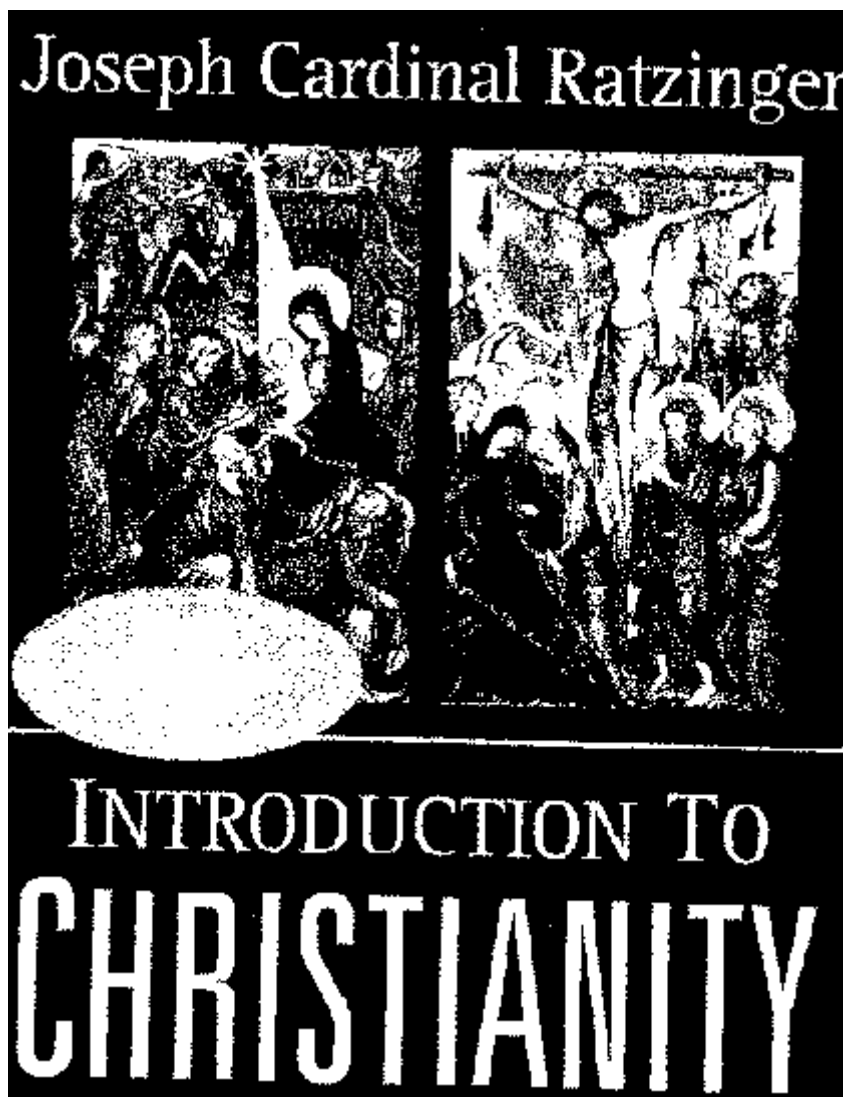
we know from the only evidence available (the rest of the New Testament) that the earliest Church did *not* baptize people using these words—baptism was “into” or “in” the name of Jesus alone. Thus it is argued that this verse originally read “baptizing them in my name” and then was expanded to work in the dogma. In fact, this view first put forward by German critical scholars as well as by the Unitarians in the nineteenth century, was stated as the accepted position of mainline scholarship as long ago as 1919, when Peake’s commentary was first published: “The church of the first days did not observe this world-wide commandment, even if they knew it. The command to baptize into the threefold name is a late doctrinal expansion.”<sup>5</sup>

" All or most conservative scholars agree that at least the last part of this commandment was added later. This formula is not found anywhere else in the New Testament, and we know from the only evidence we have (the rest of the New Testament) that the early church did not baptize people using these words - but rather baptism was in the name of Jesus alone . Thus the original text says: "Baptize them in my name" and then the addition came to be part of the doctrine. In fact, the first to point this out were German critics and the "Unitarian" sect in the nineteenth century, and this view was generally accepted in scholarly circles until 1919. In the first edition of Peake's commentary he says: (The early church did not show interest in this commandment that is widespread in the world today, although it was aware of it. The commandment to baptize in three names is an expansion or addition to the doctrine .)

Reference Eight:

From the book Introduction to Christianity by the current Pope of the Vatican,

pp. 12, 13, and 14



## Chapter 2

### THE ECCLESIASTICAL FORM OF FAITH

#### I. INTRODUCTORY REMARKS ON THE HISTORY AND STRUCTURE OF THE APOSTLES' CREED<sup>1</sup>

All that we have said so far has done no more than attempt to answer the formal question of what belief as such is and where in the world of modern thought it can find a starting point and a function to perform. The more far-reaching problems relating to its content thus necessarily remained open—with the whole subject perhaps looking only too pale and ill-defined. The answers can only be found by looking at the concrete shape of Christian belief, and this we now mean to consider, using the so-called Apostles' Creed as a guiding thread. It may be useful to preface the discussion with a few facts about the origin and structure of the Creed; these will at the same time throw some light on the legitimacy of the procedure. The basic form of our profession of faith took

shape during the course of the second and third centuries in connection with the ceremony of baptism. So far as its place of origin is concerned, the text comes from the city of Rome; but its internal origin lies in worship; more precisely, in the conferring of baptism. This again was fundamentally based on the words of the risen Christ recorded in Matthew 28:19: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." In accordance with this injunction, three questions are put to the person to be baptized: "Do you believe in God the Father Almighty? Do you believe in Jesus Christ, the Son of God . . . ? Do you believe in the Holy Spirit . . . ?"<sup>2</sup> The person being baptized replies to each of these three questions with the word "*Credo*"—I believe—and is then each time immersed in the water. Thus the oldest form of the confession of faith takes the shape of a tripartite dialogue, of question and answer, and is, moreover, embedded in the ceremony of baptism.

Probably in the course of the second century, and even more in the third, the originally quite simple tripartite formula, which simply uses the written text of Matthew 28, was expanded in the middle section, that is, the question about belief in Christ. Here, after all, the decisively Christian element was involved, and it was felt necessary to give within the framework of this question a brief summary of what Christ means for the Christian; similarly, the third question, the profession of faith in the Holy Spirit, was further clarified and developed as a confession of faith in the present and future of the Christian attitude. Then in the fourth

Let us see what the Pope says:

The basic form of our faith took shape in the second and third centuries in connection with the baptismal rites, and this formula came from the city of Rome....

The Pope says that the formula appeared in the second or third century and its source is Rome. It is true that he mentions Matthew's formula as a basis, but he did not specify how Jesus says that in Palestine, and the formula does not appear in Rome until at least two centuries later.

Another reference:

Encyclopedia Britannica:

First Edition 1911....

<http://www.1911encyclopedia.org/Theology>

There are traces in the New Testament of a baptismal confession simply of the name of Christ (I Cor. i. 13, 15; Rom. vi. 2; cf. even the late verse Acts viii. 37), not of the threefold name. Moreover, textual criticism points to an early type of reading in Matt. xxviii. 19 without the threefold formula.

There is evidence in the New Testament that the formula of baptism was in the name of Jesus (1 Corinthians 1:13, Romans 6:2, Acts 8:37) and not in the Trinitarian formula, in addition to the fact that textual criticism indicates an early reading of this verse without mention of the Trinity

, from the same encyclopedia.

[http://www.1911encyclopedia.org/Gospel\\_of\\_St\\_Matthew](http://www.1911encyclopedia.org/Gospel_of_St_Matthew)

. The baptismal formula in Matt. xxviii. 19, is, however, peculiar, and in view of its non-occurrence in the Acts and Epistles of the New Testament must be regarded as probably an addition in accordance with Church usage at the time the Gospel was written.

Although there is no actual account of the institution of Baptism by Jesus, the Gospel According to

Matthew portrays the risen Christ issuing the "Great Commission" to his followers: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Matt. 28:19–20). Elsewhere in the New Testament, however, this formula is not used. Some scholars thus doubt the accuracy of the quotation in Matthew and suggest that it reflects a tradition formed by a merging of the idea of spiritual baptism (as in Acts 1:5), early baptismal rites (as in Acts 8:16), and reports of Pentecostalism after such rites (as in Acts 19 : 5–6 ) .

**Water Baptism  
A Pagan and Jewish Rite but not Christian, Proven By  
Scripture And History Confirmed By The Lives Of Saints Who  
Were Never Baptized With Water**

**James H. Moon**

**From this site**

<http://www.gutenberg.org/etext/17222>

**Baptism with the formula, "In the name of the Father, Son and Holy Spirit"[28] is not to be considered in connection with the apostles and first Christians, as they never mention it and evidently never practiced it. Such formula was unknown at that time. It came in as an afterthought; a human invention of later date .**

**Translation:**

**Baptism with the Trinitarian formula should not be linked to the apostles and early Christians because they did not mention it and did not implement this formula and it was not known at that time and came as a result of later ideas and human invention in a later period....**

**Another reference**

### The Encyclopedia of Religion and Ethics:

As to Matthew 28:19, it says: It is the central piece of evidence for the traditional (Trinitarian) view. If it were undisputed, this would, of course, be decisive, but its trustworthiness is impugned on the grounds of textual criticism, literary criticism and historical criticism. The same Encyclopedia further states that:

“The obvious explanation of the silence of the New Testament on the triune name, and the use of another (JESUS NAME) formula in Acts and Paul, is that this other formula was the earlier, and the triune formula is a later addition.”

### Schaff-Herzog Encyclopedia of Religious Science :

Jesus could not have given the apostles this Trinitarian baptism after his resurrection - the New Testament knows only one formula for baptism in the name of Christ ( Acts 2:38 , 8:16 , 10:43 , 19:5 and also in Galatians 3:27 , Romans 6:3, 1 Corinthians 1:13-15 ) , which remained in existence even in the second and third centuries, while the Trinitarian formula is found only in Matthew 28:19 , and after that only in Didache 7:1 , and in Justin and Apocrypha 1:16.... Finally , the apparent ritual nature of this formula ... is strange, and this is not Jesus' way of making such formulas ... and therefore the traditional confidence in the authenticity ( or authenticity ) of Matthew 28:19 must be questioned . ( p. 435).

### Reference:

<http://net.bible.org/dictionary.php?...sionist%20View> )

### *Study Dictionary*

[NET BIBLE®](#)

### IV. The Formula of Baptism.

The Formula of Christian baptism, in the mode which prevailed, is given in [Mt 28:19](#) : “I baptize thee in the name of the Father, of the Son, and of the Holy Ghost.” But it is curious that the words are not given in any description of Christian baptism until the time of Justin Martyr: and there they are not repeated exactly but in a slightly extended and explanatory form

And the translation of this speech:

Baptism formula:

It is curious that the (Trinitarian) formula was not used in any baptism until the time of Justin Martyr, and the latter did not mention the formula in the same way it is known today...

Please read the rest of what is written on this site because of its importance.

Hastings's Bible Dictionary, ( 1963 edition , p. 1015):

Trinity . - ... not subject to logical or textual proof . Theophilus of Antioch (180 AD ) was the first to use the term " triune ." ... ( The term Trinity ) is absent from the texts .

The main Trinitarian text in the New Testament is the baptismal formula in Matthew 28:19. ... This late, post-resurrection statement is not found in any of the other Gospels or anywhere else in the New Testament, and some scholars have seen it as a forged text in Matthew . It has also been shown that the apostles were continuing their teaching, so that the late reference to baptism in its Trinitarian formula may have been a later insertion .

Finally, Aesopius's formula for the ( ancient ) text was (" in my name " instead of the name of the Trinity ) has some defenders . ( Although the Trinitarian formula is now found in modern editions of Matthew ) this does not guarantee that it came from the historical teaching of Jesus . It is certainly better to regard this Trinitarian formula as derived from the baptismal rite of the early Catholic Christians, perhaps Syrian or Palestinian, and as a concise summary of the Catholic Church's teaching on the Father, Son, and Spirit ....

- Catholic Encyclopedia, ( vol. II, p. 236):

The baptismal formula was changed by the Catholic Church in the second century from the name of Jesus Christ to the name of the Father, Son, and Holy Spirit .

- New Testament Theology :

by R. Bultmann, 1951 , p. 133

The historical fact is that Matthew 28:19 has been clearly and explicitly changed . " Because the rite of baptism was performed by immersion, whereby the person to be baptized was immersed in a bath, or in a stream of water, as appears in Acts 8:36 , and Hebrews 10:22 , ... which allows us to conclude, as also in the Didache 7:1-3 specifically, based on the latter text [ the apocryphal Catholic text ] , that in case of need it is sufficient to pour water three times [ the pseudo-Catholic sprinkling teaching ] on the head . And the person being baptized calls upon the person being baptized the name of the Lord Jesus Christ, " and it has been expanded [ altered ]After this, let it be in the name of the Father, and of the Son, and of the Holy Ghost . " The

Doctrines and Practices of the Early Church :

By Dr. Stuart J. Hall , 1992 , pp. 20-21. Professor Hall was Professor of Church History at King's College, London, England . Dr. Hall said in a matter-of-fact manner that Catholic Trinitarian baptism was not the

original form of Christian baptism, and that the original was baptism in the name of Christ .

The Catholic University of America, Washington, 1923 , Studies in the New Testament :

The Divine Command to Baptize: A Historical Critical Investigation . Written by Henry Cuneo, p. 27:

" The travels in the Book of Acts and the Epistles of St. Paul indicate the existence of an early formula for baptism in the name of the Lord { Christ }." We also find : " Is it possible to reconcile these facts with the belief that Christ commanded his disciples to baptize in the Trinitarian formula? If Christ had given such a command, the apostolic church would have followed it, but we cannot trace this obedience in the New Testament . Such a trace does not exist ." The only explanation for this silence, based on a view not bound by tradition, is that the short formula in the name of Christ was the original, and that the long Trinitarian formula was a later development .

The previous was a list of some references to scholars whom Fadi calls the ignorant, and it is now clear that the ignorant are those who believe Fadi or take his words with confidence without research or scrutiny.

Have you seen the number of those who decide that the number is fabricated and added to the tongue of Jesus? Doesn't this number attract someone's attention and make them think, and doesn't this prove that Fadi is hasty and not fit to address such research?

Fadi says:

[ color=red ]

The truth is that these bankrupt people who have no concern other than casting doubt on the Bible when they raise their doubts use double standards. Here we see their claim that this text is not authentic. I have not read a single article that talks about casting doubt on this text and they talked about its existence in the manuscripts and Greek originals or not. Here I ask... Why did no one tell us that this text does not exist in the manuscripts and Greek originals???

Is it because this text exists in all the manuscripts of the New Testament???

[/ color ]

The response:

I said that the verse actually exists in all the currently available manuscripts and this is what all Western scholars who consider the text to be added mention

. Did the existence of the text in all the manuscripts (after the fourth century) prevent all previous scholars from considering the verse fabricated or doubting its authenticity? These scholars are called the bankrupt Fadi!!!!

The issue is what is the oldest manuscript that contains the text...

This number does not exist in any manuscript written before the fourth century.

I repeat:

This number does not exist in any manuscript before the fourth century. If we reject the Sinaiticus manuscript and its Vaticanus ally, which are proven to have been distorted and which Fadi himself rejects, then we arrive at the fifth century without any manuscript containing the number 28:19 in the Gospel attributed to Matthew...

This is the issue. The main reason for doubting this number and considering it an addition is its absence in any manuscript before the fifth century. If we take the Sinaiticus into consideration, we arrive at the fourth century.

So we are looking for any text before the fourth century, and all the manuscripts that mention the text are all later than the fourth century...

It is unreasonable for a text of this importance to disappear and not be found until more than three centuries have passed.

The search therefore revolves around texts or writings containing the text in the first three centuries

. We begin with the manuscripts:

•

- 
- **Fadi says:**

[ color=red ]

**The truth is that this text is present in all manuscripts of the New Testament and is present in all manuscripts: Greek, Old Latin, Latin Vulgate, Coptic Bohairic, Sahidic and Akhmimic, Gothic and Syriac witnesses of all kinds (Peshitta, Heraclian, Philoxenian, Sinaitic Syriac, Cataronic, Palestinian), Georgian witnesses, Ethiopian and Arabic witnesses.**

[/ color ]

**Reply:**

**All the manuscripts that Fadi wrote are not useful for the research because we are looking for texts from the first, second or even third century. The oldest manuscripts that he mentioned date back to the fourth century, i.e. they are not valid.**

**As I said, the presence of the number in all the alleged manuscripts did not prevent all the scholars mentioned above from rejecting the number and doubting its authenticity .....**

**But there is another mistake by Fadi who says that the text is present in Sinaitic Syriac and this is incorrect because this part disappears from this manuscript. The**

**text**

**is missing in the Syriac Sinaitic manuscript.**

of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember 63 that that deceiver said, while he was yet alive, After three days I will rise again. But command that they watch the sepulchre for three days, that his disciples may not come by night and steal him, and say unto the people, He is risen from the dead: and the 64 last error be worse than the first.

<sup>1</sup> Bezae.

Pilate said unto them, Ye have a watch: watch 65 the sepulchre, as ye know. They went and watched 66 his sepulchre, and sealed the stone with the watch.<sup>1</sup>

<sup>2</sup>R. V.  
Bezae.

And on the evening of the sabbath, as the first 28 day of the week dawned, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, 2 there was a great earthquake: for the angel of the Lord descended from heaven and rolled away the stone,<sup>2</sup> and sat above it. And his appearance<sup>2</sup> was 3 like the lightning, and his raiment like the snow: and for fear of him those who were watching did 4 shake, and became as dead men. The angel answered 5 and said unto the women, Fear not ye: for I know that ye seek Jesus, the Nazarene, which was crucified. He is not here: for he is risen as he said unto you. 6 Come, see the place where he was laid. Go quickly, 7 and tell his disciples that he is risen; and behold, he goeth before you into Galilee; there . . . .

[vv. 8 and following to the end of this Gospel are lost.]

A TRANSLATION  
OF THE  
FOUR GOSPELS  
FROM THE  
SYRIAC OF THE SINAITIC PALIMPSEST

*Sinaitic in P92.*

BY

AGNES SMITH LEWIS, M.R.A.S.

AUTHOR OF "GLIMPSES OF GREEK LIFE AND SCENERY"  
"A CATALOGUE OF THE SYRIAC MSS. IN THE CONVENT OF ST. KATHARINE  
ON MOUNT SINAI," ETC.

As is clear from the last line, this part of the Gospel of Matthew is missing, and perhaps this happened due to the action of an agent to confirm the distorted text, and God is the helper.

Then Fadi puts a picture of the text in the Sinaiticus and Vaticanus manuscripts

, but what did Fadi see in this manuscript?

المخطوطة السيناوية نُسخت املانيا و ليس نقلا عن نسخة اخرى ، ذلك ان الاخطاء بها هي اخطاء سمعية و ليست اخطاء بصرية . تمت مراجعتها على مخطوطة اخرى ، و ذلك يبدو واضحا بالتحديد في العهد الجديد اذ واضح التصحيحات في الحروف الخطأ ، و يجمع العلماء على ان العهد الجديد تم نسخه عن اخرى و ليس سمعيا. تشيندروف مكتشف المخطوطة احصى نحو ١٤٨٠٠ خطأ في السيناوية ، هذه الاخطاء متنوعة و مثيرة فقام تشيندروف بتقسيمها الى خمسة مجموعات A , B , C , D & e ليسهل تفنيد كل خطأ و الوصول الى اصله بطريقة سهلة.

**This is Fadi's opinion on the Sinaiticus manuscript. In another topic, he literally said to his interlocutor about the Sinaiticus manuscript, "Wet it and drink its water." He does not believe in its authenticity with the Alpha and Atticus manuscript, but he finds it in himself to put it in the evidence here and then talk about double standards.**

**God is the helper.**

**In summary, this point: All the manuscripts mentioned by Fadi are not suitable for proving the authenticity of the number because they are all, without exception, after the fourth century, i.e. after the distortion occurred. It is not logical to use writings from the fourth century to prove the authenticity of texts from the first century unless we know their source, who wrote them, which copy they were copied from, and the chain of transmission until we reach the origin of the Gospel of Matthew. All of this is of course not available**

**when we discuss with a Christian the authenticity of a number in the Bible. He first tries to prove it from the manuscripts, and this is not objectionable, but rather an imposed duty, but it is not at all convincing due to the state of these manuscripts, which is clear to everyone now.**

**He begins to list the quotes of the early fathers that support the authenticity of the text.**

**Why do we resort to other writings as long as the original text is present and preserved? What makes them mention the writings of the ancient fathers as long as the manuscript is present???**

**The answer is clear**

**. There is no reliable manuscript that is 100% or even 70% correct.**

**There is no manuscript prior to the writings of these fathers that contains the number under investigation**

**. This is what makes them resort to the writings of the fathers to prove the authenticity of the text.**

**Resorting to the quotes of the early fathers is like seeking refuge in fire, as we will see, God willing**

**. The case we are examining is a clear example of that.**

**Fadi says:**

**[ color=red ]**

**First claim**

**The disciples were not baptized in the name of the Holy Trinity, but in the name of Christ only.**

**The truth is that this is a false suspicion that has no meaning at all. Even if we assume that this claim is true - and it is not, as we will show - then it is natural that the one who is mistaken is the disciples and not the Bible. However, we know that such objectors are prepared to sanctify the stone and do not believe in the infallibility of the Bible. However, we will show, by the grace of God, how the baptism was performed as the disciples performed it...**

[/ color ]

**The response:**

**He says that even if the claim is true, it is a mistake by the disciples and not by the Bible. So we are faced with one of two solutions: The disciples either made a mistake or forgot, and the text is there. So how can we respect such disciples who do not remember something very important that was said to them in the most important situation in their lives... And how do we know that they did not neglect or forget other things,**

**a single sentence of this importance that they were unable to memorize and implement...**

**But there is another, more realistic solution: The disciples never heard of this matter.**

**He wants us, as those prepared to sanctify the stone, to believe in the infallibility of the Bible and fails to prove the authenticity of a single number of it here. So how can we believe? With his protection...!!!!**

**Fadi says:**

[ color=red ]

**In the Book of Acts, Chapter 2, Verse 38, Saint Peter the Apostle says**

**, “Then Peter said to them, ‘Repent, and be baptized every one of you in the name of Jesus Christ for **the forgiveness of sins**; and you will receive the gift of the Holy Spirit.’ Let us examine the verse a little **carefully****

**so that we understand that they were baptized in the name of the Lord Jesus, but the Apostle Peter mentioned that baptism in the name of the Lord Jesus Christ is the way to receive the gift of the Holy Spirit. He did not say that baptism is merely baptism in the name of the Lord Jesus only, but rather he completed that it is the way to receive the gift of the Holy Spirit, which confirms for us the faith of the Apostle Peter that baptism was not only in the name of Christ, but that the Holy Spirit also participates.**

**A questioner might ask... Where is the Father???**

**We tell him to read the verse immediately following this verse, in which the Apostle Peter says:**

**“For the promise is to you and to your children and to all who are far off, as many as the Lord**

**our God will call.”**

**From here we understand that the call is from God the Father who gives the promise, then baptism takes place in the name of the Lord Jesus Christ, and through it the gift of the Holy Spirit is accepted. In this process, the Father, the Son, and the Holy Spirit participate together, and if none of them were present in this process, it would not have taken place, because how can a person be baptized in the name of the Lord Jesus if he has not been given a promise by God the Father? What is the benefit of a person being baptized in the name of the Lord Jesus Christ without accepting the gift of the Holy Spirit???**

[/ color ]

**Reply:**

**Of course, Fadi's method and others to prove the Trinity is not suitable, as listing the three hypostases in one paragraph or even one sentence does not prove their equality or that they are one, etc. What we said and repeat is that even the participation of the Father, the Son, and the Holy Spirit together in baptism does not make them one God with three hypostases, but what is closest to the truth is that the Father uses the Son and the Holy Spirit in these matters...**

**Does mentioning three persons in one sentence mean their equality, and if one of them is a god, the rest become like him? Look at this text, which has another trinity: 1 Timothy 5:21**

**5:21 I charge you before God and the Lord Jesus Christ and the elect angels, that you observe these things without prejudice and do nothing with partiality.**

**We have God, Jesus, and the angels. Are these three equal? Are the angels gods? Let us suppose that there is a person who believes that God is composed of three hypostases: the Father, Jesus, and the angels. Wouldn't the previous number be his evidence of that...!!!**

**There are other examples in the Bible and in the writings of the Fathers that you can use to prove any invented theory.**

**If I wanted to prove that the Holy Trinity is the Father, the Son, and Mary, I would have no problem proving that from the writings of Ignatius, for example.**

**Some of them have gone so far as to say that the phrase “Holy, Holy, Holy” indicates the Trinity because it was repeated three times. This is a position that calls for ecstasy before any other feeling, but it also indicates the disappearance of any evidence of the Trinity in the Bible, which forces some to resort to such flimsy evidence that I do not know how it would convince any sane person.**

**Returning to what the servant of the Lord mentioned in the previous paragraph, we find him making every effort to involve the Father in the matter. He says:**

**Someone might ask... Where is the Father???**

**We tell him to read the verse directly following this verse, in which the Apostle Peter says:**

**For the promise is to you and to your children and to all who are far off, as many as the Lord our God will call.**

**From here we understand that the call is from God the Father who gives the promise, then baptism takes place in the name of the Lord Jesus Christ and through it the gift of the Holy Spirit is accepted.**

**Of course, this is naive talk that is not worth the trouble of responding to, but the text says, how did the Lord our God know that the only one meant was the Father???**

**Then Fadi says after that, "God the Father" .....!!!!**

**Is there God the Son and God the Holy Spirit? How many gods are there here???**

**In general, this naive method does not prove anything, and I do not think that anyone believes it, and it indicates the absence of explicit texts that prove the Trinity, so Fadi and others are forced to resort to such failed evidence....**

**Fadi says:**

**[ color=red ]**

**Second claim**

**Eusebius of Caesarea quoted the text in the name of Christ only.**

**This is indeed true, as Eusebius quoted it in his history, Book 3, Chapter 5, but wait...**

**Is it true that because Eusebius quoted the text "Go and make disciples of all nations in my name" that all the evidence we have provided for the authenticity and authenticity of this text is wrong, and what Eusebius said is true???**

**Reason and logic say no, there must be a missing link, not that there is an error in the text, and this is what we will explain now**

**[/ color ]**

**The response:**

**Fadi admits that Eusebius quoted the text without the Trinitarian baptismal formula, but as for his saying "what we have provided as evidence", we leave the judgment on it to the reader.**

**Let us now see what this missing link is and how Fadi solves this dilemma, and to clarify the dilemma to the reader,**

**there is no text before the fourth century with the Trinitarian baptismal formula, and history has not recorded any case of baptism with this formula before the third century, and the first writings that we can study, we find their author (Eusebius) quoting the text more than 15 times without the Trinitarian baptismal formula.**

**He says:**

[ color=red ]

**The Fathers' quotations have many types, such as partial quotations, free quotations, and textual quotations, i.e. quoting part of a text, or a quotation that the writer edits as he wishes in his work, or textual quotations in which the writer transmits as in the text. As**

**an example, I will give some of these examples for each type of them, and also specifically on this text.**

**First, the Fathers' partial quotation of this text, as Ignatius of Antioch said in his letter to the Philippians, saying:**

**Wherefore also the Lord, when He sent forth the apostles to make disciples of all nations, commanded them to "baptize in the name of the Father, and of the Son, and of the Holy Ghost**

**Also, when the Lord sent his disciples to make disciples of all nations, he commanded them to "baptize them in the name of the Father and of the Son and of the Holy Spirit."**

**Ignatius did not quote the entire text as it is, but rather edited the first part of the text and quoted the second part as it is, and this is the partial quote.**

[/ color ]

**The response:**

**If Fadi wants to classify the quote into a textual quote and a partial quote, well, there is no objection to that, but there is a basic condition that the original text precedes the quote, not that the quote precedes the text.**

**I cannot say that the text in Matthew is correct because Ignatius quotes it, as there is no manuscript before Ignatius that contains the text that he quotes. We do not know if Ignatius quotes literally or abbreviates it. If I have a text older than this Ignatius, what is the need to cite it from the original???**

**The second point is that Fadi chooses the worst example, which is Ignatius' letter to Philippi. Why? Because**

**it is forged.**

**We will explain that in its place when discussing the letters of this Ignatius.**

**He says:**

[ color=red ]

**Secondly, the free quotation of this text as well, which Tertullian quoted in his book “Against Marcion” and the fourth book, Against Marcion IV, saying:**

**Even to the last He taught us (the same truth of His mission), when He sent forth His apostles to preach His gospel “among all nations;”**

**Here he adapted the text to his own formulation without losing the meaning of the text as it appears in the Bible, but rather he formulated it in his own style, and this is free quotation.**

[/ color ]

**Reply:**

**How did you know that? Couldn't this Tertullian be quoting from an original text that later disappeared and the distorted text appeared?**

**When do you know that the writer has formulated the text in his own style, and when do you say that the quotation is literal? You know that if the manuscript precedes the writer's formulation, that is, we have a manuscript with the text before the era of Tertullian, and this is not available, as we have explained .**

**We will also explain when talking about Tertullian that all of his quotations are not suitable, because the oldest manuscript of Tertullian's writings dates back to the eighth century, and any manuscript after the fourth century has no value in our research, as we have explained more than once.**

**He says:**

[ color=red ]

**Thirdly, the textual quotation of this text, which Ignatius of Antioch quoted in his letter to Philadelphia, saying:**

**have been fulfilled in the Gospel, [our Lord saying, ] “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”**

As we see, he quoted the entire text as it is in the Gospel of Matthew, and we will discuss the fathers' quotations of this text in detail in the response to the third supplication. However, what concerns us at this point is explaining how the church fathers quoted texts. It does not mean that Eusebius quoted this text as well that the text is wrong and Eusebius is correct. Rather, Eusebius' quotation can be placed under the category of free quotation, which quotes the content and idea as it is in the Holy Bible, then formulates it in his own style as he wishes, as we explained above in the types of quotation.

[/ color ]

**Response:**

We cannot easily believe that Eusebius quotes the text without mentioning baptism or the Trinity more than 15 times, and we consider it a free quotation. Rather, the closest solution is that he quotes from a manuscript that does not have the formula at all...

The other disaster is that the part that Fadi quoted, for example, from the letter of Ignatius to Philadelphia is distorted, and the original letter, or the one that could be original, does not have this formula. We will explain that in detail shortly.

**He says:**

[ color=red ]

We also add something else from the introduction to the Arabic translation of the History of the Church by Eusebius of Caesarea by Father Markos Daoud, the Arabizer of the book, who says on the first pages of the book the following:

“When the heresy of Arius appeared in Alexandria in the year 318 AD, it found some supporters in the East, and at the head of these supporters was Eusebius, Bishop of Nicomedia, who was a disciple of Arius at the hands of Lucian the teacher in Antioch, and who preached that the Son was created and that He was not equal to the Father in eternity. Eusebius,

Bishop of Caesarea (the author of this book), was a contemporary of Eusebius, Bishop of Nicomedia, and a contemporary of Arius himself. Although he was not a supporter of the views of Arius like his namesake Eusebius of Nicomedia, in reality he wavered between Arianism and the orthodox teachings, and was even more inclined towards Arianism, so that some of the Church Fathers considered him a complete supporter of Arius. Jerome said about him: “You have infiltrated Eusebius, when he wrote his book on the history of the church and his other books, does this mean that I am an Arian because Eusebius who wrote these books is an Arian?”  
End

[/ color ]

**Response:**

Here Fadi doubts the testimony of Eusebius and accuses him of being an Arian. Of course, we will not defend Eusebius, but is it permissible for him to cite Tertullian to prove the authenticity of the verse, even though Tertullian, as we will see, apostatized from Christianity and followed another heresy? See the Dictionary of the Church Fathers:

Unfortunately, between the years 202 and 205 AD, Tertullian fell into the heresy of Montanism, as Montanius claimed that he was the Paraclete promised in the Gospel; and we do not know whether he returned to the universal church again before his death or not.

That is, Tertullian remained in Christianity for a period not exceeding 15 years, then remained an apostate until he died. Is it permissible to cite his writings? We will explain this in its place as well.

Fadi doubts Eusebius, who deviated towards Arius, and he likes Tertullian, who completely apostatized from Christianity.

Of course, the correct response is to reject all the testimonies of these early fathers and to be extremely careful not to use their writings.

**He says:**

[ color=red ]

**From the above confirmation of the Church Fathers, the translator of the book, and the scholars of Eusebius' thought, it is confirmed to us that he was an Arian, and therefore there is no blame on him at all for altering the text to go according to his principle and faith, since this text proves the equality of the Son to the Father, and this contradicts what Eusebius believes in as an Arian who believes that the Son is less than the Father, and in the second chapter of the first book in his history he says, "Since there was a dual nature in Christ..." and the translator comments again saying that he was influenced by the Arianism specific to the nature of Christ. Is there anyone who says that Eusebius' faith was sound after he confessed his Arianism with his own tongue???**

**Someone might say that Eusebius is speaking from the Bible that he has, and this proves the inauthenticity of this text.**

[/ color ]

**The response:**

So rejecting Eusebius' testimony because his faith is not sound makes us reject Tertullian's testimony because his faith is not sound in a clearer way than Eusebius's, for he is faithless and an apostate, and he followed another claimant to prophecy, as we will explain in its place....

**And he says:**

[ color=red ]

### **Third claim**

**None of the fathers before Eusebius quoted this text.**

**I believe that this is an extremely ridiculous claim. I know that anyone who reads the quotes we have placed above to clarify the types of quotes of the Fathers from the Holy Bible will have no doubt that this text was quoted by many. I will present some of them here, so that whoever dares to challenge the Holy Bible may wake up this time. I was careful to include the quotes of the Holy Fathers before Eusebius of Caesarea came to this world. We will place the links after each citation from the Encyclopedia of the Church Fathers.**

**[/ color ]**

#### **Response:**

**I hope that the reader will remember something important here. Fadi was careful to mention the quotes before Eusebius, and this is true. Any quotes after Eusebius, and even any manuscript after him, are of no value in our research.**

**Let us now see if the claim is truly extremely ridiculous.**

**He says:**

**[ color=red ]**

**The Didache or the teaching of the Apostolic Fathers, which dates back to the first century**

**Having first said all these things, baptized into the name of the Father, and of the Son, and of the Holy Spirit**

**"In the beginning of all that has been said, baptize in the name of the Father, and of the Son, and of the Holy Spirit."**

**[http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5064\\_1872815](http://ccel.org/fathers2/ANF-07/anf07-36.htm#P5064_1872815)**

[/ color ]

Reply:

The Didache, or the Teachings of the Apostles, dates back to the first century. Well, here is the history of this book and consider whether it is suitable as a document or not .

The response is from several aspects, the first of which ends the Didache completely and from a source mentioned by Fadi himself first:

Here is what is on this site about the Didache, which is the site from which Fadi quoted in the subject of the adulterous woman.

This is a picture of what Fadi wrote about Nazzaro, the owner of this site, whom he calls the honorable brother, the great professor, and the Western defender.

و نقدم شكر خاص للأخ الفاضل و الاستاذ الكبير المدافع الغربي Nazaroo الذي  
سمح لنا بترجمة اجزاء من ابحاثه حول هذه القصة و استخدام مواد كثيرة من  
الكتابات التي نشرها لعلماء كثيرين و مدافعين حول اصالة هذه القصة و الموجودة  
بالروابط التالية :

<http://foru.ms/t2706010>

<http://foru.ms/t2408015-previouslly-unconsidered-evidence-for-john-81-11.html>

<http://adultera.awardspace.com>

<http://www.christianforums.com>

So this reference is from Fadi himself and he praises its author as is clear, but Fadi did not read what the honorable brother wrote about the Didache...

I also extend special thanks to the western defender Nazzaro because he provides strong evidence regarding the Didache that Fadi will not be able to challenge because his reference is the one who put it and used it and it did not benefit him in the subject of the adulterous woman and let him down in the subject of baptism in the Trinity and destroyed him in the Didache...

Here is what the site says about the Didache and I repeat the site praises Fadi and considers its owner a great professor.

Let us now see what the defender and great professor says about the Didache:

The site:

<http://adultera.awardspace.com/FATHERS/Didache.html>

Several writers (Eusebius, about 325 AD, and Athanasius of Alexandria in a letter of 367, etc.) and lists from the beginning of the 4th century and onward refer to a writing known as the "Teaching" or "Teachings" of the Apostles, but inasmuch as nothing is specifically cited references, we cannot be sure if they are to the document we know today as the Didache.

Translation:

Several writers such as Eusebius, Athanasius and others from the beginning of the fourth century refer to a book known as the Acts of the Apostles, but since they did not quote anything from it specifically, we cannot be certain that the reference currently available under the name Didache is the same as that referred to in the works of these writers. Have you ever

seen anything clearer than that, even the book currently available cannot be certain that it is the same as that referred to in the works of Eusebius and others....

There is a book mentioned by name only in the writings of many of the early fathers called the Acts of the Apostles, mentioned for example by Origen and others, and I repeat, all of these fathers only mentioned the name of the book and did not recognize it among the holy books that they gradually recognized, and no one cited any text from this book, especially the text under discussion, i.e. the text of baptism in its fabricated tripartite form .

All that was mentioned in the writings of the ancients was the name of the book only . In short, we know that there was a book that existed at an early time and its name was the Acts of the Apostles (the Didache), and until the fourth century the text of baptism was not mentioned, whether quoted from the Didache or from the Gospel of Matthew . This response alone is enough to end the discussion. And we return to the same point: Do we have any writer until the fourth century who cited this book of the Acts of the Apostles?

Rather, do you have any creature who cited this text from the Didache until the year 1875 AD, i.e. until the last quarter of the nineteenth century????

And why will the nineteenth century be known in the second .

Is a book in this condition suitable to prove the validity and authenticity of numbers in the

**Holy Bible?**

**We return to the same site of the great professor and Western defender and virtuous educator who directed us to it, Fadi, with**

**this comment from the same site, and it is a fatal blow to everything Fadi wrote about the authenticity of this number:**

**The Trinity formula “In the name of the Father and of the Son and of the Holy Spirit” appears only once in the New Testament (Matthew 28:19). It is probably a later insertion (redaction) in both the Didache and Matthew's Gospel, because the Trinity was not defined until AD 362. The original reading was probably “In the name of the Lord” (see the Didache 9:5). Fasting before baptism dropped out of our tradition somewhere along the line.**

**With a translation and commentary by BH Swett**

**The Trinitarian formula "Father, Son, and Holy Spirit" appears only once in the New Testament and is probably a later addition in both the Didache and the Gospel of Matthew. The reason is that the Trinity was not defined until 362 AD. The original reading was probably "in the name of the Lord" as in the Didache 9:5.**

**This site also supports this point. It is a translation and commentary on the Didache. Its author, B.H. Sweet, says that the Trinitarian formula is clearly added in both the Gospel of Matthew and the Didache.**

**<http://bswett.com/1998-01Didache.html>**

**No consolation for the servant of the Lord.**

**What more do you want?**

**Your reference says that the formula is added to the text in Matthew and in the Didache.**

**Your position calls for pity more than any other feeling.**

**Thus, the Didache has fallen and is not suitable for proving sacred texts or doctrine . Although the above is sufficient, there is more to this alleged Didache.**

**Tanya:**

**This book remained known by name only until the nineteenth century, that is, more than 1800 years after the ascension of Christ. Specifically, in the year 1875, a copy of the book was discovered and it was said that it was the Didache, the Acts of the Apostles. The copy was estimated to be about a thousand years old, that is, it was written around the year 1000 AD .**

**In short, assuming that the previous information is correct (and this is a possibility and**

requires long investigation), all we have is a copy written more than a thousand years after Christ that contains this text and its writer attributes it to the apostles, and this is not suitable evidence at all. We return once again to the starting point. We do not have any text before the fourth century that contains the baptismal formula found in the Gospel of Matthew. We add now that we do not have any text before the nineteenth century that contains any reference to this baptismal formula attributed to the Didache or the alleged Acts of the Apostles

. You may consider the manuscript discovered in 1875 a reference for you in whatever you like, you are free to do, but it is not suitable for proving the authenticity of a text written about a thousand years before it. It is obvious that the one who wrote it (and his name is Leo the Sinner) was influenced by the distorted formula that became widespread at that time... So the Didache is not suitable for proving the authenticity of any text because the copy we have now was written in the year one thousand AD .

Third :

This is the text in English first from the Didache, Chapter Seven

#### CHAPTER 7

7:1 But concerning baptism, thus baptize ye: having first received all these precepts, baptized in the name of the Father, and of the Son, and of the Holy Spirit, in running water;

7:2 But if thou hast not running water, baptize in some other water, and if thou canst not baptize in cold, in warm water;

7:3 But if you have neither, pour water three times on the head, in the name of the Father, and of the Son, and of the Holy Spirit.

The text in the first paragraph 7:1 (and the translation is short )  
regarding baptism, baptize in the name of the Father and of the Son and of the Holy Spirit in running water !!!!!

In the second paragraph 7:2,  
if there is no running water, then with any other water, not cold but warm .

And in the third paragraph 7:3  
, if none of the above is available, baptism is by pouring water on the head three times in the name of the Father and of the Son and of the Holy Spirit .

Isn't this the book you are citing???? It is contrary to your Orthodox doctrine in baptism.

If you don't know, here is the text from Pope Shenouda's book, Comparative Theology, page 32 :

It is clear from the Holy Bible that baptism was by immersion and not by sprinkling, even in the days of John the Baptist himself. The Lord Christ was baptized by immersion. See Matthew 3:16 and Mark 1:10. Perhaps it is nice here ( the Pope is still speaking) that our church calls the feast of the Baptism of Christ the Feast of the Epiphany. End of Pope Shenouda's speech .

Baptism by immersion and not by sprinkling or pouring on the head, meaning that the words in the Didache contradict your doctrine!! By the way, baptism by pouring according to the Didache was not known before the fourth century either. And we return to square one, there is no text before the fourth century and ..... and ..... . This proves that the Didache is also forged. And God is our helper .

**Fourth :**

**If you go back to the Didache, which you cite, you will find in chapter nine that it contradicts itself. See the text in 9:5**

**:5 And let none eat or drink of your Eucharist but such as have been baptized into the name of the Lord, for of a truth the Lord hath said concerning this, Give not that which is holy unto dogs.**

**The baptism in this text was done in the name of the Lord Jesus only and he did not mention the triple formula, which I do not know how he ignored after two chapters of mentioning it unless it was also an addition, and this is the most likely possibility .**

**In conclusion, this paragraph from the Didache is also an addition and a forgery, and the Didache itself is not suitable as evidence for the previous reasons, and any reason in the previous reasons alone refutes any citation of this book to which it relates .**

**And he says:**

**[ color=red ]**

**Saint Ignatius of Antioch, successor of Peter the Apostle, in his letter to Philadelphia**

**have been fulfilled in the Gospel, [our Lord saying, ] “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”**

**The Gospel fulfills the words of our Lord: “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”**

**[http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080\\_351579](http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080_351579)**

**And in his letter to Philippi**

**Wherefore also the Lord, when He sent forth the apostles to make disciples of all nations, commanded them to “baptize in the name of the Father, and of the Son, and of the Holy Ghost,”**

**"Therefore the Lord said when he sent the apostles to make disciples of the nations, he commanded them, saying, Baptize in the name of the Father and of the Son and of the Holy Spirit."**

**[http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2862\\_463028](http://ccel.org/fathers2/ANF-01/anf01-31.htm#P2862_463028)**

[/ color ]

**Fadi says that the claim is extremely ridiculous. Well, I say to him that citing Ignatius is the height of ignorance if he does not know and blatant fraud if he does know.....**

**Fadi says:**

[ color=red ]

**The text is found in two of Ignatius's letters, the first to Philadelphia and the second to Philippi.**

[/ color ]

**Response:**

**Before responding, let us look for a translation of Ignatius' letters to guide us. Fortunately or unfortunately, Fadi himself took up this topic and put a translation of Ignatius' letters on his website, which negates his ignorance of the truth of these letters.**

**See this website:**

**[http://servant4jesus.110mb.com/download/patrologie/ignatius\\_epistles.pdf](http://servant4jesus.110mb.com/download/patrologie/ignatius_epistles.pdf)**

**Translation of the Letters of Saint Ignatius of Antioch with an Introduction to His Life**

**Do you believe that the formula of the Trinity is not found in the entire Bible?**

We repeat

that Fadi, in his defense of the authenticity of the number in his research on Baptism in the Name of the Trinity, mentions that Ignatius mentioned it in two letters, but in his translation of Ignatius' letters we do not find any mention of this number and the formula of baptism was not mentioned at all.

Rather, we do not find any mention of the letter of Ignatius to Philippi, which Fadi mentioned in his defense of the Trinitarian formula.

The reason is that the letter to Philippi is completely forged, and as for the letter to Philadelphia, the part that contains this verse is forged, and even Fadi did not dare to include it. However, he did not find it embarrassing to include it as a text to defend the Trinitarian baptismal formula because he was accustomed to no one reviewing it.

Evidence that the letter of Ignatius to Philippi is forged:

Yes, Fadi knows for sure that this letter is forged:

Here is what Fadi wrote.....:



Fadi says that Ignatius wrote seven letters that have reached us in full, then he mentions them and there is no letter to the so-called Philip.....!!!!

Fadi mentioned here seven letters that he says reached him in full in Greek, but there is no letter of Ignatius to Philip.....!!!! Which the servant of the Lord Fadi cites in his defense of the authenticity of the verse, he says:

**Saint Ignatius of Antioch, successor of the Apostle Peter, in his letter to Philadelphia and in his letter to the Philippians**

[/ color ]

The reason is that this letter is forged and cannot be attributed to Ignatius, and therefore even Fadi, who is famous for his recklessness, did not dare to include it in his book....

What do you think so far Fadi cites a letter of Ignatius that is not in the list of letters that he translated for Ignatius...?

**Now how do we prove that the letter to Philip is forged?**

**We will prove that from the same book from which Fadi quoted the forged letters of Ignatius, because the book and the writer are honest and respect the reader. He mentions in the introduction the condition of these letters.**

**The servant of the Lord, the defender of the authenticity of the text, refers us to the website [http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080\\_351579](http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080_351579),**

**the Encyclopedia of the Church Fathers.**

**All we have to do is put the introduction of the same book, the reference of which is cited in the introduction to the chapter on the letters of Ignatius, on this same website that Fadi refers to:**

**<http://www.ccel.org/ccel/schaff/anf01.vihtml>**

**from the book:**

**ANF01. The Apostolic Fathers with Justin Martyr and Irenaeus.**

**We will put the sentence or paragraph in English and translate it so that the picture becomes clear.**

### **Introductory Note to the Epistles of Ignatius**

**There are, in all, fifteen Epistles which bear the name of Ignatius .**

**There are 15 letters attributed to Ignatius or bearing the name Ignatius.**

**It is now the universal opinion of critics, that the first eight of these professedly Ignatian letters are spurious.**

**And now the common opinion of critics is that the first eight of them are fake.**

**So the letter to Philip is forged because it is from the first eight.**

**That is, the servant of the Lord cites a forged letter to prove the authenticity of the text in Matthew.**

**Is this ignorance or deception on his part? The funny thing is that Fadi is the one who exposed Fadi, perhaps because Ego Aimee did not review what Fadi wrote this time. People must pay attention and not leave Fadi. He must be reined in so that he learns and does not undertake such research in this naive, backward way.**

**Let's continue with the book**

**They bear in themselves indubitable proofs of being the production of a later age than that in which Ignatius lived.**

**These eight letters contain within them indisputable evidence that they were written in an era later than the era of Ignatius.**

**So, of course, including the message to Felipe.**

**And they are now by common consent set aside as forgeries, which were at various dates, and to serve special purposes**

**. And these letters are now left aside as forgeries.**

**The previous discussion was about the first eight letters, and the speech is clear that they are forged, and in other words, fake...!!**

**So the first evidence from Fadi is forged evidence, and Fadi must withdraw it if he has an ounce of shame or respect for science and research, and respect for the reader as well. So**

**Philip's letter is forged, and whoever puts it as evidence for anything is either ignorant and does not know, or a blatant fraud.**

**Now what about the remaining seven, including Ignatius' letter to Philadelphia**

**: Let us continue from the same book that Fadi referred to, who did not read the introduction to the book that he refers to.**

**Of the seven Epistles which are appreciated by Eusebius ( *Hist. Eccl.* , iii. 36), we possess two Greek recensions, a shorter and a longer. It is plain that one or other of these exhibits a corrupt text, and scholars have for the most part agreed to accept the shorter form as representing the genuine letters of Ignatius.**

**For these seven remaining letters, we have copied the short and the long, and it is certain that one of them is distorted**

**. Scholars prefer the short one and accept it as the original letters of Ignatius, while the long letters are the distorted ones.**

**Of course, we can end this point at this point, because the short letter to Philadelphia does not contain the baptismal formula, but it is present in the long, forged letter.**

**But has the matter ended at this point, so that we may continue... from the same introduction?**

But although the shorter form of the Ignatian letters had been generally accepted in preference to the longer, there was still a pretty prevailing opinion among scholars, that even it could not be regarded as absolutely free from interpolations, or as of undoubted authenticity

But despite the acceptance of the short reading, there is a prevailing opinion among scholars that the short letters cannot be considered completely free of additions and cannot be considered original .....!!!!

Even the short version of the seven letters is of questionable authenticity as well.

This is the translation of the introduction to the letters of Ignatius and it is sufficient for any sane person to reject it. The one who mentioned this reference should read the introduction to the book that he places as a reference so that no one is deceived. However, if he knows this information and is not ignorant of it, I will leave you to describe it, and the characteristic of ignorance will be a blessing for him ..... and God is the helper.

Therefore, Fadi placed the short text in the Philadelphia letter as follows:

Image 4



There is no trace of the baptismal formula in it, and we will put the long text shortly...

And here is also what is on the Christian website:

<http://web.orthodoxonline.org/history/01-04/St.IgnatiusofAntioch.htm>

### Orthodox Online about Ignatius of Antioch

**His letters : He set out in chains, accompanied by the two martyrs Rufus and Zorosimos, who were both sentenced. During his journey from Antioch to Rome, he wrote seven letters to the churches he passed through, which encouraged people to endure the trials and tribulations of time. They have reached us in three groups: the short, the long, and the abridged. The short is the original, and a Greek manuscript (second century) has preserved these letters for us, but it does not include the letter to the Romans. The oldest text that preserves this letter dates back to the tenth century. In the fourth century, someone took care of them and altered them, adding to them and making them groups that include thirteen letters instead of seven. In addition to the letters to the**

churches of Ephesus, Magnesia, Tyrrell, Rome, Philadelphia, Smyrna , and Polycarp, he wrote letters to Antioch, Tarsus, Philippi, Heron, Mary the Capsul, and the letter of the latter to Ignatius .

These letters remained a subject of controversy among biblical scholars and evangelists. Some said that they were forged, while others said that they were authentic. Then came Lightfoot , Haranck , Zahn , and Funk, who succeeded in proving its authenticity with internal and external evidence, and silenced all those who said that it was forged. These letters became among the best remaining traces of the early fathers .

The site says:

**During his journey from Antioch to Rome, he wrote seven letters to the churches he passed through.**

These are the same seven letters that do not include the letter to the Philippians

**. They have reached us in three groups: the short, the long, and the abridged. The short is the original,**

so the long and abridged are forgeries. Note that the site only talks about the seven letters, i.e. it considers the letter to the Philippians to be forgery

**. In the fourth century, someone took care of it and distorted it, so he added to it**

the Orthodox Online website, which says about the letters of Ignatius that there were those who distorted them in the fourth century??

This statement does not need a comment, but rather explicitly acknowledges the distortion. Have you seen the Orthodox Online website say again, “

**In the fourth century, someone who was concerned with it and distorted it added to it**

.” The website continues: “

**Then came Lightfoot , Haranck , Zahn , and Funk, and they succeeded in proving its authenticity with internal and external evidence, and all those who said that it was forged were silent**

. Now we notice that the Christian website added more problems than solutions to the authenticity of these letters, but it refers us to Lightfoot, who supports the authenticity of the short letters.

Well, I will not discuss here Lightfoot’s opinion on the authenticity of the short letters, because even if it were true, we would not find in them the formula of baptism in the name of the Trinity, and therefore Fadey himself did not put it...  
But we will provide a reference to respond to Lightfoot shortly.”

- Let us return to what Fadi says again:

**Saint Ignatius of Antioch, successor of the Apostle Peter, in his letter to Philadelphia. have been fulfilled in the Gospel, [our Lord saying, ] “Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”**

**The Gospel fulfills the words of our Lord: “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”**

[http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080\\_351579](http://ccel.org/fathers2/ANF-01/anf01-20.htm#P2080_351579)

[ / color ]

**We mentioned that Fadi himself did not put the text in his translation of the letter. Why? Because the letter has two versions: the short and the long, which are forged. The short version is the one that some people recognize. The number in Matthew under discussion is present in the long version of the letter.**

**This book puts the short version and the long version....**

**From this book:**

**Image 5**

**Image 6**

**Image 7**

**As you can see, the short version does not have the formula, and the long, forged version does have the formula, but it is forged and not valid.**

**Fadi himself translated only the short version in his book that we referred to, meaning he does not recognize this part.**

**Image 8**

**And this is the last reference:**

**The two martyrs  
Ignatius and Polycarp  
(2nd century AD)**

**Father Tadros Yacoub Malti  
Priest at St. George's Church in Sporting**

**About his letters:**

**Although history bears witness to the magnificence of what Ignatius wrote of letters, they have raised more controversy than any other documents of the writings of the early church fathers, as many scholars have written about them. Fifteen letters attributed to him have appeared, which are:**

- 1- Genuine letters**
  - 1- Letter to the Ephesians.**
  - 2- Letter to the Magnesians.**
  - 3- Letter to the Trallians.**
  - 4- Letter to the Romans.**
  - 5- Letter to the Philadelphians.**
  - 6- Letter to the Smyrnaeans.**
  - 7- Letter to the family of the martyr Polycarp.**
- 2- Forged letters**
  - 1- Letter to the Virgin Mary.**
  - 3,2- Two letters to the Apostle John.**

- 4- Letter to Mary of Cassubila.
- 5- Letter to the Thraceans.
- 6- Letter to the Antiochians.
- 7- Letter to Hiero, a deacon of Antioch.
- 8- Letter to the Philippians.

These letters contain indubitable evidence that they were written in a later era than that in which Saint Ignatius lived, so much so that we do not find any mention of these letters in the writings of Eusebius of Caesarea and Jerome (Ipronymus), so the opinion is unanimous in rejecting them. The texts of these letters can be referred to in the collection The Writings Of Anti-Nicciene Father. Vol. I. It is noted that all the letters are in Latin and Greek except for the first three of the spurious letters, which are only in Latin.

Between the long and short texts,

Arithmeus, Eusebius of Caesarea, and Polycarp referred to the seven real letters, but two Greek texts were found, one long and the other short. Most scholars agreed that the short text is the original text, while the long text came as an explanation of the original, and the short text is not an abbreviation of the long text. And now I will summarize for you what Father Tadros Yacoub Malti

said.

He mentions two lists of letters, real letters, which are the seven known now, and he mentions with complete clarity another list of forged letters, including the letter to Philippi .

He also says:

These letters contain evidence that leaves no doubt that they were written in a more recent era than the one in which Saint Ignatius lived.

He also says:

Two Greek texts were found, one long and the other short, and most scholars agreed to consider the short text to be the original text, while the long one came as an explanation of the original, and the short one is not an abbreviation of the long one.

All of this supports what we say, which is that

the letter to Philippi is forged  
, and the part mentioned in it is the formula of baptism in the Trinity in the letter to Philadelphia is also forged

. Here is this damning evidence, researched in the Journal of Higher Textual Criticism.

**JOURNAL OF HIGHER CRITICISM**

The title of the article speaks for itself.

All of Ignatius' letters are forged.

**THE IGNATIAN EPISTLES ENTIRLY SPOURIOUS**

It is also mentioned that it is a response to the light foot that some people adhere to, as we mentioned

in Image 9.

The article is available online at this site:

<http://www.atheistalliance.org/jhc/articles/KillenIgnatius.pdf>

Now let us see what is written in the Wikipedia encyclopedia about Ignatius

:

- To the Ephesians
- To the [Magnesians](#)
- Letter to the Trallians
  - To the Romans
- To the Philadelphians
- [To the Smyrnaeans](#)
- To Polycarp, Bishop of Smyrna

By the 5th century, this authentic collection had been enlarged by spurious letters, and the original letters had been changed with interpolations

.

A detailed but spurious account of Ignatius' arrest and his travails and martyrdom is the material of the *Martyrium Ignatii* which is presented as being an eyewitness account for the church of Antioch, and as if written by Ignatius' companions, Philo of Cilicia, deacon at Tarsus, and Rheus Agathopus, a Syrian. Though Bishop Ussher regarded it as genuine, if there is any genuine nucleus of the *Martyrium*, it has been so greatly expanded with interpolations that no part of it is without questions

And here the encyclopedia itself says that the story of the martyrdom of Agmatius itself is forged and very questionable

and there is no part of it above questioning .....!!!!

Last point:

In the same previous encyclopedia under the title of additions in manuscripts we read the following:

Interpolation (manuscripts)

This is first the meaning of the word:

an interpolation is an entry or passage in a text that was not written by the original author. As

there are often several generations of copies between an extant copy of an ancient text and the original, each handwritten by different scribes, there is a natural tendency for extraneous material to be inserted into such documents over time

.

The forged passages and works attributed to the [Pseudo-Isidore](#) are an example of the latter. Similarly, the letters of [Ignatius of Antioch](#) were interpolated by Apollinarian heretics, three centuries after the originals were written.

The addition is either for clarification or for fraudulent purposes (like this)... An example of that is the letters of Ignatius of Antioch, which were added to three centuries after they were written...

Did you notice the best example of an addition for fraudulent purposes? The encyclopedia did not find anything better than the letters of Ignatius.

Is there anyone left convinced of any value in the letters of Ignatius?

Notice that I did not mention many references that are not neutral. I mentioned their references and their sites,

and this book:

Lives and Works of the Church Fathers

, and it contains the same talk and focuses on the forger who forged the letters....

Image 10

## Image 11

The writer says that there are seven letters, of course we know them well now, and that there is no letter from Philip among them.

He says that the letters older than the time of Eusebius were lost, but a late copy was preserved in which the good and the bad are mixed, and even the short copy does not appear in its original form.

The letter from Philip is one of the forged letters.

The text is clear. ....

And this book or the Theological Encyclopedia,

pictures 12 and 13.

The same thing with questioning the story of his martyrdom, then he mentions many reasons for rejecting all of Ignatius' letters

. Now let us discuss a little some of what Ignatius wrote:

## Image 14

**If someone invented a trinity consisting of the Father, the Son, and Mary, wouldn't the previous text be considered evidence of this trinity from Ignatius' words....!!!**

**And what is the meaning of born of a virgin and of God? Does this text prove the eternity of Jesus?**

**Image 15**

**Ignatius says that the Father is the one who raised Jesus from the dead .  
Our information is that Jesus rose alone, but here Ignatius decides that the Father is the one who raised him.**

**Don't we also find in this paragraph another trinity:  
Jesus - Mary - the Father?**

**Image 16**

**And this is another trinity: the Father, Jesus, and the apostles. Of course, this is considered a trinity if we consider all the apostles as one person.**

**As for this text, it is another story:**

**Image 17**

**The writer of the letter falsely attributed to Ignatius says that Jesus raised the prophets upon his coming??? Were we able to live apart from Him, whose disciples the prophets themselves in the Spirit did wait for Him as their Teacher? And therefore He whom they rightly waited for, being come, raised them from the  
  
dead .**

**Of course, Fadi is not honest in the translation because he says he established them upon his arrival, but in the English text he says:**

**He raised them from the dead.**

**This did not happen, of course, and so Fadi, the servant of the Lord, deleted the word "death."**

**We will suffice here and there is no need to elaborate on revealing Fadi's translation and his falsification in it or Ignatius' exaggerations. Why?**

Because all the letters are forged and there is no need to study them at all, let

alone cite them. Yes, they are forged, and you have abandoned the position of someone who wants to prove that his book is not distorted and can only find forged letters to prove that.

•

[eeww2000](#)

General Supervisor

- Registration date: June 15, 2006
  - Posts: 63
  - Religion: Muslim
  - [sharing](#)
  - [Tweet](#)
  -

[#5](#)

August 30, 2008, 11:10 AM

**He says:**

[ color=red ]

**Saint Irenaeus, the successor of the successors of the apostles in the second century, in his book Against Heresies, Book Three**

**He said to them, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."**

**He said to them, "Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."**

[ / color ]

Reply:

And now Irenaeus, whom he calls the successor of the successors of the apostles:

What is mentioned in the site you are referring to is the Latin translation of the book of Irenaeus, Part Three.

Irenaeus wrote what he wrote in Greek and the original of what he wrote was lost except for a few scraps and was translated around the year 380 AD into Latin after the Council of Nicaea and what exists now are translated copies, the oldest of which dates back to the tenth century, yes the tenth or eleventh century.

The reference for the above is the book

IRENÆUS OF LYONS  
CAMBRIDGE UNIVERSITY

BY  
ERIC OSBORN  
HONORARY PROFESSOR  
PROFESSORIAL FELLOW UNIVERSITY OF MELBOURNE

Attached is image 1

#### 1.1 LIFE AND WORK

The original Greek text of Irenaeus' *Against heresies* is found only in fragmentary form, while a complete Latin translation prepared about the year 380 has survived. There are three early manuscripts of the Latin translation, the oldest of which (Claromontanus) dates from the tenth or eleventh century. The others are later (Leydensis, Arundelianus). Erasmus' *editio princeps* of Irenaeus (1526) contains some readings not represented by any of these three

That is, all that is available for Orenaesus are some Greek scraps that were translated in the late fourth century, i.e. they are not suitable as evidence. Currently, the manuscripts that are available are the oldest from the tenth century and translated.

I found some references that date this back to the sixth century and contradict what the previous reference mentions, but even the sixth century is considered late. Even if the translation that was made in 380 AD still exists, this is after the Council of Nicaea, in which the distortion was established. What is important now is that the oldest dates are in the late fourth century and translated from the original, and this allows for manipulation and is more than enough to manipulate this translation and is enough for us to reject the testimony of this Orenaesus.

Do we have an original Greek text for Orenaesus' words and the oldest that is available is from the late fourth century translated into Latin after the Bible itself was manipulated? Is it too much for Orenaesus' writings to be distorted!!!!

We want a text written by Orenaesus in Greek or written by someone in the original language of his time, and the name of the person who translated the text and how he received it from Orenaesus....

Then your citation of Orenaesus falls away until we see the original Greek text, which was in Orenaesus' own time.

When talking about Tertullian, I will put a reference that says that all of Orenaesus' writings are forgeries, but we will not dwell on this point because all of the writings available to us now, whether forgeries as some believe or genuine, are not suitable because they are a long time after the text that is to be proven....

Another question: Does Orenaesus believe that Jesus lived until he was fifty years old???

See this reference.....

(Iren. Adv. Haer. Bk. II, ch. xxii, secs. 3, 4, 5; ANF. I, 891-2.)

We will now summarize what we know about Orenaesus until someone responds.....

Fadi, the servant of the Lord, says:

[ color=red ]

Tertullian in his book *The Prescription Against Heretics*  
nations, who were to be baptized into the Father, and into the Son, and into the Holy Ghost."

"The nations who were baptized in the name of the Father, the Son, and the Holy Spirit."

[http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3389\\_1178816](http://ccel.org/fathers2/ANF-03/anf03-24.htm#P3389_1178816)

In his book On Baptism

Saith, "teach the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit."

"He said, 'Make disciples of all nations in the name of the Father and of the Son and of the Holy Spirit.'"

[http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11646\\_3280473](http://ccel.org/fathers2/ANF-03/anf03-49.htm#P11646_3280473)

[ / color ]

The response:

The response to the citation of Tertullian has several aspects.

The first aspect:

Regarding the manuscripts that contain Tertullian's writings,

of course, as usual, they are forged or fabricated.

Evidence:

From the book  
*The Eclectic Review,*

Volume Twenty-Six, 1826,

from this site.

[http://books.google.com.eg/books?id=jzPqiJNDyscC&pg=PA435&lpg=PA435&dq=%2BTertullian+%2Bspurious&source=web&ots=AefPLhrz4&sig=CadbE1slk2IlheONBcKh3vXAQXU&hl=en&sa=X&oi=book\\_result&resnum=5&ct=result#PPP7,M1](http://books.google.com.eg/books?id=jzPqiJNDyscC&pg=PA435&lpg=PA435&dq=%2BTertullian+%2Bspurious&source=web&ots=AefPLhrz4&sig=CadbE1slk2IlheONBcKh3vXAQXU&hl=en&sa=X&oi=book_result&resnum=5&ct=result#PPP7,M1)

*The Eclectic Review*

*The Bishop of Bristol's Tertullian.*

435

makes no other reply than a miserable excuse about the impatience of the press. Notwithstanding these changes in the management, the edition is, as we have before intimated, valuable and convenient, and may advantageously supersede any of its predecessors, with the exception of Rigaltius. Pamelius is a wordy commentator; a defect from which even Rigaltius cannot be considered as entirely exempt. With the editions of the ecclesiastics Georges and La Cerda, we have no acquaintance, but we infer from Du Pin's description, that they are utterly worthless.

But to resume the subject from which the greater part of the preceding paragraph is a digression. Semler, in the dissertation to which we have already referred, undertakes to prove, that the works of Irenæus, Justin Martyr, and Tertullian, are altogether spurious; and that, instead of being the compositions of the individuals whose names they bear, they are the productions of a sort of club or committee, instituted for the express purpose of executing this kind of forgeries. Nothing

The German researcher John Semler has a thesis in which he states that the works of not only Tertullian but also Justin Martyr and Ornius are all forgeries and instead of being written by their authors whose names we find on them, they are in fact the product of another group that produces this type of forgery or falsification.

John Semler's writings are available in German on the Archive website and I have not found a translation of them yet. The previous book in which this information was mentioned I put it for reference only as it does not agree with what Semler reached in his thesis.

My purpose here is to point out that there are scholars who indicate that the writings of Tertullian and others are forgeries

and Fadi, if he is a true researcher, should provide us with the origins of Tertullian's writings and tell us how he got them and how he trusts them and makes them a reference to prove the authenticity of verses from the Holy Bible.

Another reason why I do not elaborate on this point is that there is no need for it. All the manuscripts that contain Tertullian's writings date back to the eighth century, i.e. after the distortion had occurred and settled. It is not possible by any logic to use manuscripts from the eighth century to prove the

authenticity of a text from the first century. This is illogical and misleading to some and has no scientific weight at all, as we explained in the Didache. In addition, these manuscripts are forgeries, as John Semler and others say.

We now present evidence that all Tertullian's manuscripts are after the eighth century:

From this site:

A site that we can call the official Tertullian site.....

<http://www.tertullian.org/manuscripts/index.htm>

The works of Tertullian come down to us in various medieval manuscripts, none older than the late 8th century. The manuscripts sometimes contain only the *Apologeticum*, often together with works not by Tertullian. The other manuscripts contain a selection of his works. There are five distinct collections, which however overlap, or only contain a subset. Most of these manuscripts are 15th century.

Translation:

The works of Tertullian have reached us from several manuscripts from the Middle Ages, the oldest of which dates back to the late eighth century .... and most of which date back to the fifteenth century ....  
The translation is over.

What is the benefit of discussing Tertullian's writings? Some may use them for spiritual, contemplative purposes. There is no objection, but they should not be used to prove texts or doctrine, especially after what we will explain more in the following points.

Manuscripts from the fifteenth century cannot be used to prove the authenticity of texts from the first century ....!!!!

..... And God is the helper.

The second aspect:

Let us know some details about Tertullian's life to see if his writings are suitable to prove the authenticity of numbers in the Bible.

*Let us begin with the Dictionary of the Church Fathers and Saints*

. The scholar Quintus Septimius Florence Tertullianus, the priest of Carthage, is considered the father of

theology in the Latin Church, in terms of his contribution to the advancement of theological terminology, and one of the first Christian defenders. He was born in Carthage, Africa, around 160 AD, in a frivolous and corrupt pagan atmosphere. His father was a Roman legion commander in Africa. He lived a corrupt life, which he confessed when he became a Christian.

While he was immersed in physical pleasures and a life of luxury, his heart was drawn to the holy life of Christians, the steadfastness of their martyrs, and their endurance of suffering with patience and joy. He embraced Christianity when he was thirty years old. All his energies, abilities, and eloquence were directed to serving the church, and he began to argue with all its opponents, pagans, Jews, and heretics, with great zeal. Unfortunately, between 202 and 205 AD, he fell into the heresy of Montanism, as Montanus claimed that he was the Paraclete promised in the Gospel. We do not know whether he returned to the universal church again before his death or not. St. Jerome believes that he was ordained a priest before his fall into Montanism, although some scholars believe that he remained a layman (of the people).

From the above, it is clear that Tertullian renounced Christianity after embracing it for about 12 years.....

and converted to the Montanist heresy. We do not know if he returned to the church before his death...!!!!

We will talk about Montanus in a moment.

From the Orthodox Online website:

It talks about Tertullian's character

[http://www.orthodoxonline.org/web/library/legacy/Tertullian\\_Defending\\_the-Faith/Writings.htm](http://www.orthodoxonline.org/web/library/legacy/Tertullian_Defending_the-Faith/Writings.htm)

5. Tertullian's character

was extreme in his positions in a way that knew no bounds. When he was convinced of an idea, he would pursue it to the last extent, without regard to the requirements of reality. He believed that there was no middle ground between good and evil, between truth and error. When he discovered that he had made a mistake, he did not hesitate to burn everything he had made up to that time. When he converted to Christianity, he attacked the pagans relentlessly, as he attacked the Jews and heretics. This extremism in positions made him impatient, very exaggerated in his positions, and very contradictory in his ideas.

Should we take evidence from a writer who has many contradictions in his ideas???

Another dangerous print from this site

<http://www.skypoint.com/members/waltzmn/Fathers.html>

The extent to which these are truly readings that he knew (as opposed to paraphrases that sprang from his fertile pen) is hard to determine. In using his quotations from other authors, such as Marcion, it is always important to remember that Tertullian was willing to paraphrase, or even put words in his sources' mouths. Robert M. Grant notes, "He touched almost nothing which he did not exaggerate."

[20CE, AA, AS, Eus, HC, GG]

Translation:

**It is difficult to determine the credibility of the readings that Tertullian knows versus the additions that he adds with his fertile pen. It is always important to remember that Tertullian was willing to add to texts or rephrase them, and even more than that, he was willing to put words in the mouth of those he quoted.**

**Again, do we take evidence from someone who was willing to put words in the mouth of those he quoted  
?**

**From this site:  
A Brief History of the Church in the Early Centuries**

**<http://serafemsarof.org/phpb/viewtopic.php?t=1615>**

**Apostates :**

**A wave of violent persecutions , especially those under the emperors Decius and Valerian, with the periods of peace that preceded and followed them, led to the emergence of a critical problem for the Church, and the following question was raised :**

**Is it right for those who denied their faith during the persecutions to return to the bosom of the Church?**

**And can the Church accept them? This problem caused divisions within the church and the extremists emerged who considered the church to be purely spiritual and did not accept or contain sinners and deniers of the faith. This movement rejected the repentance of those who apostatized from Christianity and opposed the bishops who accepted the repentance of apostates and allowed them to receive the Eucharist after the period of their repentance had expired. This led to a number of schisms in the church. These were caused by some who left the church because they believed that it should be more strict and pure . Tertullian (220), the great Latin father, was among those who left the church and joined the Montanist heresy**

**. It is worth noting that Tertullian did not repent and remained in his heresy until he died. The important thing is what belief can we take from a person like this in brief? Whoever wants details, I am ready, with God's help.**

**These are Tertullian's characteristics again in brief:**

**He renounced Christianity after embracing it for about 12 years.**

**He is an extremist, and this extremism in his positions made him impatient and often exaggerated in his positions and often contradicted his ideas**

**. He was always ready to put words in the mouths of those he quotes.**

**And a person with these characteristics, can we trust any quote from him?**

### **The third aspect:**

**It is said that Tertullian is the father of the Latin Church and the first to mention the word Trinity.....**

**Does this mean that there was no Trinity before Tertullian??**

**Why do Christians wait more than 150 years before they know the doctrine they should believe in, and from Tertullian, whose case we explained in the first and second parts....**

**And is the Trinity that Tertullian mentioned for the first time the same Trinity that Christians believe in today, or did it need another period of development and distortion until we reached the current belief????**

**In the New Dictionary of the Bible (Douglas and Bruce), the word Trinity does not exist in the Bible and was used by Tertullian at the end of the second century and did not find its official place in theology until the fourth century.**

**The word Trinity is not found in the Bible , and, though used by Tertullian in the last decade of the 2nd century, it did not find a place formally in the theology of the Church till the 4th century . (New Bible Dictionary, J.D. Douglas & F.F. Bruce, Trinity, p. 1298)**

**As we have explained, nothing from the fourth century is suitable to prove any belief in the first century due to the great distance in time and space from the original event and the interference of people, each according to his understanding and belief, until we reached the current situation.**

**Here are some of the sayings of this Tertullian:  
Tertullian says:**

**In his book Against Hermogenes**

**Because God is in like manner a Father, and He is also a Judge; but He has not always been Father and Judge, merely on the ground of His having always been God. For He could not have been the Father previous to the Son, nor a Judge previous to sin. There was, however, a time when neither sin existed with Him, nor the Son; the former of which was to constitute the Lord a Judge, and the latter a Father. In this way He was not Lord previous to those things of which He was to be the Lord. But He was only to become Lord at some future time: just as He became the Father by the Son, and a Judge by sin, so also did He become Lord by means of those things which He had made, in order that they might serve Him.**

Because God is the Father in the same way, and He is also a judge, but He was not always the Father and the judge. In reality, He is always God.

Because it was not possible for the Father to be before the Son (i.e. before the appearance of the Son), nor the judge before sin.

However, there was a time when neither the Son nor sin existed.

Consider this statement and the rest of it. Do you really want to cite Tertullian? So he says that there was a time when the Son did not exist and the Father was alone, but rather he had not yet become a Father.

Of course, from the above it is clear that Tertullian is not suitable for anything that can be proven, and God alone is the helper.

There remains one last point that I put for contemplation and thought only: Are we sure that Tertullian and others had the same books of the Holy Bible that exist now?

A question that requires proof and research from those concerned, and I will put a picture from the book

<http://books.google.com.eg/books?id=SacQAAAAIAAJ&pg=PA133&dq=%2Bdenied+%2Bspurious+%2Btertullian+%2Bclement&hl=en>

*The Christian Journal, and Literary Register*

· These various hypotheses have been confirmed and refuted by numerous authors. We shall only select the principal arguments of those who impugn the authenticity of John's Gospel, and answer them as briefly as possible. The author of a book entitled "der Evangelist Joh. u. s. Ausleger vor dem jüngsten Gericht," a production sufficiently scurrilous, asserts, "that the authority of ancient tradition is not sufficient to establish the authenticity of sacred books, since the fathers of the church, Irenæus, Clement of Alexandria, Tertullian, Origen, and Eusebius, frequently received apocryphal and spurious books as genuine and inspired." It cannot be denied that these fathers sometimes quoted spurious books, and attributed to them a certain degree of authority, but it does not thence follow that they were negligent and incautious readers of the ancient writers, and that their authority is of little weight in establishing the authenticity of the books of the New Testament. For

Consider what is written above the red lines.

It cannot be denied that these fathers sometimes quoted from forged books. Consider.  
As for the fathers, they are Tertullian, Origen, and Orenaus.

Now, isn't it time for Fadi to stop writing research and read more? Likewise, isn't it time for someone to hold him accountable for his mistakes, some of which we consider to be due to ignorance, out of pity for him and his condition?

Tertullian is not fit to prove anything for the above. What do you think of someone who can be cited after all that we have explained???

Fadi, the servant of the Lord, says:

[ color=red ]

### Saint Athanasius and the Baptismal Formula

Between February 356 AD and November 361 AD, Saint Athanasius the Apostle and defender of the true faith wrote four letters about the Holy Spirit to Saint Serapion. In this group of letters, Saint Athanasius responded to the heresies and deviant ideas regarding the Holy Trinity, especially the denial of the divinity of the Holy Spirit against those whom Saint Athanasius called the "Tropicians," meaning the distorters, and by them he meant the new Arians who revived the heresy of Arius anew.

[ / color ]

Reply:

Fadi identifies the period in which Athanasius wrote (between February 356 and November 361) with the utmost precision, but unfortunately he did not specify the day specifically, but this is not important because the date is after the middle of the fourth century, i.e. after the distortion and the establishment

of Fadi himself. He said before:

And I will present some of them here, perhaps those who dare to challenge the Holy Book will wake up this time. I was careful to include quotations from the Holy Fathers before Eusebius of Caesarea came to this world, and we will place links after each citation from the Encyclopedia of the Church Fathers,

as we explained. Fadi is careful to include evidence from the writings of the Fathers before Eusebius, but he now resorts to the writings of the Fathers after Eusebius, and this of course does not prove anything at all.

We will not waste time on it unless Fadi admits that the previous evidence before Eusebius is not valid, in which case we can discuss the new evidence with him...and we have a lot.

Fadi says:

[ color=red ]

### Saint Basil and the baptismal formula

in the second half of the fourth century, when Apollinarianism spread. ....

[ / color ]

The response:

**Basil is not suitable of course because in the second half of the fourth century after the distortion was completed and established.**

**We say to Fadi, stop belittling the minds of the readers**

**and we will not waste time on him as well unless Fadi admits that the previous evidence is not suitable, then we can discuss with him the new evidence. We have a lot about this Basil, but there is no need for Basil's history to make him unsuitable as evidence to prove the authenticity of texts hundreds of years before him.**

**We want texts older than that, because what you mention was all done after the distortion, and perhaps he himself was one of the distorters, and because of that the text was fixed in the manuscripts until it reached you. ....**

**Now a summary of the important points:**

**The manuscripts are not suitable, not only because we do not know who wrote them and from which source they transferred them, but also because they are more than three centuries after the event, because the oldest of them is from the fourth century, so they are absolutely not suitable. ....**

**The Didache is also not suitable because it was written in After the tenth century, I even mentioned an important reference that says that the formula is added in the Didache and in the Gospel of Matthew as well.**

**The letters of Ignatius are also not valid because they are forged, and there is no such text in what are called original letters. They were also written after the fourth century, so they are not valid from all aspects. Whoever mentions them as evidence must be either ignorant or a fraud who deceives his followers.**

**Likewise, all of Irenaeus' writings, if they are correctly attributed to him, were written after the fourth century, so they are not valid. I even mentioned a reference that says that they are all forged.**

**As for Tertullian, he was an apostate from Christianity and his writings are not reliable, and he adds his own ideas to them. Likewise, all of his writings after the eighth century...**

**And God is the helper .**

**Conclusion:**

**Fadi says:**

**[ color=red ]**

Thus, we have completely eliminated the doubt by the grace of God and the power and strength of the Holy Spirit. We discussed the authenticity of the text in the manuscripts, and followed it with a response to the objections of those who attack the authenticity of the text, and we responded to them logically and textually. Finally, we cited the writings of the fathers that strongly testify to the authenticity of this text, and we followed them by talking about Athanasius and Basil regarding this text. Thus, we have reached the end of our third study in the series of doubts about the manuscripts, and we will meet soon with another doubt.

[ / color ]

Reply:

He says we discussed the authenticity of the text in the manuscripts

. I say there are no original manuscripts, all of them are copies after the fourth century and we do not know what was actually written, neither by who wrote nor by who transmitted from whom, and there is no evidence for it, so the manuscripts are not valid.

He says we responded logically and textually .

I say: we want reliable writings, either logically or historically, so the text is definitely added .

He says we cited the writings of the fathers that strongly testify to the authenticity of the text.

I say: all the writings of the fathers are forgeries and all of them were written a long time after the fourth century and are not valid at all.

He says: .... Athanasius and Basil.

I say: unfortunately they are not valid..... because they are late in history.....

and we will not respond to the later ones until he admits the invalidity of the earlier ones , i.e. he admits that Ignatius, Tertullian and the Didache are not valid. At that time we can discuss with him Athanasius, Basil and others. ....

He says: and we will meet soon with another doubt.

I say: We will meet soon with another doubt. There is no problem, of course, but after you correct the sins in your research and admit them courageously so that someone will believe you in the upcoming research...

And I do not know if they will let you search for other doubts. It seems that no one reads or reads very superficially. But the truth must appear one day.

Praise be to God, Lord of the Worlds