

The Trinity Delusion

An examination of the doctrine of the Trinity

Manuscript Corruptions

Trinitarians have a habit of appealing to certain verses as evidence for their doctrine even though these verses are known to have variant readings which indicate the manuscripts have been corrupted.

Zechariah 12:10

Trinitarians read this verse as though Jesus is Yahweh who said, "They shall look upon me whom they pierced." However, some Hebrew manuscripts have "look upon him" not "look upon Me." Indeed, the quotation used by the Apostle John at John 19:37 points to the authenticity of the former reading rather than the latter. Not only so, the "look upon Me" variant doesn't make any sense in context since it says They look upon "ME" who was pierced but mourn for someone else, "HIM."

Matthew 28:19

Eusebius quotes this verse several times in his writings and none of these quotations say, "in the name of the Father, Son, and Holy Spirit." Rather, his quotations of this verse indicate that all disciples are made in the name of Jesus. This evidence is very important since Jesus had just said all authority had been given to "ME" in the previous verse and then he says, "Go therefore..." If all authority had been given to Jesus, we would then expect him to instruct his disciples to therefore go and make disciples in HIS name. Not only so, every other related verse of Scripture points to repentance in Jesus' name or baptism in Jesus' name. These internal facts further suggest Eusebius' quotations of this verse are the authentic version. On the other hand, this particular problem is difficult since there are several early Christian writings which suggest the "Father, Son, Holy Spirit" reading may be authentic. But yet again, that particular tradition may have been inserted into Matthew's Gospel.

John 1:18

Some manuscripts read "*monogenes* Son" while others read "*monogenes* God." Early Christian writings predominantly quote the "Son" reading and not the "God" reading. The "God" reading is based on our earliest manuscript of this verse found in the same vicinity as Nag Hammadi, Egypt. However, it is a well known fact that earliest does not mean best since

corruptions began at a very early date. The historical evidence indicates the "God" reading was mainly an Egyptian tradition since this reading is also first attested among Egyptians such as Origen and Clement of Alexandria. The "God" reading could be a Gnostic corruption since the "*monogenes* God" was an important feature of their beliefs.

Acts 7:59

The King James translation inserted the word "God" into this verse which makes it appear that Jesus was being identified as God.

Acts 20:28

Important early manuscripts such as Codex Alexandrinus, Codex Bezae, and Codex Ephraemi Rescriptus read "church of the Lord" rather than "church of God." Irenaeus also quotes "church of the Lord."

1 Corinthians 10:9

Some manuscripts have "Christ" while other ancient manuscripts read "Lord."

Ephesians 3:9

Some manuscripts have "through Jesus Christ" while other manuscripts do not.

1 Timothy 3:16

The overwhelming weight of the manuscript evidence has forced scholars to acknowledge that the "God was manifested in the flesh" version of this verse is a corruption. It is also nonsensical since it would result in God being seen by angels (why state the obvious?) and that God was justified in the Spirit.

2 Peter 1:1

Trinitarians often appeal to the Granville Sharp Rule concerning this verse to argue that Jesus is being identified as

God. However, Codex Sinaiticus, a very early manuscript, does not read "God and Savior" but "Lord and Savior."

1 John 3:16

The King James translation inserted the word "God" into this verse which makes it appear that John was identifying Jesus as "God."

1 John 5:7

The overwhelming weight of the manuscript evidence has forced scholars to acknowledge that this verse is a certain corruption which had been inserted into the Scriptures.

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