

## 5 Deceitful Ways Men Altered Our Biblical Texts

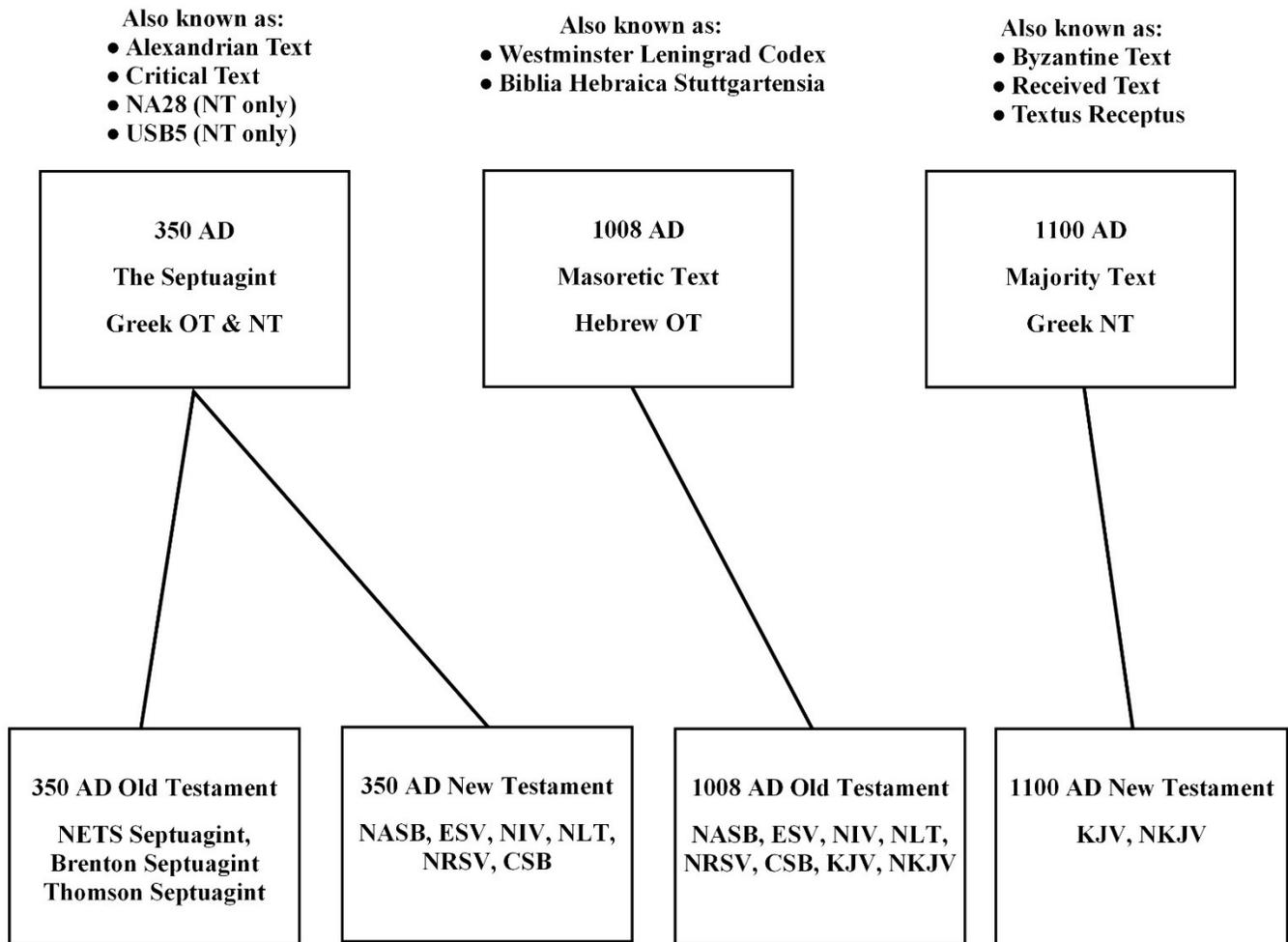
### (Along With 5 Examples of Each)

The Bible is the most important document ever written. Many of us desire to live our lives by this book. The question is, how important is it to have an accurate translation of the book we are living our lives by? Extremely. The next question is, do you have an accurate translation of the Bible? Possibly. It depends on what version you read. Some translations are much more accurate than others. There is one more layer hidden underneath this topic, that being the source Hebrew and Greek manuscripts each Bible is translated from. Some translations utilize biblical manuscripts approximately 700 years older than others. Is it dangerous to read/study/live your life by a translation that is 700 years newer? It depends on how precise you would like it to be. In that lengthy time span the Bible was copied by countless scribes and numerous errors showed up in the text, many of them being extremely minor things such as the misspelling of names and numbers of horsemen and warriors in battles. Similar to the game of telephone it is natural for some flaws to show up in 700 years of copying manuscripts by hand. As believers in Christ, we believe that the Holy Spirit spoke through the biblical writers in the "original" manuscripts, but that doesn't necessarily mean that the hundreds and thousands of hand scribes throughout the next 1000 years were each under the anointing of the Spirit to the point that each one of them made zero mistakes. In fact, when we compare the late manuscript copies to our oldest manuscripts, we can prove beyond a shadow of a doubt at least some mistakes. Through a deep study of the oldest manuscripts there is one bigger problem that arises. There were times that the Hebrew and Greek manuscripts were modified on purpose with motives. Don't worry, the Bibles we hold in our hands are extremely accurate probably 98-99% of the time and in all of the changes made, I have not found any that affect salvation. You are probably asking a few questions now like, if the purposeful changes don't affect salvation, why do they matter? And what would cause someone to intentionally modify the Hebrew and Greek manuscripts? Almost every significant change to our Bibles centers around Jesus Christ. I prefer to use His Hebrew name Yeshua and will do so from here on out. The early church councils such as the 325 AD Council of Nicaea centered on the details of who Yeshua is. Is He the Father? Is He the Son? Is He both? Are They equal in authority? Are They the same age? Did the Father create the Son? If the Bible so clearly stated the current Trinitarian doctrines in its texts, men with motives would not have been so tempted to change some of our biblical manuscripts. The arguments of that day (325 AD) got so heated the church was willing to change the manuscripts in order to forever be the victors of this debate. Priests were literally being expelled from the church and documents were set on fire over this argument. There were also changes made to the Old Testament manuscripts by Orthodox Jews in an attempt to delete the fact that Yeshua is indeed the Messiah. To the Orthodox Jews it is an offensive thing to declare Yeshua as the long-awaited Messiah. The oldest intact Hebrew text known to man is from 1008 AD. Does that make any sense to you? There is no good reason that we don't have any older manuscripts, unless they were destroyed on purpose. Did you know that the Orthodox Jews try to suppress the Messiah to the degree that they actually modified their Haftarah readings. Isaiah 52-53 used to be read in the Jewish synagogues, but it eventually became too problematic to explain away. Do you know the solution the Orthodox Jews used to repair this problem? They changed their Haftarah readings. Now they read halfway through Isaiah 52 and the next week they pick back up in Isaiah 54. We have many intact writings from the 200's and 300's. The Dead Sea Scrolls are very fragmentary, but from what is legible they don't read the same as the 1008 AD manuscript. There were also some changes made to the texts in regard to the Holy Spirit, whose Hebrew name is Ruach Hakodesh, but that is another story for another day. The good news in all of this is that with very specific Bible translations utilizing very specific manuscripts **almost** all of the modified passages return to their original form. Through reading these we can get a better picture of who Yeshua is. Do you want to know more about His identity? Or would you rather believe what the modified texts declare about Him? The answer to those questions will reveal to you if you should continue reading this article or not.

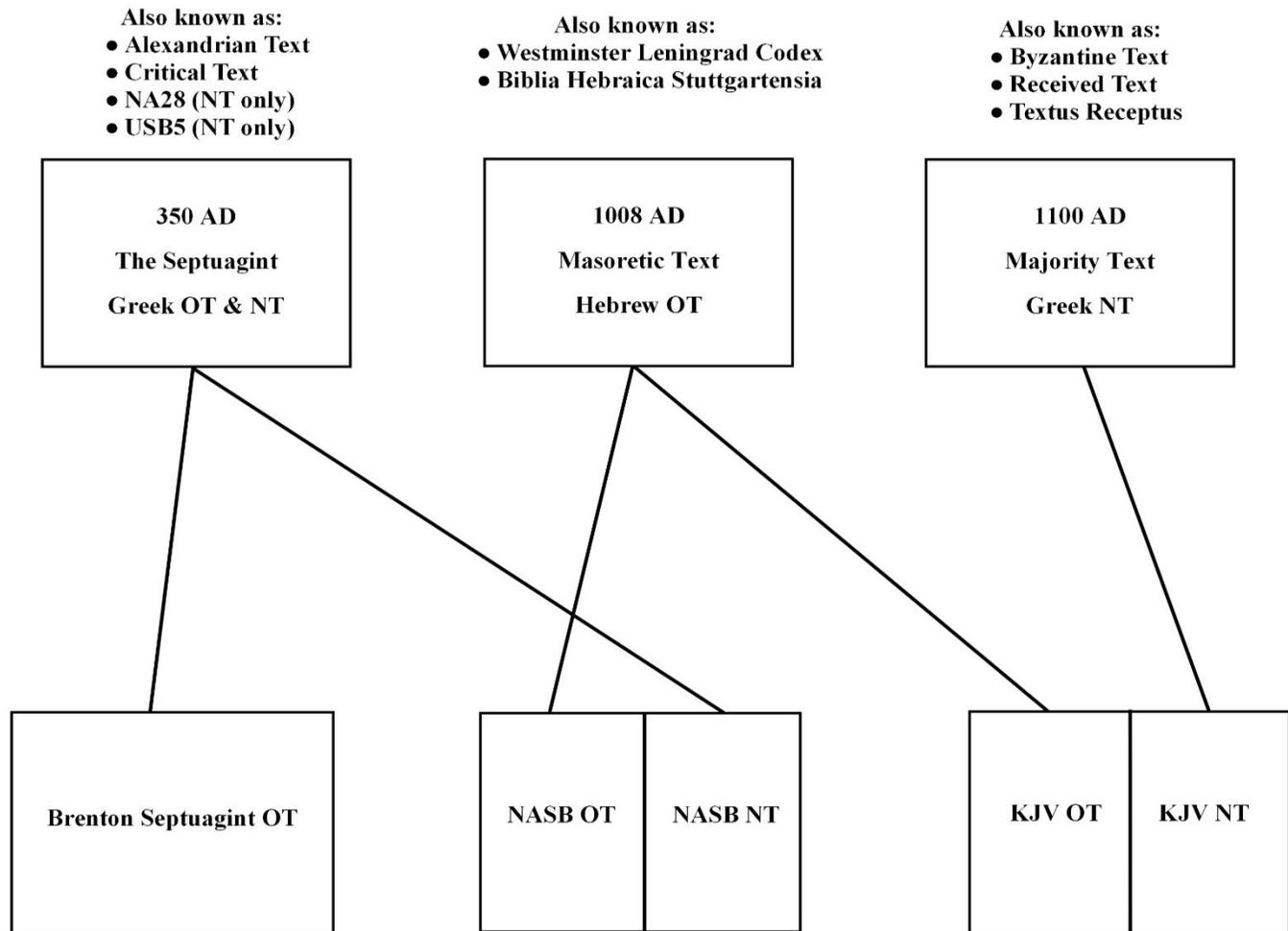
So, I just stated that almost every alteration made to our texts centers upon who Yeshua is. Some of the changes attempt to remove Him as the Messiah. Many other changes center around the doctrine of the Trinity. In my belief the

Trinitarian doctrine was added into our Bibles by man and was not in the original manuscripts. Don't worry, I do believe in Yeshua as my personal savior, I just don't believe He is the same being as the Father. I believe that the Father, the Spirit, and the Son are one in "unity," just like the church is one, and just like a husband and wife are one. We know that even though we are called "one" with every other believer that it doesn't literally make us the same "being." Hopefully that will suffice for now on that subject because I need to get back to the matter at hand, the modified texts. I have written some books on these subjects if you would like to look into them further.

Let's take a look at the Hebrew and Greek manuscripts behind our Bible translations as this is where the greater majority of the changes lie. Take a close look at the chart below. Do you notice the large age gap between these manuscripts? While almost every mainstream Bible today uses the 1008 AD Hebrew text for their Old Testament, there are several translations out there that utilize the 350 AD Greek Old Testament which corrects the majority of the changes we are going to look at. For the New Testament the mainstream Bibles fare much better as most of them have the 350 AD Greek text as their source. The main rule breakers for the New Testament are the KJV/NKJV which use a 1100 AD Greek text containing numerous known corruptions.



I will list one more chart simplifying this teaching and focusing on the Brenton Septuagint, the NASB and the KJV versions of the Bible, as they will be at the heart of this article.



From my studies, I believe that the 350 AD texts are much more accurate for both the OT and the NT. This text corrects **almost** every modification made to the Bible and is quoted by Yeshua and the NT apostles. I do realize that the OT was originally written in Hebrew, but I will show in this article where the 1008 AD edition was modified on purpose throughout the years. I would absolutely love for there to be an older version of the Hebrew OT, however none exist outside of the Dead Sea Scrolls, which are very fragmentary and unreadable in a great percentage of most of the scrolls. **From this chart you can see that if you want to read from the oldest possible manuscripts you need to buy two Bibles. The Brenton Septuagint (or NETS Septuagint) and the 1995 NASB Bible.** The NASB is a very strict word for word translation from the oldest NT manuscripts. I recommend the 1995 version because the 2020 version made a few calculated changes veering away from the oldest manuscripts in which Trinitarian motives were involved. I am not trying to belittle any KJV/NKJV fans, but I would highly recommend against these two translations as they are two of a very small number of Bibles to utilize OT and NT source texts from 1000 AD and newer.

Before we get to the looking over the specific changes, I would like to look at one more chart depicting the two opposite directions that men's modifications attempted to steer the 1000 AD and newer biblical texts. The two groups had different motives, therefore their variations contrasted each other. By utilizing the oldest available manuscripts from 350 AD, we can remove almost all of both sets of these motives and get a much clearer vision of who Yeshua is and what the original manuscripts declared about Him.

**Who is Yeshua?**

**Not the  
Messiah**

**The  
Messiah  
The Literal  
Son of the  
Father,  
Created by  
Him**

**The  
Messiah  
The Same  
Being as  
the Father,  
Not Created  
by Him**

**Orthodox Jewish  
Scholars, the  
Masoretes  
Altered the  
Hebrew OT to  
Remove Some of  
the Messianic  
Prophecies**

**1000 AD OT Text**

**The OT and  
NT Greek  
Bible Were  
Kept  
Extremely  
Close to the  
Original**

**350 AD OT &  
NT Text**

**The Trinitarians  
Altered the  
Hebrew OT and  
the Greek NT in  
Order to Help  
Assist Their  
Teachings**

**1000 AD OT &  
NT Text**

We are now ready to get to the modifications. I titled this article, **“5 Deceitful Ways Men Altered Our Biblical Texts.”** We will begin by looking at the Hebrew Old Testament, the Masorete Orthodox Jewish scholars, and the alterations attributed to them. The Masorete’s were Torah scribes who worked between the 500’s and 900’s AD. They were mainly from the Middle-East (Tiberias, Jerusalem, and Iraq). These Orthodox Jewish scholars did not believe that Yeshua was the Messiah and from a study of history it seems that they were willing to alter the Hebrew texts in an effort to conceal this fact. They also had a disdain for Christians and altered some the Hebrew Old Testament prophecies so that they no longer matched up with the Greek New Testament quotes of Yeshua and the apostles. We will now discuss the 5 different types of biblical alterations.

## **1) Deceitful Alteration #1 with 5 Examples Following**

**Orthodox Jewish Scholars the Masoretes Removed Some of the Messianic Prophecies from the Hebrew OT in Order to Minimalize Yeshua. They Were Upset About Christians Accepting Him as the Messiah. We Will Call These Alterations “The Masoretes Attempt to Erase Yeshua as the Messiah.”**

### **Example #1 - The Masoretes Attempt to Erase Yeshua as the Messiah**

Hebrew 1:6 And when He again brings the firstborn into the world, He says, **“And let all the angels of God worship Him.”** 7 And of the angels He says, “Who makes His angels winds, And His ministers a flame of fire.” NASB 1995

Our New Testament quotes the old as saying, “Let all the angels of God worship Him.” Do you know that this quote is found nowhere in most of our Old Testaments unless you own the Septuagint? Look up Deuteronomy 32:43 in your Bibles to find out.

Deuteronomy 32:41 If I sharpen My flashing sword, And My hand takes hold on justice, I will render vengeance on My adversaries, And I will repay those who hate Me. 42 ‘I will make My arrows drunk with blood, And My sword will devour flesh, With the blood of the slain and the captives, From the long-haired leaders of the enemy.’ 43 **“Rejoice, O nations, with His people; For He will avenge the blood of His servants,** And will render vengeance on His adversaries, And will atone for His land and His people.” NASB 1995

Deuteronomy 32:41 For I will sharpen my sword like lightning, and my hand shall take hold of judgment; and I will render judgment to my enemies, and will recompense them that hate me. 42 I will make my weapons drunk with blood, and my sword shall devour flesh, with the blood of the wounded, and from the captivity of the heads of enemies that rule over them. 43 **Rejoice, ye heavens, with him, and let all the angels of God worship him; rejoice ye Gentiles, with his people, and let all the sons of God strengthen themselves in him; for he will avenge the blood of his sons,** and he will render vengeance, and recompense justice to his enemies, and will reward them that hate him; and the Lord shall purge the land of his people. Brenton Septuagint

What motive would cause the Orthodox Masorete Jewish scribes to delete this section out of the Hebrew Text? This effectively removed it from almost all of our Bibles today. They did not believe Yeshua to be the Messiah, so what could be more offensive to them than Yeshua being worshipped. This also helped them to declare the Christian New Testament to be corrupt in some places. The book of Hebrews confirms that this passage is speaking of Yeshua and the Septuagint (the 350 AD OT) confirms that this was originally in the book of Deuteronomy until it was removed at a later date. The Dead Sea Scrolls (Hebrew Deuteronomy from around 100 BC) also reads “and let all the angels of God worship him” in scroll 4Q44. Because of this modification the Hebrews 1:6 quote of Deuteronomy makes no sense to most believers.

## Example #2 - The Masoretes Attempt to Erase Yeshua as the Messiah

Hebrews 10:5 Therefore, when He comes into the world, He says, “Sacrifice and offering You have not desired, **But a body You have prepared for Me**; 6 In whole burnt offerings and sacrifices for sin You have taken no pleasure. 7 “Then I said, ‘Behold, I have come (In the scroll of the book it is written of Me) To do Your will, O God.’” NASB 1995

The author of Hebrews quotes the book of Psalms this time. Did you realize that “a body You have prepared for Me” is missing from our Old Testaments? Look up Psalms 40:6 in your Bibles to find out.

Psalms 40:6 You have not desired sacrifice and meal offering; **You have opened my ears**; You have not required burnt offering and sin offering. 7 Then I said, “Behold, I come; In the scroll of the book it is written of me. 8 I delight to do Your will, O my God; Your Law is within my heart.” NASB 1995

Psalms 39:6 Sacrifice and offering thou wouldst not; **but a body hast thou prepared me**: whole-burnt-offering and sacrifice for sin thou didst not require. 7 Then I said, Behold, I come: in the volume of the book it is written concerning me, 8 I desired to do thy will, O my God, and thy law in the midst of mine heart. Brenton Septuagint

What motive would cause the Orthodox Masorete Jewish scribes to modify this section of the Masoretic Text? As soon as Yeshua was born on this earth as a Son to Joseph and Mary (by the hand of Yahweh and Ruach of course) there was quite a buzz surrounding Him as the Messiah who was to come. By the Masoretes altering a text stating Yeshua to be our permanent sacrifice and in doing so rendering the Hebrews 10:5 quote incorrect, they achieved a very specific goal they had in mind. To place doubt within the Orthodox Jewish community that Yeshua was the Messiah and Passover lamb and also to show that the Christian New Testament texts were corrupted in places.

## Example #3 - The Masoretes Attempt to Erase Yeshua as the Messiah

John 20:25 So the other disciples were saying to him, “We have seen the Lord!” But he said to them, “**Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails**, and put my hand into His side, I will not believe.” NASB 1995

Did you know that Yeshua fulfilled a prophecy when His hands and feet were pierced? This prophecy is missing from our Old Testaments. Well, kind of. The Masoretic text removes it from the Hebrew, but because it is such a known corruption most of our Bibles actually translate the Greek Septuagint for this passage instead, thereby retaining it. Let’s look at a few translations of this passage in the Psalms.

Psalms 22:16 For dogs have encompassed me; A company of evil-doers have inclosed me; **Like a lion, they are at my hands and my feet**. 17 I may count all my bones; They look and gloat over me. 18 They part my garments among them, And for my vesture do they cast lots. JPS Tanakh 1917

This is one of the few translations that translates the Masoretic manuscript word for word in this passage.

Psalms 22:16 Yes, wild dogs surround me—a gang of evil men crowd around me; **like a lion they pin my hands and feet**. 17 I can count all my bones; my enemies are gloating over me in triumph. 18 They are dividing up my clothes among themselves; they are rolling dice for my garments. NETS

NETS Footnote - **The Masoretic text reads “like a lion, my hands and my feet.”** The reading is difficult and the ancient versions vary, so the textual difficulty is probably very early.

The NETS follows the Masoretic for the beginning of the quote and the Septuagint for the end of it. However, in their footnote they reveal the actual Masoretic reading.

Psalms 22:16 For dogs encompass me; a company of evildoers encircles me; **they have pierced my hands and feet**— 17 I can count all my bones—they stare and gloat over me; 18 they divide my garments among them, and for my clothing they cast lots. ESV

ESV Footnote - Some Hebrew manuscripts, Septuagint, Vulgate, Syriac; **most Hebrew manuscripts like a lion [they are at] my hands and feet**

The ESV follows the Septuagint completely for this quote, although they admit in their footnote that most of the Masoretic texts read vastly different.

Psalms 21:16 For many dogs have compassed me: the assembly of the wicked doers has beset me round: **they pierced my hands and my feet.** 17 They counted all my bones; and they observed and looked upon me. 18 They parted my garments among themselves, and cast lots upon my raiment. Brenton Septuagint

The Septuagint translations do not have to modify anything in verse 16, because it was never altered in the 350 AD Greek Text. What motive would cause the Orthodox Masorete Jewish scribes to modify this section of the Hebrew text? They knew beyond a shadow of a doubt that a man named Yeshua had His hands and feet pierced on a cross, but they did not believe He was the Messiah. Through altering a prophecy of His hands and feet being pierced, this helped them place doubt within the Orthodox Jewish community that Yeshua was the one they had been waiting for. Some claim to have translated this passage from the Dead Sea Scrolls, but upon close examination this specific section is unreadable, and the online translations are mere guesses.

#### **Example #4 - The Masoretes Attempt to Erase Yeshua as the Messiah**

Matthew 1:22 Now all this took place to fulfill what was spoken by the Lord through the prophet: 23 **“Behold, the virgin shall be with child and shall bear a Son,** and they shall call His name Immanuel,” which translated means, “God with us.” NASB 1995

The Apostle Matthew is quoting from Isaiah chapter seven in his gospel. Did you know that the virgin birth prophecy in Isaiah is missing in our Old Testaments today? Well, kind of. The Masoretic text removes it from the Hebrew, but because it is such a known corruption most of our Bibles actually translate the Greek Septuagint for this passage instead, thereby retaining it. Let’s look at a few translations of this passage in Isaiah.

Isaiah 7:14 But the Lord will still give you proof. **A virgin is pregnant; she will have a son** and will name him Immanuel. CEV

CEV Footnote - virgin: Or “young woman.” In this context the difficult Hebrew word did not imply a virgin birth. ...

Although the CEV translator’s (along with almost all of the others) use the word “virgin” in Isaiah, they admit that it is not written this way in the Masoretic, and therefore they use the Septuagint version in this case.

Isaiah 7:14 For this reason the Lord himself will give you a confirming sign. Look, **this young woman is about to conceive and will give birth to a son.** You, young woman, will name him Immanuel. NETS

NETS Footnote- tn Heb “the young woman.” The Hebrew article has been rendered as a demonstrative pronoun (“this”) in the translation to bring out its force.

The NETS is one of the few translations to render this verse correctly and their footnote also reveals how the Masoretic reads.

Isaiah 7:14 Therefore the Lord himself shall give you a sign; behold, **a virgin shall conceive in the womb, and shall bring forth a son**, and thou shalt call his name Emmanuel. Brenton Septuagint

The Septuagint does not have to translate from any other text in this case, because the 350 AD version does not contain the corruption. What motive would cause the Orthodox Masorete Jewish scribes to modify this section of the Hebrew text? Rumors had most likely spread in the Orthodox Jewish community that Mary was a virgin when she gave birth to Yeshua. What better way to dispel these than to modify the passage in Isaiah, effectively removing the virgin prophecy from the Old Testament and rendering the quote in the Gospel of Matthew incorrect. If Yeshua didn't fit every prophecy written about Him, the Orthodox Jews could have plenty of "good" reasons to deny Him. The Dead Sea Scrolls contains the word "virgin" in 1Q Isaiah-a.

### **Example #5 - The Masoretes Attempt to Erase Yeshua as the Messiah**

Numbers 24:5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! ... 7 **He shall pour the water out of his buckets, and his seed shall be in many waters**, and his king shall be higher than Agag, and his kingdom shall be exalted. KJV

Because this is all we know, Numbers chapter 24 from the Hebrew Masoretic text doesn't seem all that strange to us. Water will flow from Jacob's bucket and his seed will be by many waters. The real question is, do the original versions tell us a different story?

Numbers 24:5 How goodly are thy habitations, Jacob, and thy tents, Israel! ... 7 **There shall come a man out of his seed, and he shall rule over many nations**; and the kingdom of Gog shall be exalted, and his kingdom shall be increased. Brenton Septuagint

We all know that Yeshua came from the seed of Jacob and that He rules over many nations, so why would this verse be in the 350 AD Greek text and not in the 1008 AD Masoretic text? What motive would cause the Orthodox Masorete Jewish scribes to modify this section? They knew that Yeshua was from the lineage of Jacob/Judah and through altering one of the prophecies containing this text they could cast doubt on Yeshua being the Messiah.

## **2) Deceitful Alteration #2 with 5 Examples Following**

**Orthodox Jewish Scholars the Masoretes Altered the Old Testament in Places Where the Christian New Testament Quoted It. Some of the Instances Were Likely Purposeful While Others May Have Simply Been the Result of Recopying Manuscripts Over 1000's of Years. The Orthodox Jews do not Support the Christian Bible or Appreciate Their Views. We Will Call These Alterations "The Masoretes Alter Quotes From Their New Testament Readings."**

### **Example #1 - The Masoretes Alter Quotes From Their New Testament Readings**

Acts 15:15 With this the words of the Prophets agree, just as it is written, 16 'After these things I will return, And I will rebuild the tabernacle of David which has fallen, And I will rebuild its ruins, And I will restore it, 17 **So that the rest of mankind may seek the Lord, And all the Gentiles who are called by My name,**' NASB 1995

Luke tells us that all mankind will one day seek the Lord, even the Gentiles as he quotes Amos chapter nine. The only problem is that this quote is not contained in our Old Testaments. Look up Amos chapter nine in your Bibles to find out.

Amos 9:11 “In that day I will raise up the fallen booth of David, And wall up its breaches; I will also raise up its ruins And rebuild it as in the days of old; 12 **That they may possess the remnant of Edom And all the nations who are called by My name,**” Declares the LORD who does this. NASB 1995

Do you notice the subtle change here? Instead of all mankind seeking the Lord (the Gentiles who were not a part of the Orthodox Jews) and being called by His name, the Masoretic text says that the Israelite people will possess the Gentiles. This is not even close to the quote in Acts chapter 15. Let’s look at how the Septuagint reads.

Amos 9:11 In that day I will raise up the tabernacle of David that is fallen, and will rebuild the ruins of it, and will set up the parts thereof that have been broken down, and will build it up as in the ancient days: 12 **that the remnant of men, and all the Gentiles upon whom my name is called, may earnestly seek me,** saith the Lord who does all these things. Brenton Septuagint

The oldest texts read almost identical to the book of Acts. Why would Orthodox Masorete Jewish scribes to alter the Hebrew text here? They have always been Yahweh’s chosen people and I don’t think the Orthodox Jews appreciate the Gentiles being included in the Lord’s kingdom. This modification also helps them to discount another New Testament Christian quote.

## Example #2 - The Masoretes Alter Quotes From Their New Testament Readings

Hebrews 10:37 For yet in a very little while, He who is coming will come, and will not delay. 38 **But My righteous one shall live by faith; And if he shrinks back, My soul has no pleasure in him.** 39 But we are not of those who shrink back to destruction, but of those who have faith to the preserving of the soul. NASB 1995

The author of Hebrews is admonishing the Christians not to shrink back from the Lord and confirming that most believers in Christ will not do that. This quote is again missing in the Masoretic Hebrew text. Look up Habakkuk 2:3 in your Bibles to find out.

Habakkuk 2:3 “For the vision is yet for the appointed time; It hastens toward the goal and it will not fail. Though it tarries, wait for it; For it will certainly come, it will not delay. 4 **“Behold, as for the proud one, His soul is not right within him; But the righteous will live by his faith.** NASB 1995

This passage reads completely different in the Hebrew. The Hebrews chapter 10 quote is talking about one type of people, The righteous, and is telling them not to shrink back. The Masoretic text is talking about two types of people, the proud people, and the righteous people.

Habakkuk 2:3 for the vision is for a time yet to come. But it will spring up at last and will not be vain. Though he may tarry, wait for him; for he will assuredly come and will not fail. 4 **If any one draw back my soul hath no pleasure in him. But the just shall live by faith in me.** Thomson Septuagint

The Septuagint restores the quote from the book of Hebrews and again directs it to one type of people. By changing this text in the Old Testament, the Orthodox Masorete Jewish scribes cast doubt upon a quote from the Christian book of Hebrews and separate the one people group mentioned into two. In the same way, the Orthodox Jews do not want the Gentiles to be included in any of their promises (be grafted in). They prefer the two groups to remain separate (Jews and Gentiles).

## Example #3 - The Masoretes Alter Quotes From Their New Testament Readings

1 Peter 4:18 **And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?** KJV

1 Peter 4:18 **And if it is with difficulty that the righteous is saved, what will become of the godless man and the sinner?** NASB 1995

Peter is quoting from the book of Proverbs here, but again this is not contained in our Old Testament. Read Proverbs 11:31 in your Bibles to find out.

Proverbs 11:31 **If the righteous will be rewarded in the earth, How much more the wicked and the sinner!** NASB 1995

Instead of the righteous barely being saved, the Masoretic talks about their rewards on earth. What? These two versions are polar opposites. Let's read the Septuagint version to see what the older manuscripts have to say.

Proverbs 11:31 **If the righteous scarcely be saved, where shall the ungodly and the sinner appear?** Brenton Septuagint

The Septuagint again restores the Old Testament and agrees with 1 Peter 4:18. Why would Orthodox Masorete Jewish scribes alter the Hebrew text here? The Orthodox Jews only know "works," they do not have the teaching of grace under Yeshua. What does Peter mean in chapter four? He is telling Christians that even those who do the works of righteousness would not be saved outside of the grace of God. To the Orthodox Jews who don't know Messiah, this does not make any sense. Through changing this passage, they can cast doubt upon the accuracy of the Christian New Testament and also delete this confusing passage from the Hebrew Old Testament.

#### **Example #4 - The Masoretes Alter Quotes From Their New Testament Readings**

Hebrews 13:6 so that we confidently say, **"The Lord is my helper, I will not be afraid. What will man do to me?"** NASB 1995

The author of Hebrews gives us an amazing quote from the book of Psalms, revealing that the Lord is our helper. This is a very personal statement that may not fit into the Orthodox Jewish mindset very well. They are very comfortable with Yahweh being their God/King/Leader, which He is, but possibly not as sure about the adjective "helper" attached to Him. This quote is also found nowhere in our Old Testament. Look up Psalms 118:6 in your Bibles to find out.

Psalms 118:6 **The LORD is on my side; I will not fear: what can man do unto me?** KJV

Not only does "The Lord is for me," read differently from the quote in Hebrews chapter 13, it is also less personable. Let's read the Septuagint version to investigate if this passage lines up with the book of Hebrews better.

Psalms 117:6 **The Lord is my helper; and I will not fear what man shall do to me.** Brenton Septuagint

The older version of the Old Testament by about 700 years again brings this passage in line with Hebrews 13:6. Because Orthodox Masorete Jewish scribes were not as comfortable with a personal relationship with Yahweh, they likely modified the Masoretic text here. This would also place doubt on the accuracy of the Christian New Testament by removing the Hebrews 13:6 quote from the Hebrew Old Testament.

#### **Example #5 - The Masoretes Alter Quotes From Their New Testament Readings**

Romans 2:24 For **"the name of God is blasphemed among the Gentiles because of you,"** just as it is written. NASB 1995

The book of Romans is quoting Isaiah 52:5 here although only half of it is contained in our Bibles. Which part? Read Isaiah 52:5 in your Bibles to find out.

Isaiah 52:5 “Now therefore, what do I have here,” declares the LORD, “seeing that My people have been taken away without cause?” Again the LORD declares, “Those who rule over them howl, and **My name is continually blasphemed all day long.** NASB 1995

Two thoughts are missing in the Masoretic text. The reason Yahweh’s name is blasphemed-the Orthodox Jews. And what people group it is blasphemed among-the Gentiles. Let’s read the Septuagint in order to see if this is restored.

Isaiah 52:5 And now why are ye here? Thus saith the Lord, Because my people was taken for nothing, wonder ye and howl. Thus saith the Lord, **On account of you my name is continually blasphemed among the Gentiles.** Brenton Septuagint

In the Septuagint Isaiah 52:5 again matches the quote in Romans almost verbatim. What motive would cause Orthodox Masorete Jewish scribes to modify the Old Testament here? It is directed toward them. Because of the Orthodox Jews, Isaiah says that Yahweh’s name is blasphemed among the Gentiles. The alteration of this passage removes some of the blame from themselves and also discounts the accuracy of the Christian New Testament by changing the quote made in Romans 2:24.

### **3) Deceitful Alteration #3 with 5 Examples Following**

**The Trinitarians Altered the Old Testament and the New Testament (Hebrew and Greek) Manuscripts in Order to Assist Their Doctrinal Stance that Yeshua is the Same Being as the Father and is Equal to the Father in Every Way. We Will Call these Modifications “The Trinitarians Modify the Biblical Manuscripts to Fit Their Doctrines.”**

#### **Example #1 - The Trinitarians Modify the Biblical Manuscripts to Fit Their Doctrines**

1 John 5:7 For there are three that bear record in heaven, **the Father, the Word, and the Holy Ghost: and these three are one. 8 And there are three that bear witness in earth,** the Spirit, and the water, and the blood: and these three agree in one. KJV

1 John 5:7 For there are three that testify: 8 the Spirit and the water and the blood; and the three are in agreement. NASB 1995

There is a major variation between the 350 AD and the 1100 AD Greek texts in this passage. This is the most blatant and obvious manuscript modification of all time! The Triune addition is not in any of the older manuscripts and is such a famous addition that it was awarded its own name, the Johannine Comma. Erasmus added it into the 3rd edition of his Greek text in 1522. It was not in his prior editions, and he was so doubtful of its authenticity that he attached a lengthy footnote to it. Two of the small minority of Bibles in print today that still support this modification are the KJV and the NKJV which utilize the 1100 AD Greek Manuscripts. Almost no theologians today believe this passage to be original. Why would the Trinitarians feel the need to modify this passage in 1<sup>st</sup> John? If they wouldn’t have gotten caught, it would have been the best proof text in the entire Bible to support their doctrine.

#### **Example #2 - The Trinitarians Modify the Biblical Manuscripts to Fit Their Doctrines**

Matthew 28:19 Go therefore and make disciples of all the nations, **baptizing them in the name of the Father and the Son and the Holy Spirit, 20** teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.” NASB 1995

Matthew 28:19 is written this way in almost every translation known to man. From the 350 AD manuscripts to the 1100 AD manuscripts. Do you remember when I stated that the oldest manuscripts correct **almost** every modification? This is one of the few changes it does not correct. Do you want to know why? From a deep study it seems to have been

changed at the time of the 325 Council of Nicaea. A man named Eusebius is the first person to quote it this way in the year 325 (outside of a few older writings that were modified and tampered with such as the Didache), but in all of his writings prior to this year he cites it altogether differently. What happened? Eusebius attended the Council of Antioch in the beginning of 325 and was excommunicated from the church for not signing onto what would become the doctrine of the Trinity. When he attended the Council of Nicaea later on in 325 AD he resisted, but his arm was twisted into signing onto the new doctrine in order to be accepted back into the church. He wrote a letter to his home congregation from Nicaea quoting Matthew 28:19 in the new (longer) way for the first time. There is a reason that no manuscripts exist prior to 325 AD. Think about it. We have plenty of other writings 100's of years older. Let's look at some other translations of this passage.

Matthew 28:19 having gone, then, disciple all the nations, **(baptizing them -- to the name of the Father, and of the Son, and of the Holy Spirit, 20** teaching them to observe all, whatever I did command you,) and lo, I am with you all the days -- till the full end of the age.' YLT

In Robert Young's translation, he puts brackets around the addition because he doubts its authenticity.

Matthew 28:18 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. -Shem Tov, Hebrew Matthew-Translated by George Howard

The Gospel of Matthew was found written in the Hebrew language and goes by the name the Shem Tov. "Baptizing them in the name of the Father and the Son and the Holy Spirit" is found completely missing from this text.

Matthew 28:19 **Make disciples of all the nations**, -Origen, Commentary On Matthew, Book 10, Chapter 18, Translated by John Patrick, From Ante-Nicene Fathers, Vol. 9. Edited by Allan Menzies, Revised and edited for New Advent by Kevin Knight (Written Around 246 AD)

Matthew 28:19 **Go and make disciples of all the nations**, -Eusebius, The Proof of the Gospel, translated by W.J. Ferrar, Book 1, Chapter 3, page 20 (Written Around 311 AD)

Both Origen (from a 246 AD writing) and Eusebius (from a 311 AD writing) quote this text without the addition. I will list the longer version of these two quotes below.

#### **Origen, Commentary on the Gospel of Matthew (Written Around 246-248 AD)**

And the Apostles on this account left Israel and did that which had been enjoined on them by the Saviour, "**Make disciples of all the nations and, "You shall be My witnesses both in Jerusalem and in all Judæa and Samaria, and unto the uttermost part of the earth."** -Book 10, Chapter 18, Translated by John Patrick. From Ante-Nicene Fathers, Vol. 9. Edited by Allan Menzies, Revised and edited for New Advent by Kevin Knight

#### **Eusebius, The Proof of the Gospel (Written 313 AD)**

Hence, of course, our Lord and Saviour, Jesus the Son of God, said to His disciples after His Resurrection: "**Go and make disciples of all the nations,**" and added: "**Teaching them to observe all things, whatsoever I have commanded you.**" - Book 1, Chapter 3, Translated by W.J. Ferrar

Following the 325 Council of Nicaea, Eusebius writes the longer version in his writings. Below, I have listed the letter to his church of Caesarea that he wrote while he was still at the Nicene Council.

#### **Letter of Eusebius of Caesarea to His Church Regarding the Nicene Creed (Written in 325 AD)**

... as also our Lord said when he sent forth his disciples to preach, "**Go teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit.**" -Translation from Athanasius, NPNF2, Volume 4, Pages 74-76, adapted by Aaron J. West and Glen L. Thompson

From a study of history, we can prove that Eusebius had the shorter version of Matthew 28:19 in his possession at the most extensive biblical library in the world, and after being excommunicated from the church, not only did he fold and sign the Nicene Creed, but he also began to use the longer version of Matthew 28:19 in his writings following the 325 AD Council. This verse was used as a Trinitarian battle cry in those days, and priests would get kicked out of the church if they baptized in the name of Yeshua only. They were forced to baptize in the Triune name, or else.

If you believe the in the Triune version of Matthew 28:19 we come to a direct contradiction with the scriptures. The Triune baptism and the baptism in Yeshua's name cannot both be correct. Yeshua died at the time of Passover, and Pentecost follows Passover by about 50 days. So, from the time of Yeshua's death to Ruach Hakodesh being released in the book of Acts there is a duration of about 50 days. In Acts 1:3 Luke states that Yeshua appeared to the apostles for a duration of 40 days before He was taken up to heaven on a cloud. So, there were approximately 10 days between Yeshua's ascension and Ruach Hakodesh being released at Pentecost in Acts chapter two. Matthew 28 is another account of Yeshua's ascension, so there were approximately 10 days between Matthew 28 and Ruach Hakodesh being released in Acts chapter two. Here is the question of which I am seeking answers. If Yeshua commanded His disciples to baptize in the Triune name 10 days prior to Pentecost, why did Peter command the crowd to be baptized in Yeshua's name? In fact, every baptism found in the New Testament was done in Yeshua's name and not in the Triune name. Did Peter and the apostles all forget what Yeshua had told them only 10 days prior? Was it just poor memory? I don't believe so.

I will list five New Testament examples commanding a baptism in Yeshua's name, but there are more. Outside of Matthew 28:19 you will find no other text admonishing us to baptize in the Triune name.

Luke 24:45 Then He opened their minds to understand the Scriptures, 46 and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, 47 and **that repentance for forgiveness of sins would be proclaimed in His name to all the nations**, beginning from Jerusalem. NASB 1995

Acts 2:38 Peter said to them, "**Repent, and each of you be baptized in the name of Jesus Christ** for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. NASB 1995

Acts 10:48 **And he ordered them to be baptized in the name of Jesus Christ.** Then they asked him to stay on for a few days. NASB 1995

Acts 19:5 When they heard this, **they were baptized in the name of the Lord Jesus.** NASB 1995

Romans 6:3 **Or do you not know that all of us who have been baptized into Christ Jesus** have been baptized into His death? NASB 1995

Why would the Trinitarians feel the need to modify this passage in Matthew 28? Because it has influenced almost every baptism performed in the last 1700 years to go from baptizing in Yeshua's name to baptizing in the name of the Trinity. This passage has helped the Trinitarian cause immensely.

### **Example #3 - The Trinitarians Modify the Biblical Manuscripts to Fit Their Doctrines**

1 Timothy 3:16 And without controversy great is the mystery of godliness: **God was manifest in the flesh**, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. KJV

1 Timothy 3:16 By common confession, great is the mystery of godliness: **He who was revealed in the flesh**, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory. NASB 1995

Notice how different these passages read. The KJV version which utilizes the 1100 AD text tells us that the Father came to the earth in the flesh and died on the cross. Did He pray to Himself when He was dying? Of course not. Every single ancient manuscript says "He" referring to Yeshua. This can be easily proved as a late corruption in the text. Trinitarians believe that Yahweh came to the earth in the flesh, while the Bible (the 350 AD manuscripts) reveal to us that Yahweh sent His Son Yeshua to the earth in the flesh. This is a big difference. What was the Trinitarians motive for altering the

Greek manuscripts in this case? In their teaching Yahweh and Yeshua are the same being or essence, so you can use their names interchangeably it seems. If the Father came to the earth, it places both the Father and the Son in the same body and helps to confirm their teaching.

#### **Example #4 - The Trinitarians Modify the Biblical Manuscripts to Fit Their Doctrines**

Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and **his name shall be called** Wonderful, Counsellor, **The mighty God, The everlasting Father**, The Prince of Peace. KJV

Isaiah 9:6 For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And **His name will be called** Wonderful Counselor, **Mighty God, Eternal Father**, Prince of Peace. NASB 1995

Isaiah 9:6 For a child is born to us, and a son is given to us, whose government is upon his shoulder: and **his name is called the Messenger of great counsel**: for I will bring peace upon the princes, and health to him. Brenton Septuagint

Isaiah 9:6 because a child was born for us, a son also given to us, whose sovereignty was upon his shoulder, and **he is named Messenger of Great Counsel**, for I will bring peace upon the rulers, peace and health to him. NETS Septuagint

This 1008 AD Hebrew Masoretic version and the 350 AD Greek version of this passage are vastly different from each other. The newer version calls Yeshua Mighty God and Eternal Father. These two names are reserved for Yahweh alone. Yah is the Highest God and the one we call Father. Even Yeshua confirms this in the Bible. Let's look at a couple of texts.

John 17:3 This is eternal life, **that they may know You, the only true God, and Jesus Christ whom You have sent**. NASB 1995

Yeshua calls Yahweh the only true God, otherwise known as the mighty God. Only Yahweh holds this title.

Matthew 23:9 **Do not call anyone on earth your father; for One is your Father, He who is in heaven**. 10 Do not be called leaders; for One is your Leader, that is, Christ. NASB 1995

Yeshua tells us to only call Yahweh by the title Father in this passage.

Why would the Trinitarians modify this passage? If they can get us to call Yeshua the mighty God and the eternal Father, they narrow the gap between them and try to convince us that They are the same being. The only problem is that the oldest manuscripts state otherwise. Many Pre-Nicene writer's also quote the Septuagint version of this passage.

#### **Example #5 - The Trinitarians Modify the Biblical Manuscripts to Fit Their Doctrines**

Jeremiah 23:6 "In His days Judah will be saved, And Israel will dwell securely; And **this is His name by which He will be called, 'The LORD our righteousness.'**" NASB 1995

Jeremiah 23:6 In his days Judah shall be saved, and Israel shall dwell safely; and **this is his name by which he shall be called: Yahweh our righteousness**. WEB

Jeremiah 23:6 In his days both Juda shall be saved, and Israel shall dwell securely: and **this is his name, which the Lord shall call him, Josedec among the prophets**. Brenton Septuagint

Jeremiah 23:6 In his days louda will be saved, and Israel will encamp in confidence. And **this is the name by which he [the Lord] will call him: "losedek among the prophets."** NETS Septuagint

The Masoretic and Septuagint texts again reveal very opposite things in this verse. The Masoretic calls Yeshua's name Yahweh and the Septuagint calls Him Josedec. Josedec was a high priest in the Bible and the original version of this text was meant to be a prophecy declaring that the coming Messiah (who would be from the tribe of Judah) was also going to be a high priest, a title normally reserved for Levites. But Yeshua is no normal being. Why would the Trinitarians alter this passage? By giving Yeshua the name Yahweh, they can again muddy the waters and attempt to declare that They are the same being. Many mainstream denominations state that Yahweh is another name for Yeshua.

#### 4) Deceitful Alteration #4 with 5 Examples Following

**The Trinitarians Altered the OT and NT (Hebrew and Greek) Manuscripts and in Other Cases Mistranslated Them in Order to Remove Yeshua's Heavenly Birth. We Will Call These Modifications "The Trinitarians Erase Yeshua's Heavenly Birth."**

##### Example #1 - The Trinitarians Erase Yeshua's Heavenly Birth

John 1:3 All things came into being through Him, and apart from Him nothing came into being **that has come into being. 4 In Him was life**, and the life was the Light of men. NASB 1995

John 1:3 All things came into being through him, and without him not one thing came into being. **What has come into being 4 in him was life**, and the life was the light of all people. NRSV

There is a rather large difference between these two versions and although the oldest manuscripts and the Nestle-Aland 28<sup>th</sup> edition text heavily support the NRSV version, almost no Bibles will translate it this way, because it heavily damages the doctrine of the Trinity. I highlighted the part of the verse that I want to focus on. Notice how verse four of the NRSV starts mid-sentence. Most people would reason that it doesn't make sense to start a verse mid-sentence, which is true. It goes deeper though. The Greek texts did not have verse numbers. In 1551 Robertus Stephanus added the verse numbering system to his Greek text which would help underlie the KJV translation in 1611. All current Bibles use this verse numbering system today even though they are translating from much older texts. Let's take a look at how Origen quoted this text in around the year 233 AD.

John 1:3-4 **What was made in him was life**, and the **life** was the **light** of men; and the **light** shines in the darkness, and the darkness did not grasp it. -Book 1, Section 159, Origen, Commentary on the Gospel of John, Translated by Heine

It has been concealed fairly well for years, but in the oldest manuscripts of our Bibles, the Apostle John reveals to us that the Father placed life in His Word, thereby creating Him at that moment in time as a separate entity from Himself. The Trinitarians would never want to leave a passage in the Bible referring to Yeshua's heavenly birth, so they attempted to modify this one just enough so they could hide it. Also notice all the references to "light" in John chapter one.

##### Example #2 - The Trinitarians Erase Yeshua's Heavenly Birth

Genesis 1:1 In the beginning God created the heavens and the earth. 2 The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters. **3 Then God said, "Let there be light"; and there was light.** NASB 1995

Genesis 1:1 In the beginning God created heaven, and earth. 2 And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters. **3 And God said: Be light made. And light was made.** DRA, Latin Vulgate

This may seem like a subtle variation between the translations but there is a much deeper meaning behind it. "Let there be light" is very impersonal, but "Be light made" has a different ring to it. Let's look at a couple of other versions of this text.

Genesis 1:1 In the beginning God made the sky and the earth. 2 Yet the earth was invisible and unformed, and darkness was over the abyss, and **a divine wind was being carried along over the water. 3 And God said, "Let light come into being." And light came into being.** NETS (Septuagint)

Genesis 1:1 In the beginning, God made the heavens and the earth. 2 But the earth was unseen and unprepared, and darkness was upon the deep. And the spirit of God rushed upon the water. **3 And God said, "Let light come into being." And light came into being.** Lexham English Septuagint

1:3 וַיֹּאמֶר יְהוָה אֱלֹהִים אֶת הָאֹרֶן וַיְהִי אֹרֶן :  
 u·iamr aleim iei aur u·iei - aur :  
 and·he-is-saying Elohim he-shall-become light and·he-is-becoming light

<sup>3</sup> . And God said, Let there be light: and there was light.

1:4 וַיִּרְא יְהוָה אֱלֹהִים אֶת הָאֹרֶן כִּי טוֹב וַיִּבְדֵּל אֱלֹהִים בֵּין אֱלֹהִים  
 u·ira aleim ath - e·aur ki - tub u·ibdl aleim bin  
 and·he-is-seeing Elohim » the·light that good and·he-is-<sup>c</sup>separating Elohim between

<sup>4</sup> And God saw the light, that [it was] good: and God divided the light from the darkness.

scripture4all.org

This interlinear translation (scripture4all) gives us the clearest sense of what happened in Genesis 1:3.

We just got done reading John chapter one where he tells us that Yahweh placed life in His Word. What moment in time did this take place? John reveals it to us, but we normally miss it because of our Trinitarian biases. He starts his gospel with the words “In the beginning” for a reason. Because that is when Yeshua was created. The Septuagint and Latin Vulgate read “Light came into being.” How similar is this to the oldest manuscript version of the Gospel of John?

Genesis 1:3 **And God said, “Let light come into being.” And light came into being.** NETS (Septuagint)

John 1:3 All things came into being through him, and without him not one thing came into being. **What has come into being 4 in him was life**, and the life was the light of all people. NRSV

John meant for these two passages to line up seamlessly.

Let’s read verse 14 now which talks about the creation of the sun and the moon.

Genesis 1:14 Then God said, **“Let there be lights in the expanse of the heavens to separate the day from the night, ... 16 God made the two great lights, the greater light to govern the day, and the lesser light to govern the night; ... 19 There was evening and there was morning, a fourth day.** NASB 1995

If the sun and the moon weren’t created until day four of creation, who was the Light on day one? And why does the Apostle John repeatedly refer to Yeshua as the Light all throughout the first chapter of his book? He was trying to reveal the truth about Genesis 1:3 to us, but the Trinitarians have altered this text in another attempt to conceal Yeshua’s heavenly birth. When Genesis one reads let there be light, it is referring to Yeshua’s creation before anything else! He is indeed the firstborn of all creation! And following this **everything** was created **through Him**. Let’s look at how Origen quotes this text in the 200’s.

“In the beginning God made heaven and earth. The earth was invisible and unformed, and darkness was above the abyss, and God’s spirit was borne above the water. **And God said, ‘Let light come to be,’ and light was produced.**” - Origen, Homilies on the Psalms, translated by Trigg, The Fathers of the Church, Psalm 73, Homily 3

### Example #3 - The Trinitarians Erase Yeshua’s Heavenly Birth

John 1:18 No man hath seen God at any time, **the only begotten Son, which is in the bosom of the Father**, he hath declared him. KJV

John 1:18 No one has seen God at any time; **the only begotten God who is in the bosom of the Father**, He has explained Him. NASB 1995

These two texts have only a slight modification. The KJV states that the only begotten Son is in the bosom of the Father while the NASB reveals that the only begotten God is in the bosom of the Father. It may seem like a subtle alteration, but it changes the meaning of the verse completely. Almost every ancient Greek manuscript reads begotten God including Papyrus 66 and 75 which were both written in the 200’s. The 1100 AD Greek text behind the KJV was changed to read “Son.” The NASB committee eventually realized that their translation harmed the doctrine of the Trinity and altered their 2020 update to read “Son” also. What would cause the Trinitarians to modify this passage? This verse is essentially revealing that Yahweh created another God, that being His Son. This means that the Father created Yeshua.

Since the Trinitarians teach that They are the same being, this would be impossible and would damage their doctrine greatly. Does Yeshua confirm the fact that there are two Gods in other places?

John 20:17 Jesus said to her, "Stop clinging to Me, for I have not yet ascended to the Father; but go to My brethren and say to them, '**I ascend to My Father and your Father, and My God and your God.**'" NASB 1995

He not only calls Yahweh His Father here, but He also calls Him His God. There are numerous other New Testament passages revealing this.

#### **Example #4 - The Trinitarians Erase Yeshua's Heavenly Birth**

Psalms 110:1 **The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.** 2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness **from the womb of the morning: thou hast the dew of thy youth.** 4 The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. KJV

Psalms 110:1 **The Lord says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."** 2 The Lord will stretch out Your strong scepter from Zion, saying, "Rule in the midst of Your enemies." 3 Your people will volunteer freely on the day of Your power; In holy splendor, **from the womb of the dawn, Your youth are to You as the dew.** 4 The Lord has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek." NASB 1995

Psalms 109:1 **The Lord said to my lord, "Sit on my right until I make your enemies a footstool for your feet."** 2 A rod of your power the Lord will send out from Zion. And exercise dominion in the midst of your enemies! 3 With you is rule on a day of your power among the splendours of the holy ones. **From the womb, before Morning-star, I brought you forth.** 4 The Lord swore and will not change his mind, "You are a priest forever according to the order of Melchisedek." NETS Septuagint.

Psalms 109:1 **The Lord said to my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.** 2 The Lord shall send out a rod of power for thee out of Zion: rule thou in the midst of thine enemies. 3 With thee is dominion in the day of thy power, in the splendours of thy saints: **I have begotten thee from the womb before the morning.** The Lord swore, and will not repent, Thou art a priest for ever, after the order of Melchisedec. Brenton Septuagint

This modification is so drastic that these two versions are almost unrecognizable. The 1008 AD Masoretic completely removes Yeshua's birth. In the 350 AD text it is revealed to us that Yahweh created Yeshua from the womb before the first morning (day one of creation)! His birth was in plain sight in the early versions of the Bible. Because this passage greatly damages their doctrines, the Trinitarians did their best to remove it from the manuscripts.

#### **Example #5 - The Trinitarians Erase Yeshua's Heavenly Birth**

Psalms 45:1 **My heart overflows with a good theme;** ... 6 Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom. 7 You have loved righteousness and hated wickedness; Therefore God, Your God, has anointed You With the oil of joy above Your fellows. NASB 1995

Psalms 45:1 **My heart is inditing a good matter:** ... 6 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. 7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. KJV

Psalms 44:1 **My heart hath indited a good word,** I recite my performances to the king. My tongue is the pen of a ready writer. ... 6 Thy throne, God, is forever and ever; the sceptre of thy kingdom is a sceptre of rectitude. 7 Thou didst love righteousness and hate iniquity, therefore God, thy God anointed thee with the oil of joy above thy associates. Thomson Septuagint

Psalms 44:2 **My heart hath uttered a good word** ... 7 Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a sceptre of uprightness. 8 Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. DRA, Latin Vulgate

Psalms 44:1[**discharged forth My heart word a good**]. I speak of my works to the king. My tongue is a reed pen of a scribe writing fast. ... 6 Your throne, O God, is unto the eon of the eon. A rod of straightness is the rod of your kingdom. 7 You loved righteousness, and detested lawlessness; on account of this anointed you God your God] with oil of exultation beyond your fellow partakers. ABP Septuagint

These translations vary only slightly, but it is just enough to conceal the creation of the Word of God. Many Pre-Nicene writers quoted this passage in reference to Yeshua's creation. They taught that the Father uttered or brought forth His good Word or His Son. Where the text reads "word" in the English translation here the Greek text behind it is Strong's G3056-logos. Do you know where else the word logos is used in the Bible? You guessed it, John chapter one, "In the beginning was the Word (Logos)." Let's look at what Origen had to say about this passage.

### **Origen, Commentary on the Gospel of John (Written Around 233 AD)**

**The passage they employ most is that in the Psalms, "My heart hath produced a good Word;"** and they imagine the Son of God to be the utterance of the Father deposited, as it were, in syllables, and accordingly they do not allow Him, if we examine them farther, any independent hypostasis, nor are they clear about His essence. I do not mean that they confuse its qualities, but the fact of His having an essence of His own. For no one can understand how that which is said to be "Word" can be a Son. And such an animated Word, not being a separate entity from the Father, and accordingly as it, having no subsistence is not a Son, or if he is a Son, **let them say that God the Word is a separate being and has an essence of His own.** - Book 1, Chapter 23, Page 481, Origen, Commentary on John, Translated by Allan Menzies, Ante-Nicene-Fathers Volume 9

In Origen's writing from 233 AD, he says that his opponents quote the passage, "My heart hath produced a good Word." He never asserts this verse to be incorrect, but states to his adversaries that the Son is a separate being from the Father with an essence of His own. This is another verse that is very damaging to the Trinitarian teachings and had to be altered enough to conceal His birth.

## **5) Deceitful Alteration #5 with 5 Examples Following**

**Modern Day Translators Purposefully Mistranslated Several Passages While Converting the Bible into English and Other Languages, Especially When the Original Manuscripts Spoke Strongly Against the Doctrine of the Trinity. In These Cases, the Original Hebrew and Greek Manuscripts Read Correctly. We Will Call These Modifications "The Translators Modify the Biblical Manuscripts to Fit Their Doctrines."**

### **Example #1 - The Translators Modify the Biblical Manuscripts to Fit Their Doctrines**

John 1:1 In the beginning was the Word, and the Word was with God, and **the Word was God.** 2 He was in the beginning with God. NASB 1995

John 1:1 In the beginning was **the** Word, and **the** Word was with **the** God, and **the** Word was God. 2 The same was in the beginning with **the** God. JUB

John 1:1 In beginning was **the** Word and **the** Word was toward **the** God and **God was the Word.** 2 This was in beginning toward **the** God. Scripture 4 All Interlinear Bible

This is the third modified verse we are reviewing from John chapter one alone. Any well taught Trinitarian when explaining their doctrine will go straight to John chapter one to start their argument. Most have no idea that there are three major modifications in this chapter alone, and when remedied they actually show the falsehood of their doctrine. What we are focusing on here is the phrase “the Word was God.” Prior to every mention of “Word” and “God” in these two verses the Greek word Strong’s G3588 *ho* (the) is used as a definite article. Basically, it is stating that Yeshua is not just any word but **the** Word. You can follow G3588 as I have it highlighted in the Scripture 4 All Interlinear Bible and the Jubilee Bible. The only time G3588 doesn’t appear in this passage is when it says, “the Word was God.” Because John is indicating that while Yeshua is a God, He is not the God, meaning He is not Yahweh. Pre-Nicene writers have some interesting things to say about this verse. Let’s see what Origen has to say about it.

### **Origen, Commentary on the Gospel of John (Written Around 233 AD)**

We next notice John's use of the article in these sentences. He does not write without care in this respect, nor is he unfamiliar with the niceties of the Greek tongue. In some cases he uses the article, and in some he omits it. He adds the article to the Logos, but to the name of God he adds it sometimes only. **He uses the article, when the name of God refers to the uncreated cause of all things, and omits it when the Logos is named God.** -Origen, Commentary on John, Book 2, Chapter 2, Translated by Allan Menzies, From Ante-Nicene Fathers, Vol. 9. Edited by Allan Menzies, Revised and edited for New Advent by Kevin Knight

Origen reveals John’s aptitude with the Greek language and informs us that the article is omitted in reference to Yeshua being Yahweh (the Word was God). Let’s look at how he quotes this passage in John 1:1 now.

### **Origen, Homilies on the Psalms, Chapter 15**

Since “**in the beginning was the logos, and the logos was near God, and the logos was a god,**” in descending from the Father he did not remain the same as he was at first “in the beginning near God.” -Origen, Homilies on the Psalms, translated by Trigg, The Fathers of the Church, Psalm 15, Homily 2

### **Origen, Homilies on the Psalms, Chapter 67**

5. Since I know the Savior and my Lord is a god—“**In the beginning was the logos, and the logos was near God, and the logos was a god**”—I say, especially because in Hebrew the first article is not employed, that it could be read as “Let a god rise up, and let his enemies be scattered.” For before the Savior suffered, “the kings of the earth stood by, and the rulers were gathered together against the Lord and against his Christ.” -Origen, Homilies on the Psalms, translated by Trigg, The Fathers of the Church, Psalm 67, Homily 1

Origen tells us John was revealing that Yeshua was a God, but not the God (Yahweh). Just so you know, Origen did not lower case “a god,” Joseph Trigg did this when he translated it from Greek to English. This is not an ancient manuscript issue; it is a translator one. Because almost every Bible scholar is a Trinitarian, they translate the manuscripts with this lens in mind. This passage is the Trinitarians number one go to verse in support of their doctrine. If this passage crumbles, the whole tower comes crashing down. I only want to know the truth about Yeshua, I don’t care who is right or wrong.

## **Example #2 - The Translators Modify the Biblical Manuscripts to Fit Their Doctrines**

Philippians 2:6 Who, being in the form of God, **thought it not robbery to be equal with God:** 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: KJV

Philippians 2:6 who, although He existed in the form of God, **did not regard equality with God a thing to be grasped,** 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. NASB 1995

These two texts tell very different stories. The Greek manuscripts behind them are essentially the same, but the KJV translated this verse with a Trinitarian bias while the NASB did not. The KJV states that Yeshua thought it wasn't wrong to be equal with God, while the NASB says that He didn't think equality with Yahweh could even be grasped. There is a very obvious motive in the KJV translation here. If the Father and Son are the same being, the thought of Them being equal would sound completely normal to a Trinitarian.

### Example #3 - The Translators Modify the Biblical Manuscripts to Fit Their Doctrines

Revelation 3:14 "To the angel of the church in Laodicea write: These are the words of the Amen, the faithful and true witness, **the ruler of God's creation**. NIV 2011

Revelation 3:14 "To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, **the Beginning of the creation of God**, says this: NASB 1995

The Greek text is again the same for these two versions. The NIV translators call Yeshua "the ruler of God's creation," while the NASB translators call Him "the Beginning of the creation of God." The NIV mistranslated this passage because of a Trinitarian bias while the NASB retains the fact that Yeshua was the first creation of God (the Beginning/Firstborn). The NASB committee eventually realized their mistake in harming the doctrine of the Trinity and modified Revelation 3:14 in their 2020 update. Are there other New Testament verses that support this thought?

Collosians 1:15 He is the image of the invisible God, **the firstborn of all creation**. NASB 1995

### Example #4 - The Translators Modify the Biblical Manuscripts to Fit Their Doctrines

Isaiah 49:3 He said to Me, "You are My **Servant**, Israel, In Whom I will show My glory." 4 But I said, "I have toiled in vain, I have spent My strength for nothing and vanity; Yet surely the justice due to Me is with the Lord, And My reward with My God."5 And now says the Lord, who formed Me from the womb to be His **Servant**, To bring Jacob back to Him, so that Israel might be gathered to Him (For I am honored in the sight of the Lord, And My God is My strength), 6 He says, **"It is too small a thing that You should be My Servant** To raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth." NASB 1995

All three times in the Masoretic Hebrew text of this section the word "servant" is translated from H5650, so the translation is true to the manuscript. The Greek text tells a different story.

Isaiah 49:3 and said to me, Thou art my **servant**, O Israel, and in thee I will be glorified. 4 Then I said, I have laboured in vain, I have given my strength for vanity and for nothing: therefore is my judgment with the Lord, and my labour before my God. 5 And now, thus saith the Lord that formed me from the womb to be his own **servant**, to gather Jacob to him and Israel. I shall be gathered and glorified before the Lord, and my God shall be my strength. 6 **And he said to me, a great thing for thee to be called my servant**, to establish the tribes of Jacob, and to recover the dispersion of Israel: behold, I have given thee for the covenant of a race, for a light of the Gentiles, that thou shouldst be for salvation to the end of the earth. Brenton Septuagint

The Brenton Septuagint, although following a completely different manuscript, follows suit with the Masoretic text translating the word "servant" in all three instances.

The first two instances of this word in the Greek are translated from G1401 *doulos*, which can mean slave or servant.

Strong's G1401 – *doulos* - First three Strong's definitions are - a slave, bondman, man of servile condition

The third instance in the Greek uses G3816 which should be translated as child, but doing so would damage the doctrine of the Trinity.

Strong's G3816 – pais - First two Strong's definitions are - a child, boy or girl

Literal Translation of the Codex Vaticanus

"And he said to me, **"It is a great thing for you to be called my child,** to establish the tribes of Jacob and to return the dispersion of Israel."

Yeshua is not only called Yahweh's Son here, He is also called His Child in the Old Testament. Any reference to Yeshua being a young age prior to His birth from Mary doesn't fit today's teachings. Translating this text in this way would be a blow to the doctrine of the Trinity. Therefore, even the Septuagint translators used the word slave instead of child. Let's look at how the church fathers quoted this verse.

**Jerome, Commentary on Isaiah, Book 17, (Written between 408-410 AD)**

**The child of the Lord is the one to whom the father spoke in Isaiah: "it is a great thing for you to be called my child" [Isa.49:6, LXX] and elsewhere, "behold my child whom I have chosen, my beloved in whom my soul delights" [Isa.42:1].** This child who is translated strong of hand on the day in which the Lord freed him from the hand of Saul (which in our language means desired or the depths) and from all his enemies who cried out against him: "crucify him, crucify him" [Luke 23:21] Jerome, translated by Professor Joan Ferrante of Columbia University, Source, Prologus, Commentarius in Esaiam, CCSL73, 1-4

Not only does Jerome reveal that the proper translation of Isaiah 49:6 is child, he also informs us that Isaiah 42:1 should be child as well. Almost all translations of Isaiah 42:1 use the word "servant."

## **Example #5 - The Translators Modify the Biblical Manuscripts to Fit Their Doctrines**

Colossians 2:9 For in him dwelleth all the fulness of the **Godhead** bodily. KJV

Colossians 2:9 For in Him all the fullness of **Deity** dwells in bodily form, NASB 1995

The KJV is one of the few translations to mistranslate the word Deity as Godhead. The term Godhead was not an actual word or even thought of until after the 325 Council of Nicaea Trinitarian debates! The word Godhead even made it into the Strong's definitions, which were originally made as a companion to the already existing KJV Bible. The Greek word used here is G2320 theotes which means, the state of being God. So, while Yeshua is a God, He is not the God (Yahweh). The book of Hebrews also confirms this.

Hebrews 1:8 **But of the Son He says, "Your throne, O God, is forever and ever,** And the righteous scepter is the scepter of His kingdom. 9 "You have loved righteousness and hated lawlessness; **Therefore God, Your God, has anointed You With the oil of gladness above Your companions."** NASB 1995

In Hebrews chapter one Yeshua is called God. A verse later the author clarifies and calls God His God. Can you identify the Trinitarian motive of the translators in this verse? Once your eyes are opened, these things are all too obvious.

## **Bonus #1**

Ezekiel 17:22 Thus says the Lord God, "I will also take a sprig from the lofty top of the cedar and set it out; I will pluck from the topmost of its young twigs a tender one and I will plant it on a high and lofty mountain. **23 On the high mountain of Israel I will plant it, that it may bring forth boughs and bear fruit and become a stately cedar.** And birds of every kind will nest under it; they will nest in the shade of its branches. NASB 1995

Ezekiel 17:22 Therefore, this is what the Lord says: And it is I who will take some from the select parts of the cedar; I will snip off something from the top of their heart. And it is I who will transplant on a high mountain. **23 And I will hang him in a mountain of Israel high in the air. And I will transplant him, and he shall produce a shoot and bear Fruit and become a large cedar.** And every animal shall rest under him, and every winged creature shall rest under his shade, and his shoots shall be restored. NETS Septuagint

Ezekiel 17:22 For thus says Adonai the LORD; And I will take, even I of the chosen of the cedar, from its top; and I will give of the head of her shoots; [of her heart I will pluck off], and I will plant upon [mountain a high]. **23 And I will hang him on [mountain an elevated] of Israel; and I will plant it, and there shall be brought forth a bud, and he shall produce fruit, and he will be for [cedar a great];** and there shall rest underneath him every bird; and every winged creature [under the shadow of his tender branches shall rest]; and his vine branches shall be restored. ABP Septuagint

Do you see how beautiful Ezekiel 17 is when translated properly? While the Masoretic text gives us a very vague prophecy of the Messiah's death on the cross, the Septuagint translation explodes with life.

## Bonus #2

John 3:16 "For God so loved the world, that **He gave His only begotten Son**, that whoever believes in Him shall not perish, but have eternal life. NASB 1995

John 3:16 "For God so loved the world, that **He gave His only Son**, so that everyone who believes in Him will not perish, but have eternal life. NASB 2020

Can you spot the word the 2020 version removed here? In my opinion the NASB committee had upset the scholarly community with their 1995 version because it revealed the falsehoods of the Trinitarian doctrine in many places. In their 2020 version they back peddled many of their translation decisions in favor of the doctrine of the Trinity. Not only did they remove the word "begotten" from this verse, but they also removed it from the entire 2020 edition because the word means to have/create a son or daughter. The Trinitarians tried to get away with the phrase "begotten not made" for years while referencing Yeshua. This phrase makes absolutely no sense when you look up the word's definition, so the Trinitarians have eventually decided to remove it from some of our Bibles.

## Closing

Is it all starting to make sense? Do you see what the translators and those who altered the Hebrew and Greek manuscripts were trying to cover up? They effectively concealed the true identity of Yeshua. There has been a battle over His identity for 1000's of years. No matter how many texts man successfully modifies, we can never alter the real truth. He is who He is regardless of our thoughts. The Masoretes tried to discount Him as the Messiah, while the Trinitarians tried to paint Him as Yahweh. Both are incorrect. Yahweh created a most precious Son Yeshua, who is subordinate to Him in every way and does only what He sees His Father do. The precious Son willingly decided to come to this earth and die on a cross for your sins and my sins. The eternal Yahweh didn't come to the earth to die, that would be impossible. He sent His only begotten or created Son to the earth. Yeshua could have said no, but He willingly endured life on this earth and torture and death upon the cross to save us, His brothers. Have you ever wondered why Yahweh is called our Father and Yeshua is called our brother? Because we now know that Yah created Him, it all makes so much sense.

Hebrews 2:10 It was fitting that God, for whom and through whom everything exists, should make the pioneer of their salvation perfect through suffering as part of his plan to glorify many children, **11 because both the one who sanctifies and those who are being sanctified all have the same Father. That is why Jesus is not ashamed to call them brothers** **12 when he says, "I will announce your name to my brothers. I will praise you within the congregation."** ISV

Both Yeshua and His followers have the same Father. That is why we are called His brother. The end.

By Jason Beck

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