

FALSIFICATIONS IN THE BIBLE



Matthew 28:18-20

Baptism in the name of the Father and the Son and the Holy Spirit

- “And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. **Goe ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghost: Teaching them** to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.“ {Matthew 28:18.19.20}

In the book of Acts, the evangelist Luke described the same statement of Jesus from Matthew 28:19.20. But in Acts 1:8 Jesus calls us to proclaim His truth to all nations, without any mention of baptism in the name of the Trinity:

- „But ye shall receive power, after that the Holy Ghost is come upon you: and **ye shall be witnesses unto Me** both in Jerusalem, and in all Judaea, and in Samaria, and **unto the uttermost part of the earth.**“ {Acts 1:8}

Why does this difference exist? Because that verse in Matthew 28:18-19 was changed in the year 325 to support and introduce the Trinity doctrine. We know the following facts: the “doctrine of the Trinity” was the basis of many pagan religions alongside “life after death”.

During the council in Nicea in 325, Emperor Constantine ordered that an ecumenical Bible be compiled to unite pagans and Christians. He entrusted this task to the leading Bishop Eusebius of Caesarea, who implemented what Bishop Origen had tried earlier without success. Interestingly, Bishop Eusebius quoted the above verse differently 17 times in his works before Nicea:

- „Surely none save our only Savior has done this, when, after his victory over death, he spoke the word to his followers, and fulfilled it by the event, saying to them, **“Go ye and make disciples of all nations in my name.”** {Eusebius: Oration in Praise of Emperor Constantine, Chapter 16, Section 8}
- „Relying upon the power of Christ, who had said to them, **“Go ye and make disciples of all the nations in My name.”** {Eusebius: Book III of his History, Chapter 5, Section 2, (about the Jewish persecution of early Christians)}
- „With one word and voice He said to His disciples: **“Go, and make disciples of all nations in My Name, teaching them to observe all things whats over I have commanded you”** {Eusebius: Proof of the Gospel, Book III, ch 6, 132 (a), p. 152}
- „But while the disciples of **Jesus** were most likely either saying thus, or thinking thus, the Master solved their difficulties, by the addition of one phrase, saying they should triumph **“In MY NAME.”** And the power of His name being so great, that the apostle says: “God has given him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth,” He shewed the virtue of the power in His Name concealed from the crowd when He said to His disciples: **“Go, and make disciples of all the nations in My Name.”** He also most accurately forecasts the future when He says: **“for this gospel must first be preached to all the world, for a witness to all nations.”** {Eusebius: Proof of the Gospel, Book III, ch. 7, 136 (a-d), p. 157}.
- „Who said to them; **‘Make disciples of all the nations in My Name.’**” {Eusebius: Proof of the Gospel, Book III, Chapter 7, 138 (c), p. 159}

For this reason, it is not surprising that after the introduction of the Trinity in year 325, Eusebius suddenly changed the form of those verses, so that he used only the current form of those verses in his following 5 works.

The whole Bible only knows baptism 'in the name of Jesus'.

The true Bible certainly does not contradict itself, and the verse Matthew 28:19 directly contradicts all other verses. This is the strongest evidence of the falsification.

One constellation is 180 degrees different than the other, and both are impossible at the same time.

God never contradicts Himself!

- „When they heard this, they were **baptized in the Name of the Lord Iesus.**“ {Acts 19:5}
- „But when they beleueed Philip preaching the things concerning the kingdome of God, and **the Name of Iesus Christ, they were baptized,** both men and women.“ {Acts 8:12}
- „For as yet hee was fallen vpon none of them: **onely they were baptized in the Name of the Lord Iesus.**“ {Acts 8:16}
- „And hee commanded them **to be baptized in the Name of the Lord.** Then prayed they him to tarie certaine dayes.“ {Acts 10:48}
- „For as many of you as haue bene **baptized into Christ,** haue put on Christ.“ {Galatians 3:27}

Whose name do we call to be washed from sin at baptism? Trinity?

- „Then Peter said vnto them, Repent, and **be baptized** euery one of you **in the Name of Iesus Christ, for the remission of sinnes**, and ye shal receiue the gift of the holy Ghost.“ {Acts 2,38}
- „And now, why tariest thou? Arise, and **be baptized**, and **wash away thy sinnes**, calling on the **name of the Lord**.“ {Acts 22,16}

Is there any other name besides that of Jesus who can save and under heaven?

- „He that beleueeth and is baptized, shalbe saued, but he that beleueeth not, shall be damned.“ {Mark 16:16}

Many Theologians are making the claims, that this baptism is just in the name of Trinity.

Actually, baptism and immersion in the water are a symbol of His (and not of a triune) death, His lying in the grave and His resurrection.

ONLY Jesus died, and through baptism we show acceptance of His sacrifice for us and thereby become Christians.

- The immersion in the water symbolizes the death of Jesus on the cross
- The short stay in the water symbolizes the time of Jesus in the grave
- The emergence from the water symbolizes the resurrection of Jesus

The apostle Paul clearly emphasizes that baptism is only in the name of Jesus and that this is directly connected with the sacrifice of Jesus:

- „**Is Christ diuided?** was **Paul crucified** for you? or **were yee baptized in the name of Paul?** {1 Corinthians 1:13}
- „Know ye not, that so many of vs as were **baptized into Iesus Christ, were baptized into his death?** Therefore wee are buryed with him by baptisme into death, that like as Christ was raised vp from the dead by the glorie of the Father: euen so wee also should walke in newnesse of life.“ {Romans 6:3}
- „**Buried with him in Baptisme**, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.“ {Colossians 2:12}

Below is the excerpt from Shem Tob's MSS Hebrew Matthew Gospel, Matthew 28th chapter, and comes from the book by Dr. George Howard, who is a specialist in Hebrew language.

The original of this manuscript is in the Jewish Theological Seminary of America in New York.

This Gospel was saved by the Hebrews from the first century, and was founded in the 14th century.

In the 14th century there was no discussion of the Trinity! And in this old original manuscript of the Gospel, Matthew 28:19, there is no trinitarian form of baptism, i.e. no statement by Jesus in this regard.

Matthew wrote his Gospel in Hebrew and not in Greek, as most theologians claim today, in an unconscious attempt to trample the truth:

- „**Matthew** also issued a **written** Gospel among the **Hebrews in their own dialect while** Peter and Paul were preaching at Rome and laying the foundations of the church.“ {Irenaeus in the second century: Adv. Haer. 3.1.1}

[MT 28:9-20

9 ויהמה הולכות וישׁו עבר לפניהם אומר השם יושיעכן. והם קרבו אליו ויקדו לו וישתחוו לו.
10 אז אמר להן ישׁו אל תפחדו אמרו לאחי שילכו לגליל ושמה יראוני.
11 ובעוד שהן הולכות איזה מהשומרים באו לעיר והגידו לגדולי הכהנים כל הנעשה.
12 ויעדו לעצה עם זקני העם. ויתנו ממון רב לפרשים.
13 ואמרו להם אתם תאמרו שבאו תלמידיו לילה וגנבוהו בעודכם ישנים.
14 ואם זה יבא לאוזן פילאט אנו נדבר עמו בענין יניחכם.
15 והם לקחו המטבע ואמרו כן כמו שלמדום. וזה הדבר בסוד בין היהודים עד היום הזה.
16 ואחר זה כאשר השנים עשר תלמידיו הלכו לגליל נראה להם בהר
17 אשר בו התפללו. וכאשר ראוהו השתחוו לו ויש מהם שנסתפקו בו.
18 וישׁו קרב אליהם ואמר להם לי נתן כל היכולת בשמים ובארץ.
19 לכו אתם
20 ושמרו אותם לקיים כל הדברים אשר ציויתי אתכם עד עולם.

9: „As they were going Jesus passed before them saying: May the Name deliver you. They came near to him, bowed down to him, and worshipped him.“

10: „Then Jesus said to them: Do not be afraid; tell my brothers that they should go to Galilee and there they will see me.“

11: „While they were going some of the guards entered the city and declared to the chief priests all that had happened.“

12: „They came together for counsel with the elders of the people. Then they gave much money to the horsemen“

13: „and said to them: Say that his disciples came by night and stole him while you were sleeping.“

14: „If this should come to the ears of Pilate we will tell him that he should leave you alone.“

15: „They took the money and said thus as they instructed them. This is the word [held] in secret among the Jews unto this day.“

16: „After this when his twelve disciples came to Galilee he appeared to them in the mountain where they had prayed.“

17: „When they saw him they worshipped him, but there were some of them who doubted him.“

18: „Jesus drew near to them and said to them: To me has been given all power in heaven and earth.“

19: „Go“

20: „and (teach) them to carry out all the things which I have commanded you forever.“

The same is also stated in the other 3 Bible translations:

- „Then, coming toward them, Jesus spoke, saying, ‘All power has been given me in heaven and on earth. So, go and make disciples in all nations **IN MY NAME**, teaching them to obey all the things that I commanded you. And [Look!] I’ll be with you every day until the end of the age.“ {Matthäus 28,18-20} Bible 2001
- „Jesus approached and said to them, "All authority has been given to me in heaven and on earth. Consequently, when you go, disciple all nationalities **IN MY NAME**. Teach them to keep everything I commanded you to do. Understand this: I am with you every day until the consummation of the age!“ {Matthäus 28,18-20} MIT - Idiomatic EN - 2006
- „Yeshua [God is Salvation] drew near to them and said to them: “All power has been given to Me in heaven and earth”. “Go and make disciples, of all the nations, to believe **IN MY NAME**” “and teach them to observe all the words which I have commanded you, forever”{Matthäus 28,18-20} New Messianic Version Bible

Today's Bible says that the apostles should go and all should baptize in the name of the Father, Son and Holy Spirit, which contradicts the rest of the New Testament, where the apostles were all exclusively baptized in the name of Jesus! And the true Bible can never contradict itself!

The Catholic Church, which proudly proclaims that it has replaced the Sabbath itself, confirms itself that it has changed Matthew 28:19:

- „The **basic form** of our (Matthew 28,19 Trinitarian) 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** (Matthew 28:19) **came from the city of Rome.**“ {Joseph Ratzinger (pope Benedict XVI): Introduction to Christianity, 1968 edition, pp. 82, 83.}
- „The **baptismal formula was changed from the name of Jesus Christ to the words Father, Son, and holy Spirit by the Catholic Church in the second century.**“ {Britannica Encyclopedia, 11th Edition, Volume 3, page 365}
- „The passages in Acts and the Letters of St. Paul. These passages seem to point to the **earliest form as baptism in the name of the Lord.**“ Also we find. "Is it possible to reconcile these facts with the **belief that Christ commanded his disciples to baptize in the trine form?** Had Christ given such a command, it is urged, the Apostolic Church would have followed him, and we should have some trace of this obedience in the New Testament. **No such trace can be found.** The only explanation of this silence, according to the anti-traditional view, is this **the short christological (Jesus Name) formula was (the) original, and the longer trine formula was a later development.**“ {The **Catholic University** of America in Washington, D. C. 1923, New Testament Studies Number 5: The Lord’s Command To Baptize An Historical Critical Investigation. By Bernard Henry Cuneo, page 27}

Through these unbeatable facts, the disarmed bearers of the Trinity doctrine pass over to the following "arguments", and show the works of Tertulian (160.-220.) From Kartaga, who wrote about the Trinity much earlier before Nicaea. Does this mean that if a person wrote their view at the time, is that evidence of the "truth" of this teaching?

According to the method, a few hundred years later, somebody could prove with the books of Dr. Kellogg, that we have believed in the Far Eastern nature of the Holy Spirit, or that the Apocrypha were true. But when a Apostesy occurs, it always begins in a small circle and slowly spreads more and more to critical mass.

If Tertullian really represented the faith of this time, why did the majority of the (Arian) bishops in Nicaea reject the Trinity? Arian teaching is misrepresented by claiming that Jesus is not recognized as Divine being, which is a lie. True Arian teaching rejects just Trinity!

All of the old Adventists including Ellen White were (semi) Arians. Why could the Trinity assert itself definitely in the year 381 in Constantinople, when Trinity was already part of the Christian faith? Why was Prof. Prescott unable to establish a Trinity together with the chief leaders of the GK in 1919? Why was there determined resistance, if we as a church long time believed in the Trinity?

Today it is said that James White, known as the GREATEST OPPONENT of the Trinity Doctrine, used this modern version of verse at baptism, according to the claim in "original texts", without any opposition from EGW. If that were the truth, it would mean that James White believed in the One, but would have practiced the diametrically opposite!

Do we really have original evidence today that Adventists were really baptized in the name of the Trinity before 1888, when EGW had definitely lost the last vestiges of influence?

What wrote Ellen White really about baptism? In whose name?

- „But with clearer light, they gladly accepted Christ as their Redeemer, and with this step of advance came a change in their obligations. As they received a purer faith, there was a corresponding change in their life. In token of this change, and as an acknowledgment of their faith in Christ, **they were rebaptized in the name of Jesus.**“ {Ellen White AA, p. 285.1}
- „After the wonderful manifestation of the holy Spirit on the Day of Pentecost, Peter exhorted the people to repentance and **baptism in the name of Christ**, for the remission of their sins.“ {Ellen White: Acts 2:38, 39 und GC ix.2}

Then how is it, that there are some quotations from EGW describing baptism “in the name of the Father, Son, and Holy Spirit”? In any case, these contradict their quotations above, as well as the entire Bible.

There is ample evidence of how many quotations were removed from her books and how many were brought in from the side of infiltrated servants on the other side. However, we must not be discouraged by the fact that we reject the Bible and the Spirit of Prophecy.

The simplest criterion for us to be able to recognize with prayer whether a verse or quotation is original is to compare whether it harmonizes with all the rest of the Bible or the Spirit of Prophecy, or teaches 180 degrees diametrically different. Ellen White has also announced that her quotes are under attack:

- „Whatever **wrong construction** may be **placed** upon my testimony by those who profess righteousness, yet know not God, I shall in humility go forward with my work.“ {Ellen White: SM1, p.73, and Manuscript 4, 1883}

John 5:7 Comma Johanneum

- „For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.“ {John 5:7}

Many take this verse as “proof” of the Trinity doctrine, although even the Catholic Church had to confess, that this text was added later. The Vulgate contains not these words since 1979.

SDA church was also forced to declare it a falsificate:

- „... Is worthless and should not be used ...” {The Seventh Day Adventist Bible Commentary, Vol. 7, p. 675, 1962 edition emphasis supplied}
- „For there are three.’ Hebrew practice, based on Deut. 17:6; 19:5: etc. demanded consistent testimony from two or three Witnesses before action was taken in certain legal disputes. John is here citing three witnesses in support in the divinity of his Master (1 John 5:5, 6, 8), thus assuring his readers of the reliability of his statement. Textual evidence attests (cf. p. 10) the omission of the passage "in heaven, the Father, the Word, and the holy Ghost: and these three are one. And there are three that bear witness in earth." The resultant reading of vs. 7, 8 are as follows: "for three that bear record, the Spirit, and the Water, and the Blood: and these three agree in one." The passage as given in the KJV is in no Greek MS earlier than the 15th and 16th centuries. The disputed words found their way into the KJV by way of the Greek text of Erasmus (see Vol. V, p. 141). It is said that Erasmus offered to include the disputed words in his Greek testament if he were shown one Greek MS that contained them. A library in Dublin produced such a MS (known as 34), and Erasmus included the passage in his text. It is now believed that the later editions of the Vulgate acquired the passage by the mistake of a scribe who included an exegetical marginal comment in the Bible text that he was copying. The disputed words have been widely used in support of the doctrine of the Trinity, but in view of such overwhelming evidence against their authenticity, their support is valueless and should not be used. In spite of their appearance in the Vulgate A Catholic Commentary on Holy Scripture freely admits regarding these words: "it is now generally held that this passage, called the Comma Johanneum, is a gloss that crept into the text of the Old Latin and Vulgate at an early date, but found its way into the Greek text only in the 15th and 16th centuries." {Thomas Nelson and Sons, 1951, p. 1186} {The Seventh Day Adventist Bible Commentary - Vol 7. p. 675 - 1962 edition emphasis supplied}

Our 2009 Sabbath School lesson says the same:

- „In some versions of the Bible the words “in heaven: the Father, the Word, and the holy Spirit; and these three are one. And there are three that bear witness on earth” appear in 1. John 5:7,8. The only problem is they are a later addition, not found in the original manuscripts.” {Sabbath school lesson, 26. August 2009}

Many theologians are desperately looking for the confirmation of this believed heresy, whit arguments, that this verse is "correct", but our church has incomplete information.

Luther's original 1545 Bible did not contain these incorrect words. They were ADDED after Luther's death in 1581, and then unfortunately also taken over into King James Bible 1611.

These verses refer to the sacrifice of Jesus and not to the Trinity.

- „And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.” {1. John 5,8 (5,7)}

John repeats the same thing that he described in the Gospel:

- „But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water.” {John 19,34}

The Catholic humanist and theologian Desiderius Erasmus von Rotterdam inserted this described 'Comma Johanneum' into the New Testament, which he dedicated to Pope Leo X, in 1516. Allegedly because "suddenly" the scripts of Greek "refugees" from Constantinople appeared. Scientific methods have shown that these manuscripts Minuskel 61-Codex Monforti date from the 16th century. That was the first "Greek" script with Comma Johanneum in 1 John 5: 7, 8.

All other writings with such content appeared “by chance” afterwards. However, this “version” has now been removed from almost all modern Bible editions after the pressure of the evidence has became too strong.

Westcott and Hort Codex Sinaiticus Codex Vaticanus

The source of modern wrong translations

Nowadays, almost all Bible translations have been adapted to the formulation in the Codex Sinaiticus (and Codex Vaticanus). Does this tendency come from God? The origin of the Codex Sinaiticus was the city of Alexandria, which was a mystical-spiritualistic center of fallen Christians. Many words have been changed, to deny, that Jesus was always the literal Son of God. Interestingly, this Codex was just discovered on Mount Sinai in 1844, when God exalted His last people and His prophet Ellen White. Was that a coincidence?

Westcott and Hort corrected the King James Bible (1881 NT and 1884 AT) and replaced the Textus Receptus as a basis through the Codex Sinaiticus and Codex Vaticanus. This modified version from 1885 has the name "Revised Version".

The Codex Sinaiticus is serving today as the basis for almost all modern Bible translations since the beginning of the twentieth century. The theologian Dr. James R. White, director of the Alpha and Omega Ministries, described the following facts about Westcott and Hort's translation of the Bible:

- „Westcott and Hort use Sinaiticus and Vaticanus to elaborate the New Testament, the work that eliminates the text used in the King James Bible, later known in scientific studies as the Textus Receptus." {Dr. James R. White: The King James Only Controversy, p. 33}
- „We see the work of Westcott and Hort on the Greek New Testament as the central point of the effort to remove the King James Version from the throne and to replace the Greek text as its basis with the Textus Receptus." {Dr. James R. White: The King James Only Controversy, p. 99}

Did such manipulations of the Bible by Westcott and Hort leave any consequences or influences?

This explains Wikipedia best:

- „The international committee that prepared the Greek New Testament of United Bible Societies Greek New Testament not only took the Westcott & Hort edition as a textual basis, but also followed its methodology." {Wikipedia: "The New Testament in the Original Greek"}

Is there real evidence that the enemy is active to change the Bible?

Helena P. Blavatsky, the founder of the anthroposophists and well-known spiritualist ("coincidentally" from the time of Ellen White) has written openly in many places that her "God" is Lucifer. She has conducted the spiritualistic séances with Westcott and Hort as well as with Charles Darwin.

She wrote that Westcott and Hort were the "true" students who enabled the "errors" in the King James Bible to be eliminated, and that a "true" translation of the Bible would be based only on the Codex Sinaiticus and Codex Vaticanus, and that this should be a "revelation" of the twentieth century, through which the Bible can finally be "better understood", because the old Protestant version of the KJB was not "compatible" with the Codex Sinaiticus from Alexandria. She also wrote that only the occultists were "able" to save the "true" form of the Bible, and that this new translation had finally broken the connection with the old translation of the King James Bible.

One of the first Bibles based on the Codex Sinaiticus was the Elberfelder Bible in Germany. For this reason, the Elberfelder Bible is not recommended, although some details have been translated more precisely. These correct texts only lead a reader to view the manipulated verses as a more precise translation. Such kind of seduction has always been the enemy's tactic. The Codex Vaticanus also comes from the other side! And its influence is not only found in the Catholic Bible.

And the Adventist theologians today are those which are using the newly discovered spiritualistic Codex Sinaiticus as "proof" that Jesus is "not" a literal son.

Bible - 76 Reasons Why Trinity Doesn't Exist

1. Where in the Scriptures does it say that God is a trinity?
2. Where in the Bible are the terms "God the Son" or "God the Holy Spirit" found?
3. Was Jesus wrong in declaring that His Father was "the only true God" (John 17:3)?
4. Why does God say in the First Commandment of the Decalogue, "I am the Lord thy God... Thou shalt have no other gods before **me**" (Exodus 20:3,4), if the Deity is in fact a plural of three gods?
5. Did Jesus agree with the declaration, "Hear, Israel! The Lord is our God, the Lord is one!" (Deuteronomy 6:4; compare Mark 12:28-34)?
6. Did Jesus misrepresent the relationship between Him and God when He said, "My Father is greater than I" (John 14:28)? How is it possible that the Father is greater among the "co-equal" members of the trinity?
7. How could the apostle Paul declare that "the head of Christ is God" (1 Corinthians 11:3) if they are equal members of the trinity?
8. Did the apostle Paul agree that there is only one God (Romans 3:30)?
9. Why does Paul make a unique distinction when he speaks of "eternal, immortal, invisible, the only wise God" (1 Timothy 1:17), if there are three co-eternal gods?
10. Did apostle Paul err in declaring that "there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things..." (1 Corinthians 8:6)?
11. Did apostle James perhaps believe in more than one God (James 2:19)?
12. Why does Judas distinguish between "the only Lord [*Despotos* in Greek, lord or owner in the absolute sense, the one who has complete jurisdiction over all] God, and our Lord [Greek *Kurios*] Jesus Christ" (Jude 1:4)?
13. How is it that Paul states that there is "one Lord [Jesus]" and one God and Father of all, who is above all" (Ephesians 4:4-6), if there are in fact three co-equal gods?
14. Did God misrepresent His "co-equal" and "eternal fellow" of the "trinity" when He revealed after Jesus' baptism "This is my beloved Son" (Matthew 3:17)?
15. Did God once again misinform Jesus' disciples about His true identity on the Mount of Transfiguration when He repeated "This is my beloved Son" (Matthew 17:5)?
16. Did Peter misidentify Jesus when he declared, "Thou art the Christ, the Son of the living God" (Matthew 16:13-17; compare John 6:69), or did he receive confirmation that it was from the Father? Why didn't he recognize Jesus as the "second person of the deity"?
17. Why did Paul in his first sermon, immediately after his conversion, "preach Christ that he is the Son of God" (Acts 9:20)? Shouldn't he have said that he was a "member of the divine trinity"?
18. Was Martha wrong when she confessed, "Thou art the Christ, the Son of God, which should come into the world" (John 11:27)?

19. Why did the accusation of the Jewish leaders and priests against Jesus remain only in the context of His presentation as “Son of God” and “Christ / Messiah” (Matthew 26:63; Luke 22:67, 70; John 19:7), if He is ever anything suggested for himself that he was a “god”, “second person of a deity”, etc.
20. Did Philip misrepresent the gospel to the Ethiopian courtier who finally made a confession of faith: “I believe that Jesus Christ is the Son of God” (Acts 8:37)?
21. Why did God need to give the Son “life in himself” (John 5:26) if the Son is in fact the “second co-eternal person of the deity” who has always had it?
22. How is it that even demons (fallen angels) knew that Jesus was “the Son of God” (Matthew 8:29)? Could those who once dwelt in the presence of God have been misinformed?
23. If God is “triune” (3 in 1 and 1 in 3), does it mean: i) that He sent Himself into the world; ii) that He died to reconcile the world with Himself; iii) that He resurrected Himself; iv) that He ascended Himself to Heaven; c) that He prays and intercedes before Himself in Heaven; vi) that He is the sole mediator between man and Himself; vii) that He is invisible and yet seen; viii) that God is omnipotent still needed to be strengthened by angels; ix) that He is an omniscient God but did not know the day of His return; x) that He is as great as His Father but that the Father is greater than Him; xi) that He is equal to the Father but He is still the Father; xii) that He is the Son but of the same age as the Father; xiii) that He is the Son who has the Father, and God who has no Father; xiv) that He is a born Son and an unborn God; xv) that He is truly God and truly man; xvi) that He came out of Himself; xvii) that He gave strength to Himself; xviii) that He thanked to Himself; xix) that He bore a testimony to Himself; xx) that He has returned to Himself; xxi) that He sits to the right of himself; xxii) that He is His own Father and His own Son; xxiii) that He left Heaven and yet was there all the time...
24. Why is the Son of God called “the image of the invisible God” (Colossians 1:15; Hebrews 1:3) if He is in fact another co-eternal and co-equal god?
25. Why is Jesus called “the firstborn of every creature” (Colossians 1:15; Hebrews 1:6) if He is “co-eternal” and “co-equal” God with the Father and the Holy Spirit?
26. How is it that Jesus Christ is the “only begotten son” (monogenes) of the Father (John 1:14; 1:18; 3:16; 3:18; 1 John 4:9) if he is a “co-eternal member of the trinity”?
27. How and why the Son (Jesus Christ) always and without exception receives authorization from the Father and is instructed or appointed by God the Father (John 5:22; Matthew 28:18; John 8:28, 42; Hebrews 1:6, etc.) if He himself is a co-eternal and co-equal god?
28. Is the Holy Spirit, if he is an equal member of the divine Trinity, actually the Father of Christ (Matthew 1:18)?
29. Why does John mention only God and the Word when he refers to the creation (John 1:1-3, 14)?
30. How is it that Paul lists only two divine beings who were involved in the creation (Ephesians 3:9; Colossians 1:15-16; Hebrews 1:1-2)?
31. Why in Paul’s, Peter’s and John’s writings it always says that grace and peace come only from the Father and the Son (Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2, Colossians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2, 1 Timothy 1:2, 2 Timothy 1:2, Titus 1:4, Philemon 1:3, Peter 1:2; 2 John 1:3)?
32. Why did Jesus completely omit the Holy Spirit when He declared that eternal life depends on knowing God and Him (John 17:3)?

33. Who and why forged the text in 1 John 5:7, a section known as *Comma Johanneum*? Is it because of the support of the dogma of the trinity that does not exist in the Bible?
34. Because at Pentecost, just ten days after Christ's last instructions to the disciples before His ascension into heaven (Matthew 28:19-20; Acts 1:2-3), Peter preached that "everyone should be baptized in the name of Jesus Christ" (Acts 2:38), does this mean that he had already "forgotten" the Trinitarian baptismal formula, that his inspiration under which he preached was not valid, or that this formula in Matthew's Gospel was falsified in the fourth century, as it was (scientifically proven) *Comma Johanneum* (1 John 5:7)?
35. How is it that in the New Covenant there is no recorded example of someone being baptized "in the name of the Father and of the Son and of the Holy Spirit," but only in the name of Jesus Christ (Acts 2:38; Acts 8:12; Acts 8:16); Acts 10:48; Acts 19:5; Acts 22:16; Romans 6:3; 1 Corinthians 1:13 and Galatians 3:27)?
36. Why does the Bible never teach us to love, worship, or pray to the Holy Spirit?
37. Jesus declares that only the Son saw the Father (John 6:46; Luke 10:22). How can the Holy Spirit be a literal being without ever seeing the Father?
38. Why did the apostle John omit the Holy Spirit when he said that "our fellowship is with the Father and with his Son Jesus Christ" (1 John 1:3)?
39. How is it that the Bible speaks only of the thrones of the Father and the Son, and the throne of the Holy Spirit is never mentioned?
40. Why did the Father never speak to the Holy Spirit?
41. Why did Jesus never speak to the Holy Spirit?
42. Why did the Holy Spirit never speak to Jesus?
43. Why did the Holy Spirit never speak to the Father?
44. Why did the Holy Spirit manifest in the form of a dove at Jesus' baptism (Matthew 3:16) if He is God Himself? Wouldn't that be a direct violation of God's Commandment on the Prohibition of Idolatry and the Representation of Deity by Material Things (Exodus 20:4; Deuteronomy 4:15-19)?
45. How many "holy spirits" are there if the dogma of the trinity is correct?
46. Why does Paul say that there is only one Spirit (Ephesians 4:4), while the Bible speaks of the "Spirit of God", the "Spirit of Christ" (Romans 8:9), the "Spirit of the Lord"? Is it a separate being or the Spirit spoken of throughout Scripture: "God sent the Spirit of his Son" (Galatians 4:6); the spirit through which the Father and the Son dwell in the faithful (John 14:23; Ephesians 2:18; Galatians 2:20; Philippians 1:19; 1 Peter 1:11)?
47. How is it that "the day and hour of Christ's second coming" no one knows, neither the angels in heaven nor the Son, but the Father" (Mark 13:32)? Why is the Holy Spirit not mentioned as an equal God who should also know this?
48. Why does Scripture call "antichrists" those who deny the literal Father and Son (1 John 2:22-23; Jude 1:4)?
49. How is it that the Son of God is the only being who knows the Father (Luke 10:22)?
50. How is it that the Father and the Son are the only divine beings that one can hate (John 15:23-24)?

51. How is it that only two beings are involved in the intercession for us if, according to the dogma of the Trinity, the Holy Spirit is the mediator: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5)?
52. Why does the same verse (1 Timothy 2:5) explicitly state that there is "only one God" and why is Jesus not even called "God-man"?
53. Why do we owe "Salvation to our God who sits upon the throne, and unto the Lamb" (Revelation 7:10)? Does the Holy Spirit have no merit?
54. If Jesus Christ is one of the three co-eternal gods, how could He die on the cross and testify by himself that he was "dead" (Revelation 1:18), if we know that God is the only immortal being (1 Timothy 6:16)?
55. How is it that in divine revelation, Stephen saw in heaven only "the Son of man standing at the right hand of God" (Acts 7:56)? Where did the third member disappear?
56. How is it that we will be "heirs of God and co-heirs with Christ" (Romans 8:17)? Where is the third?
57. Why does not the Holy Spirit testify of Christ, but only the Father who sent him (John 8:18)?
58. Why does Jesus say, "Believe in God, believe also in me" (John 14:1) if there is yet another god we should believe in?
59. Why does John associate faith in Jesus Christ, the Son of God, with the acquisition of eternal life (John 20:31; 1 John 5:10-12) if God is in fact a trinity of three co-eternal gods?
60. Why does John say that the world is conquered by those who believe that Jesus is the Son of God (1 John 5:5)?
61. Why does the "antichrist" deny only the Father and the Son (1 John 2:22,23) if there is also a holy spirit god?
62. Why one hundred and forty four thousand only "having His [Christ's] Father' name written in their foreheads" (Revelation 14:1) if there are two more co-equal gods?
63. Why do the saved in Heaven say that "salvation (owes) our God, who sits on the throne, and the Lamb" (Revelation 7:10)? How is it possible that they don't know about the "third person of the deity" and thank him too?
64. Why is there no Holy Spirit in the "kingdom of Christ and God" (Ephesians 5:5)?
65. Why, after the completion of the Plan of Salvation, there is again no Holy Spirit on God's throne, but only the throne of God and the Lamb / Christ (Revelation 22:1)?
66. Why will "the Son also himself be subject unto him (God)" after the realisation of the Plan of Salvation if he is a co-equal god (1 Corinthians 15:27, 28)?
67. Why do we honor only the Father and the Son (John 5:23)?
68. Why does the apostle James say of himself that he is "a servant of God and of the Lord Jesus Christ" (James 1:1)? Did he refuse to serve the third?
69. Why does Jesus emphasise that He is in unity only with the Father (John 10:30) if there is a "triune God"?

70. Why did Jesus promise His disciples and Christians in all ages to come that He “will not leave us comfortless” (John 14:18) and that He would be “with you always, even unto the end of the world” (Matthew 28:20) if the Holy Spirit as a separate being would be the one who performs the act of conviction, consolation, etc.?
71. How is it that the Spirit of truth does not speak for himself, but the Father who tells him what to say, and that “He” is Christ (John 8:28; 12:49; 14:10, 24 and 16:13)?
72. How is it that through the complete Scriptures, God the Father is always the Source and the highest Authority from whom everything comes, and the Son is God’s divine channel, through which everything is (John 12:49; John 14:10; John 14 John 24:28), either in physical or spiritual manifestation, if there are three co-equal gods (the third is actually nowhere to be found, while in the two mentioned there is a clear hierarchy and domain of action that never changes)?
73. Who actually raised Jesus from the grave, if God is triune (see Acts 2:24; 2:32; 3:15; 4:10; 5:30; 10:40; 13:30,33,34,37; 17:31; Romans 4:24; 6:4; 10:9; 1 Corinthians 6:14; 15:15; 2 Corinthians 4:14; Galatians 1:1; Ephesians 1:20; Colossians 2:12; 1 Thessalonians 1:10; 1 Peter 1:21)?
74. How is it that Jesus Christ, after ascending and taking authority in Heaven (Matthew 28:18), needed God the Father to give Him revelation (Revelation 1:1) if He himself is an equal omniscient god?
75. If Jesus is a co-eternal God with the Father, why did he tell Mary Magdalene that He ascends to “my God and your God” (John 20:17)?
76. Why in Revelation 3:12 does Jesus call his Father “my God” three times? (see also Matthew 27:46) Is there only one true God in Heaven or perhaps a hierarchy of lower and higher gods? How does this fit into the dogma of the “triune god” and the three “co-eternal” and “co-equal” beings?

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