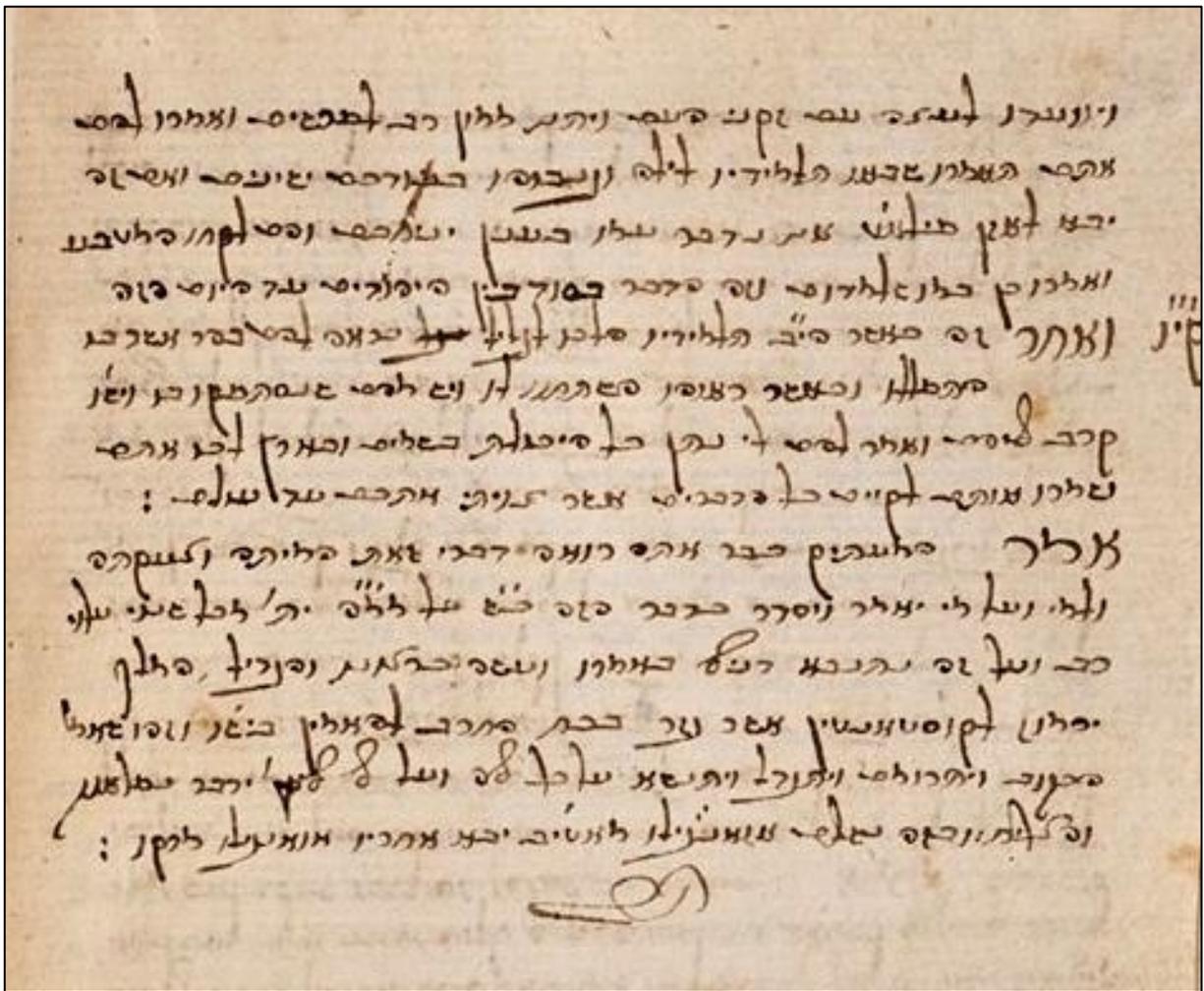


# THE ANTI-SEMITIC FORGERY

of

## MATTHEW 28:19



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## ⌘ Introduction

The prophets and emissaries warn about the rise of a power that would appear pious yet promote idolatry. It would alter G-d's law and G-d's *moedim* while silencing any opposition. In sum, it would be an apostate entity, empowered and employed by the fallen cherub, which would replace the worship of G-d with the worship of Satan:

And I saw a fourth beast rising out of the sea, which was terrifying and extremely powerful and covered with blasphemous titles. And behold a great dragon was thrown down to the earth, and the dragon gave power to the beast, and a throne, and full authority. And I saw a woman enthroned on the beast, and she was dressed in purple and red, and decked with gold, jewels, and pearls. And in her hand, she held a golden cup full of idolatry and filth. And the beast had a little horn, the son of perdition and the man of lawlessness. And he spoke pompous words against the Most High, and killed God's people, and assumed power to change times and law.<sup>1</sup>

The fiend of our souls pursues damnation, and a body empowered by the father of lies will hardly proffer biblical truth. If we want to build our case on evidence for fraud and are looking for an entity powerful enough to perpetrate, disseminate, and perfectionate such a fraud, then the likely candidate is the unit encoded above: *Rome*.

In the following we will look at a well-known verse which was forged.<sup>2</sup>

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<sup>1</sup> Dan 7:7; Rev 13:1; 12:9; 13:2; 17:3–4; Dan 7:8; 2 Thes 2:3; Dan 7:25.

<sup>2</sup> “The Greek manuscripts of the text of the New Testament were often altered by scribes, who put into them the readings which were familiar to them, and which they held to be the right readings.” C. René Gregory, *Canon and Text of the New Testament* (Edinburgh, 1907), 424. “Theological disputes, specifically disputes over Christology, prompted Christian scribes to alter the words of Scripture in order to make them more serviceable for the polemical task. Scribes modified their manuscripts to make them more patently ‘orthodox’ and less susceptible to ‘abuse’ by the opponents of orthodoxy.” B. D. Ehrman, *The Orthodox Corruption of Scripture* (New York, 1996), 3–4.

Title page: Mt 28:12–20 in *Even Bochan* (c. 1380) by Shem Tov ben Isaac ibn Shaprut. Jewish Theological Seminary of America, Ms. 2279, fol. 92v., <https://digitalcollections.jtsa.edu/islandora/object/jts:239401#page/190/mode/1up>.

## ⲛ Mattai 28:19

Go 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 obey everything I have commanded you.<sup>3</sup>

The baptismal formula is not found in any MS of Mattai before 340 CE.<sup>4</sup> Moreover, it was never kept by Yeshua's followers and the question is: "Why not?"

The Messiah had just declared that all authority had been given to Him before issuing a solemn command to his closest circle. Yet, ten days later, when rebirth of water and Spirit was administered for the very first time, Kefa instructs the crowd to get baptized *not* in the trine name but in Yeshua's name:

Repent, and let each one of you be immersed in the name of Yeshua the Messiah for the remission of sin, and you will receive the gift of the *Ruach HaKodesh*.<sup>5</sup>

None of the other disciples corrected Kefa. And even in the following years, no person in the biblical narrative is ever baptized *in nōmine Pātris ēt Filii ēt Spīritūs Sāncti*, nor do we find a second textual witness.<sup>6</sup> Yet, the Catholic Encyclopedia assures us:

It seems altogether unlikely that immediately after Christ had solemnly promulgated the trinitarian formula of baptism, the Apostles themselves would have substituted another [...]. The principal cause from which baptism has its efficacy is the Holy Trinity.<sup>7</sup>

In other words, Kefa's instructions were wrong. Or as Ambrose puts it:

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<sup>3</sup> Mt 28:19.

<sup>4</sup> The verse is not preserved in earlier papyri fragments; for an overview of the earliest Greek witnesses see T. Wassermann, "The Early Text of Matthew," in *The Early Text of the New Testament*, ed. C. E. Hill and M. J. Kruger (Oxford, 2014), 86–7.

<sup>5</sup> Acts 2:38. 'In the name of' (בְּשֵׁם *beshem*) is a Hebraism; *Yeshua* had been given all authority, and people were therefore immersed 'on the authority' of Yeshua or 'in the name' of Yeshua.

<sup>6</sup> Cf. Acts 8:6; 19:5; Rom 6:3; 1 Cor 1:13; Gal 3:27.

<sup>7</sup> *The Catholic Encyclopedia*, vol. 2 (New York, 1907), s.v. "Baptism."

Unless a person has been baptized in the name of the Father and of the Son and of the Holy Spirit, he cannot obtain the remission of his sins.<sup>8</sup>

Accordingly, either no one ever got saved in Acts or all verses suggesting baptism in Yeshua's name are spurious (both of which seems sufficiently absurd). In addition, why does Rome put so much weight on Trinity baptism if none of the Nazarenes had ever heard of it?

No responsible New Testament scholar would claim that the doctrine of the Trinity was taught by Jesus, or preached by the earliest Christians, or consciously held by any writer of the New Testament. It was in fact slowly worked out in the course of the first few centuries.<sup>9</sup>

The question remains: why did the faithful *talmidim* ignore such a solemn directive, a directive given by the Son of G-d himself?

Even without further inquiry the answer seems evident: The Messiah never gave these instructions; they were added to the text to back the Trinity.

## SCHOLARLY OPINION

The trine interpolation is not merely reflected in numerous critical translations<sup>10</sup> but confirmed by numerous scholars. Referencing the triadic form of Mattai 28:19, the Anchor Bible dictionary observes:

According to a wide scholarly consensus, it is not an authentic saying of Jesus.<sup>11</sup>

Adolf von Harnack, leading historian of the Christian church in the late 19th and early 20th centuries, notes:

Matth. XXVIII. 19, is not a saying of the Lord. [...] 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.<sup>12</sup>

And renowned 19<sup>th</sup> century theologian James Martineau concludes:

The very account which tells us that at last, after his resurrection, he commissioned his apostles to go and baptize among all nations, betrayed itself by speaking in the Trinitarian

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<sup>8</sup> Ambrose, *On the Mysteries* 4.20. In 560 CE, Pope Pelagius I declared that heretics who baptize in the name of Yeshua alone need to be rebaptized according to the words of Mt 28:19. B. H. Cuneo, "The Lord's Command to Baptize," (Washington, 1923), 11.

<sup>9</sup> A. T. Hanson, *The Image of the Invisible God* (London, 1982), 87.

<sup>10</sup> See appendix p. 31.

<sup>11</sup> *The Anchor Bible Dictionary*, ed. D. N. Freedman, vol. 1 (New York, 1992), s.v. "Baptism."

<sup>12</sup> A. Harnack, *History of Dogma*, trans. N. Buchanan, vol. 1 (London, 1894) 79, fn. 1.

language of the next century, and compels us to see in it the ecclesiastical editor, and not the evangelist, much less the founder himself.<sup>13</sup>

Instead of continuing an endless enumeration, let us consider the most compelling reason for classing the triad as Romish forgery: the quotes of Eusebius.

## THE EUSEBIAN READING

Eusebius, the librarian of Caesarea, had access to 30,000 papyrus scrolls amongst them gospel MSS that were two hundred years older than the earliest uncials. Between 310 and 340 CE, he quotes Mattai 28:19 twenty-four times, reportedly including the triad. Let us peruse these readings in their context, since the latter is significant:<sup>14</sup>

### 1) *Ecclesiastical History* 3.5.2

The other emissaries were driven from the land of Judaea by thousands of deadly plots. They went on their way to all the Gentiles teaching their message in the power of the Messiah for he had said to them: ***Go and instruct all Gentiles in my name.*** On the other hand, the people of the kehilla in Jerusalem were commanded by an oracle given by revelation before the war to those in the city who were worthy of it to depart and dwell in one of the cities of Perea which they called Pella.<sup>15</sup>

### 2) *Proof of the Gospel* 1.3

Were those who had touched a dead body, or had forsworn themselves, or had sinned against their will, to come from the ends of the earth, to run and hasten to the purification that was required by the law, in order to escape the visitation of the curse? Of course, it is clear to you that it was hard enough to follow Moses' rule of life for those who lived round Jerusalem, or only inhabited Judaea, and that it was quite out of the question for the other Gentiles to fulfil it. Hence, of course, our Lord and redeemer, Yeshua the Son of God, said to his talmidim after his resurrection: ***Go and instruct all Gentiles,*** and added: ***Teach***

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<sup>13</sup> J. Martineau, *The Seat of Authority in Religion* (London, 1898), 515. Baptismal instructions acquired a fixed form by the time of Justin Martyr (c. 100–165) and then morphed into uninspired rules of faith such as the Old Roman Creed or the Apostles' Creed. For a detailed study see J. Kelly, *Early Christian Creeds* (New York, 1972), 28–52.

<sup>14</sup> To curb the Graeco-Roman flavor a bit, I have substituted 'Yeshua' for 'Jesus,' 'Messiah' for 'Christ,' 'rabbi' for 'master,' 'emissary' for 'apostle,' 'talmid' for 'disciple/follower,' 'instruct' for 'make disciples,' 'Gentiles' for 'nations/heathen,' 'kehilla' for 'church,' and 'Torah' for 'doctrine/teaching/discipline.'

<sup>15</sup> Eusebius of Caesarea, *The Ecclesiastical History*, trans. Kirsopp Lake, vol. 1 (London, 1926), 199, 201. "This is the form in which Eusebius usually quotes Mt 28.19, omitting the reference to baptism. It cannot be accidental but there are no MSS. of the NT with this text. Some think that the Eusebian text is an earlier form, some that Eusebius wished to keep secret the formula of baptism." *Ib.* 199, fn. 4.

**them to uphold all the things that I have commanded you.**<sup>16</sup> For he did not bid them to teach the laws of Moses to all Gentiles, but whatsoever he himself had commanded: that is to say, the contents of the gospels.<sup>17</sup>

3) *Proof of the Gospel 1.4*

It is plain, that it was in Jerusalem and Mount Zion adjacent thereto, where our Lord and redeemer for the most part lived and taught, that the law of the new covenant began and from thence went forth and shone upon all, according to the commands which he gave his talmidim when he said: **Go and instruct all Gentiles and teach them to uphold all the things that I have commanded you.** What could he mean but the teaching and Torah of the new covenant?<sup>18</sup>

4) *Proof of the Gospel 1.6*

Such was the message to all Gentiles given by the word of the new covenant by the teaching of the Messiah. And the Messiah of God bade his talmidim teach them to all Gentiles, saying: **Go into all the world and instruct all Gentiles and teach them to uphold all the things that I have commanded you.**<sup>19</sup>

5) *Proof of the Gospel 3.6*

With one word and voice he said to his talmidim: **Go and instruct all Gentiles in my name and teach them to uphold all the things that I have commanded you.** And he joined the effect to his word; and in a little while every race of the Greeks and Barbarians was being brought into talmidut.<sup>20</sup>

6) *Proof of the Gospel 3.7*

He speaks with the voice of God, saying in these very words to those talmidim of his, the poorest of the poor: **Go and instruct all Gentiles.** “But how,” the talmidim might reasonably have answered the master, “can we do it? How, pray, can we preach to Romans? By what power shall we ever survive our daring attempt?”

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<sup>16</sup> ‘To uphold’ (לְקַיֵּם *lekayem*), found in the Shem-Tov version of Matthew, is a Rabbinic antonym of ‘to nullify’ (לְבַטֵּל *levattel*) and refers to Torah observance. See *The Delitzsch Hebrew Gospels: A Hebrew/English Translation*, Vine of David, 1 ed. (Marshfield, 2011), xx–xxi.

<sup>17</sup> Eusebius of Caesarea, *The Proof of the Gospel: Being the Demonstratio Evangelica of Eusebius of Caesarea*, trans. W. J. Ferrar, vol. 1 (London, 1920), 19–20. Note: the Messiah and his followers kept the Written Torah; except for physical circumcision, also Gentiles observed Mosaic Law: [https://www.researchgate.net/publication/337772090\\_WHY\\_MESSIAH'S\\_FOLLOWERS\\_ARE\\_TORAH\\_OBSERVANT\\_1\\_lmhtlmydyw\\_sl\\_msyh\\_hm\\_swmry\\_twrh](https://www.researchgate.net/publication/337772090_WHY_MESSIAH'S_FOLLOWERS_ARE_TORAH_OBSERVANT_1_lmhtlmydyw_sl_msyh_hm_swmry_twrh).

<sup>18</sup> Ib. 24.

<sup>19</sup> Ib. 42.

<sup>20</sup> Ib. 152.

But while Yeshua's talmidim 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**. For he did not bid them simply and indefinitely to **instruct all Gentiles**, but with the necessary addition of **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 Yeshua 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 talmidim: **Go and instruct all Gentiles in my name** [...].

Not one of them disobeyed his command: but in obedience to his will according to their orders they began to make talmidim of every race of men.<sup>21</sup>

7) *Proof of the Gospel 3.7*

When I turn my eyes away to the evidence of the power of the word, what multitudes it has won, and what enormous kehillot have been founded by those unlettered and mean followers of Yeshua, not in obscure and unknown places, but in the most noble cities – I mean in Royal Rome, in Alexandria, and Antioch, throughout the whole of Egypt and Libya, Europe and Asia, and in villages and country places and among the Gentiles – I am irresistibly forced to retrace my steps, and search for their cause, and to confess that they could only have succeeded in their daring venture, by a power more divine, and more strong than man's, and by the co-operation of him who said to them: **Instruct all Gentiles in my name**.

And when he said this, he appended a promise that would ensure their courage and readiness to devote themselves to carrying out his commands. For he said to them: **And lo, I am with you always, even unto the end of the world**.<sup>22</sup>

8) *Proof of the Gospel 9.11*

None but our Lord and redeemer Yeshua the Messiah has been proved to be a lawgiver and a prophet of God [...] and he bids his own talmidim after their rejection [by the Jewish people]: **Go and instruct all Gentiles in my name**. So, then, we that are the Gentiles know and receive the prophet that was foretold.<sup>23</sup>

9) *Theophania 3.4*

[Who] could effect so much, that he should be preached throughout the whole earth? And, that **his name** should fill the hearing and tongues of all Gentiles upon the face of the whole

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<sup>21</sup> Ib. 157.

<sup>22</sup> Ib. 159–160. We are gently reminded that, "With regard to Eusebius's text of Matt. xxviii. 19, **ἐν τῷ ὀνόματί μου** ['in my name?'] may here be his paraphrase for the Trinitarian formula." Ib. 159, fn. 1.

<sup>23</sup> Eusebius of Caesarea, *The Proof of the Gospel: Being the Demonstratio Evangelica of Eusebius of Caesarea*, trans. W. J. Ferrar, vol. 2 (London, 1920), 174–6.

earth? But this, no man has done excepting our redeemer alone, who said to his talmidim by word, and fulfilled it by deed: ***Go and instruct all Gentiles.***<sup>24</sup>

10) *Theophania* 4.8

After his resurrection from the dead, all of them, – being together as they had been commanded, – went to Galilee, as he had said to them. ***But, when they saw him, some worshipped him, but others doubted. But he drew near to them, spoke with them, and said: All power in heaven and earth, is given to me of my Father. Go and instruct all Gentiles, baptizing them in the name of the Father and of the Son and of the Holy Spirit. And teach them to uphold all the things that I have commanded you. And lo, I am with you always, even unto the end of the world [...]***

He was present in the divine power with each and every one of them; to the whole of them was he at once present, and with them he acted and wrought. He confirmed too, even to victory, the promise constituting them teachers to all Gentiles. [...]

They went out therefore, with confidence to make the circuit of all Gentiles, that they might confirm by fact, the promises of him their Lord. But he attached to the promises made to them, a more excellent word; and, – what exceeds all wonder, – this he shews forth even to this present time; namely: ***Lo, I am with you always.*** He added also ***even unto the end of the world.***<sup>25</sup>

11) *Theophania* 4.16

Our redeemer said to them therefore, after his resurrection: ***Go and instruct all Gentiles in my name.*** [...] And this they fulfilled in deed. They went out into the whole creation, and they preached to all Gentiles.<sup>26</sup>

12) *Theophania* 5.17

He said in one word and enunciation to his talmidim: ***Go and instruct all Gentiles in my name and teach them to uphold all things that I have commanded you.*** And the deed he made to follow the word. For thence, every race of the Greeks and Barbarians became at once, and in short space of time, his talmidim.<sup>27</sup>

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<sup>24</sup> Eusebius of Caesarea, *On the Theophania or Divine Manifestation of our Lord and Saviour Jesus Christ*, trans. Samuel Lee (Cambridge, 1843), 159.

<sup>25</sup> Ib. 223, 226.

<sup>26</sup> Ib. 242.

<sup>27</sup> Ib. 298. Fn. 2 suggests “Matt. xxviii. 19–20. Cited evidently from memory.” Mr. Lee encourages us to believe that the learned church historians had confused *instruction in Yeshua’s name* with *baptism in the Trinity’s name*.

13) *Theophania* 5.46

He again put forth the word of God in the precept, which he gave to these his powerless talmidim, saying: **Go and instruct all Gentiles** [...] What power have we upon which to trust, that we shall succeed in this enterprise? These things therefore, the talmidim of our deliverer would either have thought, or said. But he who was their Lord solved, by one additional word, the aggregate of the things of which they doubted, and pledged them by saying: Ye shall conquer in my name. For it was not that he commanded them, simply and indiscriminately, to **Go and instruct all Gentiles**, but with this excellent addition which he delivered, namely: **in my name**. Since it was by the power of his name that all this came to pass; as the emissary has said: God has given him a name, which is superior to every name: that, at the name of Yeshua, every knee should bow which is in heaven, and which is in earth, and which is beneath the earth. It is likely therefore, that he would shew forth the excellency of the unseen power, which was hidden from the many, by his name, and, accordingly, he made the addition: **in my name**.<sup>28</sup>

14) *Theophania* 5.49

Kehillot of tens of thousands of men have been brought together, by these very deficient and rustic persons; – nor that these were built in obscure places, nor in those which are unknown, but rather in the greatest cities, I say in the Imperial city of Rome itself, in Alexandria, in Antioch, in all Egypt, in Libya, in Europe, in Asia, both in the villages and other places, and among all the Gentiles; I am again compelled to recur to the question of its cause, and to confess, that they could not otherwise have undertaken this enterprise, than by a divine power which exceeds that of man, and by the assistance of him who said to them: **Go and instruct all Gentiles in my name**. And, when he had said this to them, he attached to it the promise, by which they should be so encouraged, as readily to give themselves up to the things commanded. For he said to them: **Lo, I am with you always, even unto the end of the world** [...]

Miraculous deeds were done **in the name of Yeshua** [...] for, it was not by words that they were persuaded; but it was by the deeds which preceded these, that they were readily prevailed upon to accede to the things said.<sup>29</sup>

15) *Commentary on Isaiah* 18:2

He says to them, the messengers of the good news, you, the talmidim of the Messiah: come. This is what the redeemer himself commanded you when he said to you: But go rather to the lost sheep of the house of Israel, and: **Go and instruct all Gentiles in my name**.<sup>30</sup>

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<sup>28</sup> Ib. 333–334.

<sup>29</sup> Ib. 336–337.

<sup>30</sup> Eusebius of Caesarea, *Commentary on Isaiah*, trans. J. J. Armstrong (Downers Grove, 2013), 91.

16) *Commentary on Isaiah 34:16*

The Messiah has commanded, and his spirit has gathered them. For he who told them to **go and instruct all Gentiles in my name** commanded them not to spend their lives as they always had done but to run about everywhere and to lay with foresight the foundation of his kehillah.<sup>31</sup>

17) *Commentary on Psalms 59:9*

He commanded his talmidim to preach the gospel to **all Gentiles in his name**.<sup>32</sup>

18) *Commentary on Psalms 65:6*

This is also what is meant by the words of our deliverer: **All authority is given unto me in heaven and on earth. Go and instruct all Gentiles in my name**.<sup>33</sup>

19) *Commentary on Psalms 67:34*

He charged them, saying: **Go and instruct all Gentiles in my name**.<sup>34</sup>

20) *Commentary on Psalms 76:20*

But how will his way lead through the sea and be a path in many waters, and how can one follow steps that are not known? Yet, the talmidim were given this charge and promise: **Go and instruct all Gentiles in my name. And lo, I am with you always, even unto the end of the world**.<sup>35</sup>

21) *Oration in Praise of Constantine 16.8*

[The talmidim] were destined to declare his name in all the world, and to communicate to mankind that knowledge of God which he had before ordained for all nations [...] What king or prince in any age of the world, what philosopher, legislator, or prophet, in civilized or barbarous lands, has attained so great a height of excellence, I say not after death, but while living still, and full of mighty power, as to fill the ears and tongues of all mankind with the praises of his name? Surely none save our only redeemer has done this, when, after his victory over death, he spoke the word to his talmidim, and fulfilled it by the event, saying to

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<sup>31</sup> Ib. 174.

<sup>32</sup> B. J. Hubbard, *The Matthean Redaction of Primitive Apostolic Commissioning: An Exegesis of Matthew 28:16–20* (Atlanta, 1974), 155.

<sup>33</sup> AT of *Eusebii Pamphili: Caesareae Palaestinae Episcopi; Opera Omnia quae Exstant*, ed. J.-P. Migne, vol. 5 (Paris, 1857), 653 D.

<sup>34</sup> Ib. 720 C.

<sup>35</sup> Ib. 900 C. The comments on Psalm 46:4, 96:3, 144:9 have the phrase **μαθητεύσατε πάντα τὰ ἔθνη** ('instruct all [the] Gentiles'), but I have omitted these since Eusebian authorship is disputed.

them: **Go and instruct all Gentiles in my name.** He it was who gave the distinct assurance, that his gospel must be preached in all the world for a testimony to all Gentiles, and immediately verified his word: for within a little time the world itself was filled with his Torah.<sup>36</sup>

22) *Epistle to Caesarea*

We believe in one only God, Father Almighty, Creator of things visible and invisible; and in the Lord Yeshua the Messiah, for he is the Logos of God, God of God [...] We believe also in the Holy Spirit. We believe that each of these three is and subsists: the Father truly as Father, the Son truly as Son, the Holy Spirit truly as Holy Spirit; as our Lord also said, when he sent his talmidim to preach: **Go and instruct all Gentiles, baptizing them in the name of the Father and of the Son and of the Holy Spirit.**<sup>37</sup>

23) *Against Marcellus* 1.1.

But what in the world was this gospel instead of which there was no other one, if not, I suppose, that very gospel that indeed it is recorded that the redeemer publicly proclaimed when he was handing it over to his talmidim, saying: **Go and instruct all Gentiles, baptizing them in the name of the Father and of the Son and of the Holy Spirit?** For he alone through the mystical regeneration has given to us this grace of the knowledge of the holy trinity [...] Thus the Church of God received and preserves the holy, blessed, and mystical Trinity of Father, Son, and Holy Spirit as its saving hope through the regeneration in the Messiah. And this was the gospel that the great emissary testifies is not lawful to change.<sup>38</sup>

24) *Ecclesiastical Theology* 3.5

The Holy Spirit is another alongside the Father and the Son [...] only this Spirit has been received into the holy and thrice-blessed Trinity; in no other way did the redeemer command his talmidim to hand over the mystery of his regeneration to those Gentiles who believed in him than by **baptizing them in the name of the Father and of the Son and of the Holy Spirit.**<sup>39</sup>

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<sup>36</sup> NPNF 2-01, 605, 607.

<sup>37</sup> C. J. Hefele, *A History of the Christian Councils*, trans. William R. Clark (Edinburgh, 1883), 288–9.

<sup>38</sup> Eusebius of Caesarea, *Against Marcellus and on Ecclesiastical Theology*, trans. K. Spoerl (Washington, 2017), 77–8.

<sup>39</sup> Ib. 312. I have omitted the reference to Mt 28:19 made by Marcellus in *Ecclesiastical Theology* 3.3.

## λ Analysis

We only have copies of Eusebius' works but no originals. Thus, any changes in line with orthodoxy would normally go undetected. But why doubt the triad in the first place? There is quite a selection of mental gymnastics available that reconciles Trinity baptism with the rest of Scripture.<sup>40</sup> Yet, the Eusebian readings do not question the triad but prove its falsehood. The relevant portions which contain the quotes possess certain features. Four sections explain the significance of the gospel; they read:

a) *Go and instruct all Gentiles.*

Sixteen sections explain how the gospel can be successfully spread; they read:

b) *Go and instruct all Gentiles in my name.*

Four sections add baptism; *in my name* is replaced with the trine name; they read:

c) *Go and instruct all Gentiles, baptizing them in the name of the Father and of the Son and of the Holy Spirit.*

Out of sixteen readings which have ***in my name***, thirteen link the name to power and two include an emphasis on Yeshua's exact words:

He did not bid them simply and indefinitely to ***instruct all Gentiles***, but with the necessary addition of ***in my name***.<sup>41</sup>

It was not that he commanded them, simply and indiscriminately, to ***go and instruct all Gentiles***, but with this excellent addition which he delivered, namely: ***in my name***.<sup>42</sup>

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<sup>40</sup> "When the apostles spoke of baptism in the name of Jesus, they meant nothing other than baptism in the name of the Trinity." J. Nichiporuk, "Why Do We Baptize in the Name of the Holy Trinity and Not in the Name of Jesus?" 2019, <https://blog.obitel-minsk.com/2019/10/why-do-we-baptize-in-the-name-of-the-holy-trinity-and-not-in-the-name-of-jesus.html>. There is no shortage of asinine proposals. Andrew Perry even found "the key to unlock the meaning of the triadic formula" amongst other fallacies. A. Perry, "Matt 28:19 and a Hebrew Matthew," n.d., 16, <https://www.academia.edu/34955246/>.

<sup>41</sup> *Proof of the Gospel* 3.7.

<sup>42</sup> *Theophania* 5.46.

Eusebius skips the addition rarely depending on the contextual point. But how come he deems the ‘necessary addition’ unnecessary in later works? The crucial catalytic ingredient for overcoming the enemy, for raising the dead, for casting out demons, for healing the sick, and thus for fully preaching the gospel, “not in word only but also in power,”<sup>43</sup> had become redundant it seems. How can that be? Was there an interest in a weak and powerless gospel, and in nominal Christianity? Eusebius had explicitly stated that the Messiah did *not* just say, ***Go and instruct all Gentiles***, and yet that is exactly what our Bibles say.

A meld such as: ***Go and instruct all Gentiles in my name, baptizing them in the name of the Father and of the Son and of the Holy Spirit*** would have likely raised some eyebrows; besides we neither have any patristic nor MS evidence for it. Therefore, unless we charge the author with lying, we must assume two different MSS: one having ***in my name***, and the other ***baptizing them in the name***. Which one records the authentic words of our Messiah, and which one is lying?<sup>44</sup> And what if both are lying?

## THE TRIADIC READING

There is no need to concern ourselves with questions regarding Eusebian authorship or theology before and after Nicaea. Immediate context is all that is needed to expose the triune reading as spurious.

### THEOPHANIA 4.8

The chapter heading says: “He foretold at the outset to his talmidim, that he would make them fishers of men; and that they should eventually, openly, immediately, and through his power, instruct all Gentiles.” Then follow five pages showing how the talmidim were made courageous teachers of the Gentiles by the Messiah’s power.

But in which way does the chapter relate to baptism? It does not relate to it at all. But if it does not address baptism, why is it introduced with the baptismal formula?

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<sup>43</sup> 1 Thes 1:5. Cf. Acts 8:5–7; Rom 15:18–19; 1 Cor 2:4. “The Eusebian conclusion confirms the object of the Gospel, namely, to give an account of the person of Jesus, of his name and his authority, and of his message to the world.” H. Kosmala, “The Conclusion of Matthew,” *ASTI 4* (1965): 147.

<sup>44</sup> The hypothesis of two authoritative gospels written by Mattai is driven by “the evidence for the shorter reading and the need to explain the source of that reading [and the need to uphold the Trinity dogma].” Perry, *op. cit.* 3. This line of argument is representative of Gentiles who, instead of embracing the Hebrew original, “have preferred the unauthorised version of some nameless Greek.” E. Gibbon, *The Decline and Fall of the Roman Empire*, vol. 2 (London, 1880) 739, fn. 3.

And if the Gentiles' salvation depends on that formula, why is the remaining text silent about it? No comment? No second reference? No mention of regeneration? Moreover, if the talmidim would only succeed in their mission through the power of his name, why is his name omitted? Why is it replaced with the triad? And why is the triad only found here, yet in the very same work, in *Theophania* 3.4, *Theophania* 4.16, *Theophania* 5.17, *Theophania* 5.46, and *Theophania* 5.49 we are looking in vain for it though the same verse is quoted, namely Mattai 28:19? Instead, we read four times ***Go and instruct all Gentiles in my name*** accompanied by passionate explanations about the glory and power of his name which “would fill the hearing and tongues of all Gentiles on the face of the whole earth”?<sup>45</sup>

The reason is clear: *Theophania* 4.8 is the only passage where Eusebius cites all of the Great Commission, that is, the entire section of five verses in a row; and to save time the scribe copied the Byzantine reading from the Peshitta (instead of translating the Greek afresh). *Theophania* is only extant in Syriac, and throughout the work we find portions that are identical with Peshitta readings.<sup>46</sup> Unless the latter were copied, this is impossible to achieve.

And why would Eusebius cite diverging MSS while writing on the same subject? Depending on the tenor of a passage, he drops ***in my name*** at times, yet he includes it a few chapters later.<sup>47</sup> Put differently, Eusebius never omitted ***in my name*** because he had another manuscript, but because the phrase was not needed.

Given the chapter's content and the prevalent practices of scribes, there is no reason to infer that the Greek original of *Theophania* 4.8 did not have the reading: ***Go and instruct all Gentiles in my name and teach them to uphold all the things that I have commanded you.***

## EPISTLE TO CAESAREA

The emergence of a reading which supports the Trinity dogma at a time when the dogma had not been defined seems peculiar. Nicaea established the relationship of the Son to the Father, not the role of the Spirit. Ergo, the creed merely states: “And

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<sup>45</sup> *Theophania* 3.4 only omits ***in my name*** because it focuses on the Messiah, not on the talmidim's success.

<sup>46</sup> E.g. in *Theophania* 4.15 (Mt 21:45–22:10), 4.17 (Mt 23:33–36), 4.30 (Mt 7:15–17) or 4.31 (Mt 10:24–26). Instead of rendering the Greek, the Syriac translator of Cyril of Alexandria's ***Περὶ τῆς ὀρθῆς πίστεως*** (“On the True Faith”) uses the wording of the Syriac Scriptures, “a method which more than one author followed in translating from Greek into Syriac.” B. M. Metzger, *The Early Versions of the New Testament: Their Origin, Transmission, and Limitations* (Oxford, 1977), 58. Interestingly, the Syriac author Aphrahat drew his gospel quotations from the Diatessaron; he cited Mt 28:19 in 337 CE thus: ***Go and instruct all Gentiles and they will believe on me.*** Aphrahat, *Demonstrations* 1.8.

<sup>47</sup> For instance, in *Proof of the Gospel* 1.6 and 3.6 or in *Theophania* 3.4 and 4.16.

[we believe] in the Holy Spirit.” Yet, Eusebius’ draft emphasizes three persons, sets them beside each other, and links them to triad baptism:

We believe that each of these three is and subsists: the Father truly as Father, the Son truly as Son, the Holy Spirit truly as Holy Spirit; as our Lord also said, when he sent his talmidim to preach: ***Go and instruct all Gentiles, baptizing them in the name of the Father and of the Son and of the Holy Spirit.***<sup>48</sup>

Remarkably, Eusebius repeats the words and the baptismal form of the Antiochian Creed which was written sixteen year later, in 341 CE, one year after his death.<sup>49</sup> He was certainly ahead of his time.



**Figure 1:** Caesarea – ancient hometown of Eusebius Pamphili

But even more astounding is the fact that the reading was accepted by his flock. The *kehilla* in Caesarea had been in his care for over a decade during which he wrote numerous works and none of them had the triad. Eusebius refers ten times to the Great Commission by quoting Mattai 28:19 and he never mentions Trinity baptism.

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<sup>48</sup> Hefele, op. cit. 289.

<sup>49</sup> The second Antiochian creed declared the three persons of the alleged trinity to be three in *hypostasis* (ὕποστασις ‘substance’). For a comparison of the creeds see Cuneo, op. cit. 62.

After Nicaea, Eusebius quotes Mattai 28:19 another ten times,<sup>50</sup> once in conjunction with the Red Sea Crossing, and yet no word about baptism.<sup>51</sup> What could be the reason for this remarkable discrepancy?

Despite his opportunism, Eusebius would have hardly presented a variant which neither he nor his sheep had ever heard of. And it is telling that in 340 CE, right after his death, Athanasius launched a revised Gospel edition under the auspices of Constantians:<sup>52</sup>

It is a remarkable fact, that the application for this edition was made in the very year of the death of Eusebius; [...] An application of this kind, made at this remarkable period, if it does not convey some tacit censure against the text of Eusebius, clearly implies that some difference existed between his edition and the revisal of St. Athanasius. This supposition is not a little confirmed by the known enmity which subsisted between Eusebius and St. Athanasius; and by the peculiar opinions of the Emperour, which leaned in a contrary direction to those of the Bishop of Cæsarea, whose principles were unquestionably warped towards Arianism.<sup>53</sup>

Accordingly, we posit that the threefold formula was inserted promptly on Eusebius' death.<sup>54</sup>

#### AGAINST MARCELLUS 1.1.

Contrary to Eusebius' portrayal of the gospel on some twenty occasions, the text overemphasizes that the only authentic gospel is found in the words:

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<sup>50</sup> The numbers are based on an assumed late composition of *Theophania*.

<sup>51</sup> He cites Mt 28:19 in his comment on Psa 76:20. The Red Sea Crossing three days after Passover is the most significant type of the resurrection and thus of regeneration through water and Spirit baptism. Eusebius could have drawn the most beautiful parallels between triad baptism and the Exodus, yet he only illustrates the talmidim's reliance on Yeshua's power and his guidance through the rough seas of missionary life. Why? Eusebius wrote this in 335 CE, ten years after Nicaea and four years after he had prepared his NT edition for Constantine. Why is there not a single word that parallels water baptism with 'baptism in the sea' if his copy included the triadic reading of Mt 28:19? Unsurprisingly, Cuneo, who aspired for a PhD from the Catholic University of America, assures us "the baptismal command would be lost here [i.e. out-of-place]." Cuneo, op. cit. 79.

<sup>52</sup> Athanasius, *Apol. ad Constantium* 4.

<sup>53</sup> In 331 CE, Eusebius met Constantine's demand of fifty new copies of the NT. Why was a revision needed a few years later? F. Nolan, *An Inquiry into the Integrity of the Greek Vulgate* (London, 1815), 131–3.

<sup>54</sup> For proof that the letter to Caesarea was forged see W. Whiston, *Athanasius Convicted of Forgery* (London, 1712), 21–8. "I Observe, that we certainly know of a greater Number of Interpolations and Corruptions brought into the Scriptures, the Apostolical Constitutions, and the other ancient Books of our Religion, by the Athanasians, and relating to the Doctrine of the Trinity, than in any other Case whatsoever. While we have not, that I know of, one single Example well prov'd, of any one such Interpolation or Corruption, made in any one of them by either the Eusebians or Arians." W. Whiston, *Mr. Whiston's Second Letter to the Right Reverend the Lord Bishop of London, Concerning the Primitive Doxologies*, 2nd ed. (London, 1719), 15.

***Go and instruct all Gentiles, baptizing them in the name of the Father and of the Son and of the Holy Spirit.***<sup>55</sup>

This ‘received’ gospel is then embellished with solemn phrases before being equated with the gospel “that is not lawful to change.”<sup>56</sup> The fact that Paul never said a word about it proves the common reading to be false.

### ECCLESIASTICAL THEOLOGY 3.5

In the same manner, the passage betrays itself through stilted liturgical language and overemphasis:

The Holy Spirit is another alongside the Father and the Son [...] only this Spirit has been received into the holy and thrice-blessed Trinity; in no other way did the redeemer command his talmidim to hand over the mystery of his regeneration to those Gentiles who believed in him than by ***baptizing them in the name of the Father and of the Son and of the Holy Spirit.***<sup>57</sup>

The text overstates that the only authentic baptismal mode is the one commanded by the Messiah. Why does the author emphasize this? If the instruction is part of Holy Writ and does not cause contradictions or inconsistencies (which it does), then there is no need to stress its validity. Does Rome always add a disclaimer when citing a verse – “This logion is not fraudulent; it is genuine!”?

The motive for the helpful clarification is self-explanatory, and so is the reverse effect. While demonized by Oxford & Co. as ‘gnostic,’ *Holy Spirit* is a title borne by the ‘Mother’ who, while being one spirit with God the Father, is subordinate to Him.<sup>58</sup> Hence, the above should suffice to discard the triad as an interpolation which reflects false doctrine.

The forementioned documents (whether forged or not) clearly testify that church dogma had gradually replaced Scripture and that bowing to the former was advisable. Many pagan practices were repackaged and declared to be Christian, and any departures from the imperial decrees were met with civil punishments.<sup>59</sup>

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<sup>55</sup> *Against Marcellus*, op. cit. 77.

<sup>56</sup> See Gal 1:7–9.

<sup>57</sup> *Ib.*, op. cit. 312.

<sup>58</sup> For the Holy Spirit’s identity and a general rebuttal of the Trinity doctrine, see J. Wilson, [MASTER PIECE OF DIABOLICAL REPLACEMENT - THE HOLY TRINITY](#), ResearchGate, 2021.

<sup>59</sup> “Now, too, for the first time, could ecumenical councils be held, in which the church of the whole Roman empire was represented, and fixed its articles of faith in an authoritative way. Now also, however, the lines of orthodoxy were more and more strictly drawn; freedom of inquiry was restricted; and all departure from the state-church system was met not only, as formerly, with spiritual weapons, but also with civil punishments. So early as the fourth century the dominant party, the orthodox as well

It is this new gospel, a gospel infused with Paganism, which we encounter in post-Nicaean works.

## THE ORIGENIAN READING

Origen, who founded the school and library of Caesarea, was portrayed by Eusebius as the perfect scholar. The native Alexandrian frequently used the ‘Gospel according to the Hebrews’<sup>60</sup> and quotes Mattai 28:19 three times between 230 and 250 CE.

### COMMENTARY ON JOHN 10:7

[These are] the words recorded in Matthew as spoken by the Messiah when risen from the dead to his talmidim who were being sent out to ***instruct all Gentiles: And lo, I am with you always, even unto the end of the world.***<sup>61</sup>

The context does not allow any inferences as to whether Origen’s Bible had the triad. But the latter is negated by another passage. In *Peri Archón* (‘On First Principles’), a work written around the same time, Origen references eight verses about the Spirit and regeneration, upon which he concludes:

From all of these texts we learn that [...] saving baptism is not otherwise complete except by the authority of the Trinity, the most excellent of all, that is, by the naming of the Father and the Son and the Holy Spirit.<sup>62</sup>

He then turns to another subject. Had his Scriptures contained Mattai 28:19 with the threefold formula, Origen would have quoted it rather than scraping together eight other verses to vindicate Trinity baptism.

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as the heterodox, with the help of the imperial authority practised deposition, confiscation, and banishment upon its opponents. It was but one step thence to the penalties of torture and death, which were ordained in the middle age, and even so lately as the middle of the seventeenth century by state-church authority.” P. Schaff, *History of the Christian Church*, vol. 3 (New York, 1891), 67.

<sup>60</sup> See E. B. Nicholson, *The Gospel According to the Hebrews* (London, 1879), 18–9.

<sup>61</sup> ANF 09, 385. Origen rephrases the passage in 10:8., ib. 386. Cf. Eusebius: “The talmidim were given this charge and promise: ***Go and instruct all Gentiles in my name. And lo, I am with you always, even unto the end of the world.*** *Commentary on Psalms* 76:20, see above, p. 9–10.

<sup>62</sup> Origen, *On First Principles* 1.3.2. ANF 04, 252. He had referenced Psa 51:11; Dan 4:9; Mt 3:16; Lk 1:35; Jn 20:22; Acts 8:18; 19:5–6 and 1 Cor 12:3.

## COMMENTARY ON MATTAI 10:18

The talmidim on this account left Israel and did that which had been enjoined on them by the redeemer: ***Instruct all Gentiles.***<sup>63</sup>

The passage deals with the saying that a prophet has no honour in his country and sees spirit-filled Gentiles endure the same fate – baptism is not worth mentioning it seems. Given the supposed weight of Mattai 28:19 touching regeneration, the triad would have certainly fitted the context, yet its absence confirms the verdict above.

## AGAINST CELSUS 2.30

God prepared the Gentiles for his Torah, [that the talmidim would] accomplish the task enjoined upon them by their rabbi, when he said: ***Go and instruct all Gentiles.***<sup>64</sup>

Having established that Origen didn't have a triad in Mattai 28:19, we find another passage that gives us the long-sought middle part of the verse:

[As predicted by him], that this gospel of his should be preached throughout the whole world, and that his talmidim should go among all Gentiles ***and announce his Torah.***<sup>65</sup>

Announcing his Torah answers to proclaiming his law, to wit, to “teaching them to uphold all things that I have commanded you.” This is the phrase Origen had in mind when penning the sentence – he used the same text as Eusebius.<sup>66</sup>

## THE CHRYSOSTOMIAN READING

Besides the Eusebian and Origenian readings we have two quotes from Chrysostom which point to both forms of Mattai 28:19.

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<sup>63</sup> ANF 09, 426.

<sup>64</sup> ANF 04, 444.

<sup>65</sup> Ib. 447.

<sup>66</sup> Cf. ib. 2.49 “The name of Yeshua [establishes] the divine mission of his talmidim.” 2.38 “The object of his first advent [was] not to condemn men and their actions before he had instructed them, [...] but to disseminate his Torah in an extraordinary manner, and with the evidence of divine power, among the whole human race.” 1.62 “It was by help of a divine power that these men taught Nazarenism, and succeeded in leading others to embrace the word of God.”

## HOMILIES ON EPHESIANS 2:10

In his ‘Homilies on the Epistle to the Ephesians,’ Chrysostom cites our *logion* without “in my name” but also without the triad:

Hear what the Messiah says to the talmidim: ***Go and instruct all Gentiles and teach them to uphold all things that I have commanded you.***<sup>67</sup>

A few sentences earlier, he elaborates:

[Paul] here alludes to the regeneration, which is in reality a second creation [...] We have been brought from non-existence into being. As to what we were before, we are dead, that is, the old man. We are now become, what before we were not.<sup>68</sup>

In other words, Chrysostom expands on the mystery of regeneration which (as we have seen) could only be administered by baptism in the name of the Father, and of the Son, and of the Holy Spirit – ostensibly. Is it not remarkable that the Trinitarian deacon parallels Ephesians 2:10 with both regeneration and Mattai 28:19, and yet he doesn’t address Trinity baptism though it’s avowedly the only way to be saved?

Chrysostom wrote this between 386 and 387 CE, a few years after the Council of Constantinople where the Trinity had taken shape. Why does he drop the threefold formula? His discourse on regeneration severed from the trine form of Mattai 28:19 stands not only in contradiction to the Antiochian and Nicene Creeds, but also to the statements in the *Epistle to Caesarea*, *Against Marcellus*, and *Ecclesiastical Theology*.

It therefore seems conclusive that the Eusebian reading had not been revised yet, at least not on an all-encompassing scale; both Chrysostom and Eusebius worked with the same 4th-century Caesarean text.<sup>69</sup>

## HOMILIES ON HEBREWS 2:18

In his ‘Homilies on the Epistle to the Hebrews,’ Chrysostom quotes the reading of Mattai 28:19 which we would have expected to find in his homilies on Ephesians:

That it is He who forgives the sins of all men, He declared both in the case of the paralytic, saying, “Thy sins are forgiven”; and also in that of baptism: for he says to the talmidim: ***Go***

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<sup>67</sup> J. Chrysostom, *Commentary on the Epistles to the Galatians, and Homilies on the Epistle to the Ephesians*, trans. W. J. Copeland (Oxford, 1840), 142.

<sup>68</sup> *Ib.* 141.

<sup>69</sup> Chrysostom may have dropped ***in my name*** accidentally (or deliberately), or he may have had a variant without ***in my name***; but he would have cited the triad had it been there. He seemingly had no access to the Vulgate Gospels (384 CE) nor was he aware of codices known today as B and **Ⲙ** (c. 325 + 340 CE).

**and instruct all Gentiles, baptizing them in the name of the Father and of the Son and of the Holy Spirit.**<sup>70</sup>

Unlike the ‘Homilies on Ephesians’ which were compiled in Antioch, the ‘Homilies on Hebrews’ were composed some twenty years later, between 403 and 404 CE. They were put to paper in Constantinople, the capital of the Byzantine Empire, where the former deacon held the office of archbishop from 398–404 CE.

The Byzantine text which emerged around the same time, supplanted the earlier text types gradually, and Chrysostom’s mention of the triad at the end of his life *after* the split of the Empire reflects the progressive change during those decades and the evolution of the verse.

## THE COPTIC READING

Another homily, dated to the 7th century, has the below variant of Mattai 28:19.

The Messiah said: **Go** into all the world **and instruct all Gentiles in my name.**<sup>71</sup>

The directive sounds sufficiently familiar. While the work has been ascribed to Cyril of Jerusalem, internal evidence shows that he is not the author.<sup>72</sup>

The text attributes the quote to the ‘Gospel according to the Hebrews’ which is synonymous with the Hebrew Gospel of Matthew.<sup>73</sup> More accurately, we have the Eusebian reading of Mattai 28:19 paraphrased and preserved in Sahidic, the dialect of Upper Egypt, and there is no doubt that a Greek version of the ‘Gospel according to the Hebrews’ circulated in 2nd-century Egypt.<sup>74</sup>

Moreover, we know that the Copts maintained a certain independence from the ‘catholic church’ and that their MSS reflect the Alexandrian and Western type, rather than the Byzantine.

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<sup>70</sup> NPNF 1-14, 389.

<sup>71</sup> Pseudo-Cyril of Jerusalem, *Discourse on Mary Theotokos* 12b. To stress the similarity with the Eusebian reading, I have omitted the redundant ending “in every place.”

<sup>72</sup> “[Cyril] wrote his lectures between 347 and 350, but in this work we find a reference to Epiphanius’ *Ancoratus*, itself written in 374.” A. J. Klijn, *Jewish-Christian Gospel Tradition* (Leiden, 1992), 135.

<sup>73</sup> Nicholson, op. cit. 20. J. Martyr, who quotes Hebrew Matthew five times, alluded to the same reading in 130 CE: “God has not yet inflicted nor inflicts judgment, as knowing of some that still even today are being **instructed in the name of his Messiah**, and are abandoning the path of error [...] being illumined by the name of this Messiah.” Justin Martyr, *Dialogue with Trypho* 39, trans. F. C. Conybeare, “Three Early Modifications of the Text of the Gospels,” *HibJ* 1 (1902): 106.

<sup>74</sup> It was quoted by both Origen and Clement of Alexandria; the latter even introduces one reference with the phrase “it is written” (**γέγραπται**). B. M. Metzger, *The Canon of the New Testament* (Oxford, 1989), 132. See also A. Harnack, *The Mission and Expansion of Christianity in the First Three Centuries*, vol. 2, trans. J. Moffatt (London, 1908), 159, fn. 2.

In view of this, how shall we explain the occurrence of a Sahidic reading that is virtually identical with the one Eusebius quoted twenty times?<sup>75</sup> The inevitable conclusion is that both renderings preserve an older and purer text.

## THE HEBREW READING

As useful as citations are, evidence provided by Matthean witnesses certainly outweighs them.<sup>76</sup> In 382 CE, forty years after Eusebius' death, Jerome declared:

The Hebrew [Gospel of Matthew] itself is preserved to this day in the library at Caesarea, which the martyr Pamphilus so diligently collected.<sup>77</sup>

## THE SHEM TOV VERSION

A remarkable Hebrew version of Matthew is included in the 14th-century work *Even Bochan* ("The Touchstone") by Rabbi Shem Tov ben Isaac ibn Shaprut.<sup>78</sup> The text is unlike the Byzantine type of its day and also unlike the Latin Vulgate. It abounds in readings that tally with the Old Syriac, the Old Latin, the so-called *Diatessaron*,<sup>79</sup> the Gospel of Thomas, the Hebrew Matthew from Catalonia, and Codex Sinaiticus.<sup>80</sup>

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<sup>75</sup> The MS stems from the same area where the Oxyrhynchus Papyri were found; the colophon describes the MS as a gift to the kehilla at Oxyrhynchus, see E. A. W. Budge, *Coptic Texts*, vol. 5: *Miscellaneous Texts in the Dialect of Upper Egypt*, (London, 1915), 650–1.

<sup>76</sup> Most patristic MSS stem from the 9th or 10th century by which time the Byzantine type had become the majority text; their witness of a trine Mt 28:19 can therefore be safely dismissed (e.g. *Didache* 7:1–3; Justin Martyr, *First Apology* 61; Origen, *Commentary on Matthew* 12:20; Tertullian, *On Baptism* 13; *The Prescription Against Heretics* 20; *Against Praxaeas* 26; Cyprian, *The Epistles of Cyprian* 24; Cyril of Jerusalem, *Catechetical Lectures* 16.4). These writings authenticate 'gentilization' and redaction, but not Scripture.

<sup>77</sup> Jerome, *On Illustrious Men* 3. That Mattai composed the gospel in his native language is beyond doubt: "[Mattai's] book was in existence in Caesarea of Palestine, and everyone acknowledges that he wrote it with his hands in Hebrew." Isho'dad, *Commentary on Matthew* 1:7–11. Jerome saw the 'Gospel according to the Hebrews' on Eusebius' bookshelf and translated it into Greek and Latin around 390 CE. See Nicholson, op. cit. 18–19, 22. Jerome likely used it for his Vulgate since the 'Pericope Adulterae' is not found in any Greek or Latin MSS.

<sup>78</sup> Ironically, as a metaphorical reference to the Messiah, *even bochan* is the "tried stone" of Isa 28:16.

<sup>79</sup> The 'Diatessaronic witnesses' Codex Fuldensis and the Arabic MS were forged. After Nicea, the *Gospel According to the Hebrews* was labelled 'Diatessaron' and then destroyed in the mid-5th century (on the pretext of freeing the Syrians of a heretical text). J. Wilson, ([PDF](https://www.researchgate.net/publication/358111111)) [THE DIATESSARON RUSE OR HOW THE HEBREW GOSPEL WAS ERASED](https://www.researchgate.net/publication/358111111) ([researchgate.net](https://www.researchgate.net/publication/358111111)), 2022.

<sup>80</sup> One example is the phrase "deliver her to death" (Mt 1:19) which is only found in Shem Tov, Du Tillet, and the Sephardic Matthew; the latter is held in the Vatican Library ([vatlib.it/view/MSS\\_Vat.ebr.100](https://www.vatlib.it/view/MSS_Vat.ebr.100)). Moreover, Shem Tov correctly attributes the thirty-shekel prophecy to Zechariah and reconciles the lineages in Matthew and Luke, – why would a Jewish polemicist do that? The Spanish rabbi wanted to discredit the text, not iron out its blunders. For an exhaustive overview of the variants, word puns, and

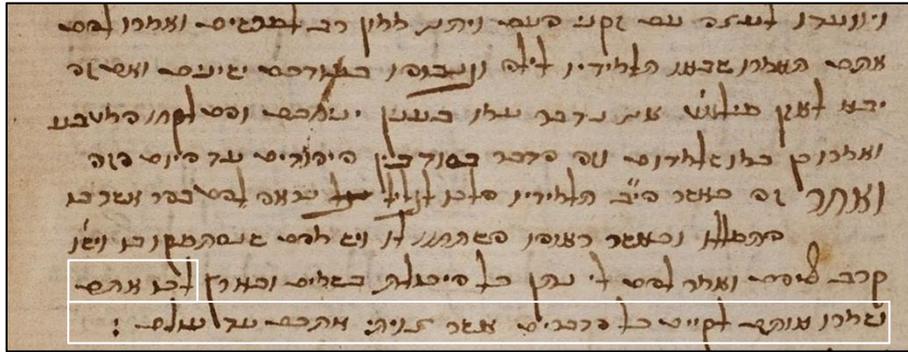


Figure 2: Shem Tov reading of Mt 28:19–20: *lekhu atem veshamru otam lekayem kol hadevarim asher tzivi atkhem ad olam* (Jewish Theol. Seminary of America, 2279).

The logion under investigation reads in the Shem-Tov version as follows:

Go and teach them [your brethren] to uphold all the things that I have commanded you.<sup>81</sup>

The casual “teach them” does not refer to the nations. This rendition of the Great Commission only aims at the Jewish people. Nothing is said about teaching *goyim* nor about baptizing them in the name of some triad. Up to Acts 8,<sup>82</sup> only G-d’s elect were immersed and instructed in the name of the Messiah. For years, tens of thousands of Jews embraced Yeshua, yet not a single Gentile. Had the talmidim misunderstood their task? As per Eusebian reading, we would have expected Kefa to rather address the Roman soldiers than the Jewish pilgrims. Why didn’t he? Why did a decade elapse during which the talmidim never taught any Gentiles, though that was allegedly their great commission? It was for the same reason they never applied Trinity baptism: *no one ever told them*.

The New Covenant, given exclusively to Israel, was confirmed by G-d for seven years, first through His Son and then through the Nazarenes.<sup>83</sup> The Messiah was not sent to the nations but to unsaved Jews, and so were his followers:

**Do not go to the Gentiles**, and do not enter into any Samaritan town. But go instead to the lost sheep of the house of Israel.<sup>84</sup>

the use of the ineffable name, see G. Howard, *The Gospel of Matthew according to a Primitive Hebrew Text* (Macon, 1987).

<sup>81</sup> I dropped the ending *ad olam* (עד עולם ‘forever’) since it appears to be merely the remainder of v. 20.

<sup>82</sup> Samaritans were saved in 34 CE and Cornelius in 40 CE; whichever date one prefers, years passed before the first non-Israelites were saved.

<sup>83</sup> See Jer 31:31; Dan 9:27; Mk 16:20; Heb 2:13–14; cf. Rom 15:18–19.

<sup>84</sup> Mt 10:5–6; cf. Mt 15:24; Rom 15:8. The awkward contradiction is best exposed by Eusebius: “This is what the redeemer himself commanded you when he said to you: **But go rather to the lost sheep of the house of Israel**, and: **Go and instruct all Gentiles in my name.**” *Commentary on Isaiah* 18:2, see p. 9. It appears, by the time of Eusebius the lost sheep had already evolved into Gentiles.

Yeshua didn't change his mind. "Don't go to the Gentiles" did not morph into "Go to the Gentiles." The first non-Jews received the gospel either through persecution or divine intervention. No one had told them to approach the *goyim*,<sup>85</sup> otherwise they wouldn't have blamed Kefa for doing so.<sup>86</sup> Or why did the latter try to vindicate baptizing Cornelius as if this was a daring step? And why were they perplexed when he received G-d's Spirit?<sup>87</sup> Had they not been ordered to immerse non-Jews?<sup>88</sup>

Up until 40 CE, Kefa was convinced that Israel was not to mix with the nations and so was the rest of the Nazarenes.<sup>89</sup> Shall we indeed posit that a Torah observant Messiah commands his Jewish brethren<sup>90</sup> to approach Gentiles without telling them that 'the fence' is no more?<sup>91</sup>

The first Gentiles were saved *not* due to proactive evangelism but because G-d had sent them to the Jews.<sup>92</sup> All relevant pericopes portray the Nazarenes as initially passive, unprepared, and even hostile in regard to the salvation of Gentiles.<sup>93</sup> Does their behavior tally with the injunction to "make disciples of all nations"?

Eusebius quoted Mattai 28:19 at the beginning of the fourth century, some two hundred fifty years after the Temple's ruin. By that time, the *Besorah* had been utterly paganized and anything that smacked of Jewry was loathed (e.g. Hebrew writings<sup>94</sup>). Sunday had replaced the 7th-day Sabbath, Easter had supplanted Passover, and 'the thrice-blessed Trinity' would soon supersede *Yahweh*. The Jews were charged with deicide, cursed, and forsaken by G-d with no hope whatsoever. Instead, the Gentile church had become the new Israel.

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<sup>85</sup> Paul was told to make disciples of all nations in 37 CE – why not years earlier like the eleven (allegedly)?

<sup>86</sup> See Acts 11:2–3.

<sup>87</sup> See Acts 10:44–48; 11:15–18.

<sup>88</sup> Water and Spirit baptism are imperative for salvation (Jn 3:5; Acts 2:38; Rom 6:3); the issue is whether Yeshua gave the express command. The fact that Mt 28:19 is forged and that Mk 16:16 is considered spurious by scholars, explains why the Nazarene leader declared: "The Messiah did not send me to immerse" (1 Cor 1:17). The Nazarenes of later centuries also viewed the baptismal charge as false, see D. Flusser "The conclusion of Matthew in a new Jewish Christian source," *ASTI* 5 (1967): 112.

<sup>89</sup> See Acts 10:28, 34–35.

<sup>90</sup> 'Brother' (*adelphos* | ἀδελφός) refers to fellow Jews and by extension to regenerate Nazarenes.

<sup>91</sup> See Eph 2:14. The Written Torah contains certain statutes that prohibited Israel from associating with foreigners, particularly through matrimonial and other covenantal relations. Naturally, the rabbis had perverted these decrees, but their essence is found in the law: Exod 23:32; 34:12–16; Lev 20:22–26; Deut 7:2–3 (cf. Josh 23:7, 12–13; Ezra 9–10; Neh 13:23–27; Acts 10:28, 34–35; 11:2–3, 18; Jn 4:9). These laws had been abolished to allow for the gospel to be spread.

<sup>92</sup> See Acts 10:1–8.

<sup>93</sup> The *Shammaites*, a strict Pharisaic school of thought in the 1st century, deemed it impossible for Gentiles to obtain eternal life; they demanded ritual proselyte circumcision, to wit, the Gentiles' conversion to Judaism (Acts 15:5). If the traditional reading of Mt 28:19 were genuine, we would expect that Jewish converts were instructed to save Gentiles; apparently, the Shammaites had not learned their lesson.

<sup>94</sup> The rabbis hated the Hebrew Gospel; though it contained the Tetragram, copies of it were to be burned. Tosefta *Shabbat* 13:5: "One does not keep the *Gilyonim* and the books of the heretics, but has them and the divine name contained in them burned on the spot." Cf. BT *Shabbat* 116a; YT *Shabbat* 15c.

Naturally, there was no room left for the Jewish people, neither as teachers nor as receivers of the true gospel.<sup>95</sup> The Gentiles had assumed the role of the 'chosen disciples of Christ' and henceforth took their counterfeit to the nations.

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<sup>95</sup> Yet, Jewry as a whole was ordained to reject the Messiah to enable the Gentiles' salvation (Rom 11:5).

## 7 Conclusion

Given the above and the concept that the shorter reading is generally preferred, we consider Shem Tov's variant of Mattai 28:19 as the original text.<sup>96</sup> We also propose that both the Old Latin and the Old Syriac lack the verse because they would affirm the Hebrew reading. Whether Jerome himself interpolated the Vulgate and removed the counterevidence remains open to debate.<sup>97</sup>

Our brief investigation has killed two birds with one stone: two insertions which mirror the gradual hijacking and contamination of Jewish writ. For a short period, the Jewish people did teach the Gentiles leading them gradually into Torah observance.<sup>98</sup> However, this was in the first century *after* G-d's providence had extended the New Covenant, and not due to an express messianic command.

The first insertion, "instruct all Gentiles in my name,"<sup>99</sup> likely occurred in 170 CE when the gospels were compiled;<sup>100</sup> Jerusalem was a pagan city-state at that time and Jewry was either in exile or dead – no Jews left to protest.

The second insertion, to wit, "baptizing them in the name of the Father and of the Son and of the Holy Spirit" was arranged in 340 CE by Athanasius upon Eusebius' death – he couldn't protest either.

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<sup>96</sup> Shem Tov's text "reflects contamination by Jewish scribes during the Middle Ages. Considerable parts of the original, however, appear to remain." G. Howard, *Hebrew Gospel of Matthew* (Macon, 1995), 178.

<sup>97</sup> "We know well that Jerome has made a practice of accommodating Scripture to the notions of his own creed." I. Troki, *Chizuk Emunah* (Breslau, 1873), 142.

<sup>98</sup> See Acts 15:21 which is the crucial verse of the chapter. To retain their salvation, Gentiles immediately had to forbear their sacrificial-sexual idolatry (drinking the blood of pagan animal sacrifices, copulating with cult prostitutes, etc.). Through attending the synagogue readings, they became familiar with the Torah and gradually began to put it into practice.

<sup>99</sup> Rendering *mathéteúo* as "make disciples of" rather than "teach" obscures the tautology and camouflages the interpolation; Chrysostom's earlier quote accentuates it: "...teach all Gentiles, and teach them..."

<sup>100</sup> Around 160 CE Justin cites two hundred sayings of the Messiah without ever naming the corresponding book; "neither he nor any writer before him has alluded, in the most remote degree, to four specific gospels bearing the names of Matthew, Mark, Luke, and John." J. Giles, *Christian Records* (London, 1854), 73. Irenaeus was the first who cited four gospels in 180 CE with their writers' names, giving mystic reasons for them being exactly four, *Adv. Haereses* 3.11.8. For further study on the origins of the NT, see J. Wilson, [114 SAYINGS OF THE GOSPEL ACCORDING TO THE HEBREWS – A TRIBUTE TO THE COMPILERS OF PSEUDO-MATTHEW, PSEUDO-MARK, PSEUDO-LUKE, AND PSEUDO-JOHN \(researchgate.net\)](https://www.researchgate.net/publication/358111111), 2022.

The chart illustrates the evolution of our text:

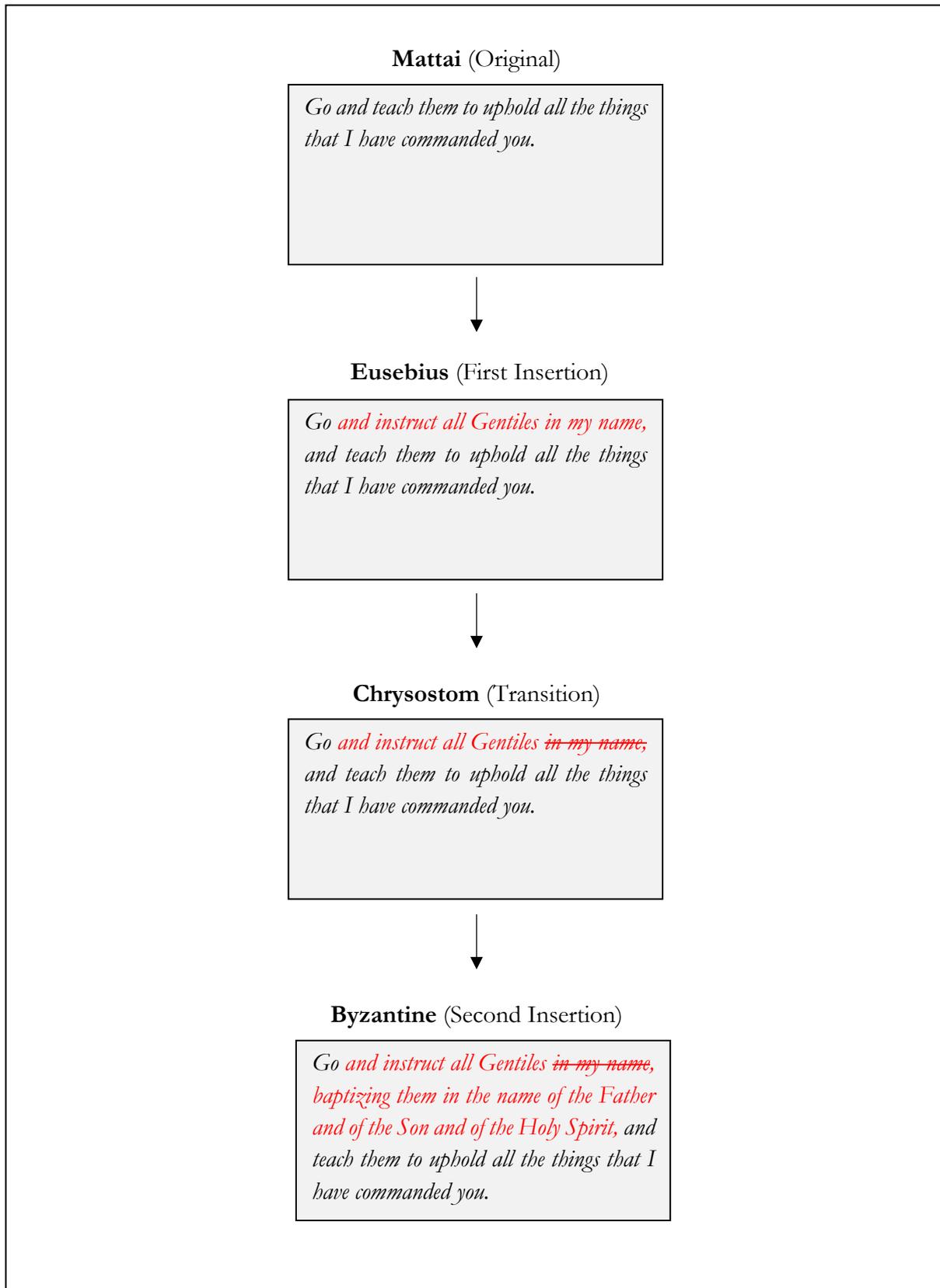


Figure 3: Evolution of Mattai 28:19–20

Gentiles want to read that Jesus sent His followers to them; that is why we have it in our Bibles. The nations want to be the chosen recipients of the gospel, which they are not – the Jews are.

All the covenants belong to the chosen people, and the New Covenant is one of them.<sup>101</sup> It was exclusively given to ethnic Israel and Judah, to the literal descendants of Avraham, Yitzchak, and Yaakov, and to no one else.

Yosef was not *sent* to save Gentiles from starvation but landed in Egypt due to rejection and G-d's providence. The *goyim* are not the hosts but merely guests who have been graciously given permission to join the 'House of Israel' under the New Covenant, and providing they don't spoil their salvation through idolatry and submit to the Torah (as correctly expounded and applied by the Messiah), *then* they will be accepted – together with ethnic Israel.<sup>102</sup>

The canonical 'Great Commission' perfectly embodies the main ingredients of Graeco-Roman supersessionism and Western apostasy: *antisemitism* and *gentilization*. Church history is tantamount to a progressive deterioration of Jewish teachings and the rise of Rome Papal, the latter being supported by the Greek and Latin Vulgate.

The canonical reading of Mattai 28:19 tells the Jews to immerse Gentiles in the name of an idolatrous construct that defies not only the first commandment to have no other gods beside the Father, but also the *Shema*. It turns its adherents into incessant lawbreakers instead:

One of the scribes came up and heard Yeshua debating the Tzedukim and Prushim. Seeing that Yeshua replied well, he asked him: "Which is the most important *mitzva*?" Yeshua said: "The most important *mitzva* is this: 'Hear, O Yisra'el, Yahweh our God, Yahweh is one, and you are to love Yahweh your God with all your heart, and with all your soul, with all your understanding, and with all your strength.' This is the first and foremost *mitzva*."<sup>103</sup>

The Trinity dogma required many councils, many threats, much deceit, and much blood for its consolidation – thousands were put to death before people eventually succumbed to the man-made mantra; but many more were to follow. During her 1,260-year reign, the Papacy exterminated between 50 and 150 million dissenters, and Trinity denial was frequently worthy of death.<sup>104</sup>

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<sup>101</sup> See Rom 9:4.

<sup>102</sup> At the Messiah's coming, when the bulk of Gentile Christians will be burned due to lawlessness, all of Jewry will be restored by entering the New Covenant (see Mt 13:41; Zech 12:10; Rom 11:26; Bar 4:29; cf. Mt 7:22–23; Test. Judah 25:4).

<sup>103</sup> Mk 12:28–30. *One* as in 'one apple'; it is not a 'compound unity' as proposed by our *echad*-fools. Because the *Shema* was viewed as Trinity denial, it was banned by Byzantine Emperor Justinian in 534 CE.

<sup>104</sup> See the well documented research of D. A. Plaisted, "Estimates of the Number Killed by the Papacy in the Middle Ages and Later" (Chapel Hill, 2006), 19–43.

Today, Trinitarianism is *enforced* through smiling pastors, friendly Hebrew Roots teachers, distinguished PhD holders in Divinity, and some 2 billion ‘Christians’ who cite Mattai 28:19 as their favourite Trinity proof text; because the triad still enjoys its inclusion in all mainstream versions without even provoking a footnote or the Eusebian form.<sup>105</sup>

Needless to say, we will never encounter the authentic Hebrew reading, neither in the body of text nor in the margin nor in the footer – it wouldn’t sell well.

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<sup>105</sup> Unlike in Nestle’s *Novum Testamentum Graece*, cum apparatu critico curavit D. Eberhard Nestle, 17<sup>th</sup> ed. (Stuttgart: Privilegierte Württembergische Bibelanstalt, 1941).

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## APPENDIX

### Thirty Non-Trinitarian Translations of Mattai 28:19–20<sup>106</sup>

Go ye therefore and make disciples of all the nations in my name, teaching them to observe all things whatsoever I commanded you. *The Oldest Resurrection Documents*, A. J. Edmunds, 1917.

Darum geht und macht zu Jüngern alle Völker in Meinem Namen; lehret sie alles halten was Ich euch befahl. *Das Evangelium des Matthäus*, Ernst Lohmeyer, 1956.

Go ye therefore, and make disciples of all the nations, in my name: teaching them to observe all things whatsoever I commanded you. *The Feast of Pentecost Holy Bible*, Elijah M. Brady, 1999.

So now, go make disciples in all nations in my name, and teach them to obey all the things that I have commanded you. *2001 Translation: An American English Bible*, Jim Wheeler, 2001.

Therefore when you go, you must now make disciples of all the heathens, teaching them to keep all the things that I have been commanding you. *The Power New Testament*, W. J. Morford, 2003.

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<sup>106</sup> Taken from: Grzegorz Kaszyński, "Matthew 28:19–20: Sixty-two Versions with the Shorter Ending," 2018, <http://truthandlightministries.org/Mt28with62versionswiththeshorter-ending.pdf>.

Go ye, and teach them to fulfil all things that I commanded you forever. *The Gospel according to Matthew*, João Paulo Fernandes Pontes, 2005.

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. *The New Simplified Bible*, J. R. Madsen, 2005.

Go to them and teach them to do everything which I commanded you from now on. *The Holy New Covenant*, Clifford R. Besson, 2006.

Go therefore, teach all the nations in My Name, teaching them to respect everything I ordered you. *Noul Testament Traducerea Fidelă*, Viorel Rațiu, 2007.

Go therefore, and make talmidim of all the nations in my name, teaching them to keep all of whatever I have command you. *Bíblia Sagrada*, Robespierre Cardoso de Cunha, 2008.

So going on, instruct all tribes in my name, teaching them to observe all that I have commanded you. *Kata Mattyah: The Good News According to Matthew*, Jackson H. Snyder, 2008.

Consequently, when you go, disciple all nationalities in my name. Teach them to keep every-thing I commanded you to do. *The Idiomatic Translation of the New Testament*, William G. MacDonald, 2009.

Go therefore, make talmidim of all nations in My Name; teaching them observe all things that I have commanded you. *Sefer Matitiyahu*, Sha'ul Bentsion, 2009.

Go therefore and make talmidim in all the nations in My Name, teaching them to guard all the things which I have commanded you. *Peshitta Brit Hadasha*, Valdemir Domingos, 2010.

Go to them and make disciples of all nations in my name. And guard and teach them to carry out forever all things whatever I commanded you. *The Original Gospel of Matthew*, Stanford Rives, 2011.

So go and make disciples in every nation in my name. Teach them to obey everything that I have commanded you. *The Testimony of Yeshua*, Lonnie W. Martin, 2012.

Because of this, as you go make disciples of all nations, teaching them to guard all things which I commanded you. *Pacto Mesiano*, Mijael Kibutz, 2nd., 2013.

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. *The B'rit Chadashah*, Tov Rose, 2013.

Go! Teach all nations to carry out all the things that I have commanded you – forever. *The Chronological Gospels: The Life and Seventy Week Ministry of the Messiah*, Michael J. Rood, 2013.

Go, make disciples of all the nations in my name. Teach them to observe all things whatsoever I commanded you. *The Scriptures of Yahweh*, John Sherman, 2013.

Therefore, go and make disciples of all the nations in my name: teaching them to obey all that I commanded you. *The Revised English Version New Testament*, John W. Schoenheit, 2013.

Go therefore, make disciples of all the nations, teaching them to respect everything I commanded you. *Scripturile Creștine, Calea Creștină, 2013.*

Go ye and teach them to confirm to do all the words of the commandments as a witness forever. *Hidden Truths Hebraic Scrolls: Brit HaChadasba, Rabbi Simon Altaf, 5th ed., 2014.*

Go and make disciples of all nations in my name, teaching them to observe all things whatsoever I have commanded you. *Novo Testamento de Bíblia Sagrada Original Reiterada, Timothy A. Barber, 2014.*

Go and make talmidim of all nations in my name, teaching them to guard all that I commanded you. *Shem Qadosh Version of Scriptures, Jonathan A. Brown, 2014.*

Therefore go and make disciples in all nations, and then teach these new disciples to obey all the commands that I have given you. *As Escrituras Sagradas, Congregação Yaosborul'ita o Caminho, 2015.*

When you go forth in the way, make disciples of people of all nations in my name, teaching them to observe all things whatever I have commanded you. *The Holy Bible, Dallas E. James, 2015.*

Go accordingly and teach all peoples, teach them to be watchmen of all things that I commanded you. *Word of YHVH Bible, Mary E. Lewis, 2015.*

Therefore go and make talmidim in all the nations in my name, teaching them to keep all things that I have commanded you. *As Imaculadas Escrituras, Josmar Dias, 2015.*

Go and make talmidim among the people of all the nations in my name, teaching them to observe all things whatsoever I have command you, forever. *Bíblia Israelita, Eliyahu Pinho, 2016.*

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