

## The Credibility of Matthew

Matthew has a number of issues that calls its credibility into question. First, introductory notes about Matthew are provided relating to the source material, authorship, and structure. The Farrer theory provides additional rational for holding Matthew with increased skepticism considering the likelihood that Luke excluded much of the content from Matthew. Major contradictions of Matthew with other Gospel accounts are shown in the following section. Most of the contradictions in the New Testament are Matthew conflicting with Mark, Luke, and John. Other issues with Matthew are described in terms of problematic passages and inconsistent language including passages used for Judaizing Christians and used by Muslim apologists. Finally, evidence is provided against the traditional wording of Matthew 28:19 that indicates the trinitarian baptismal formula was added later and is not original to Matthew.

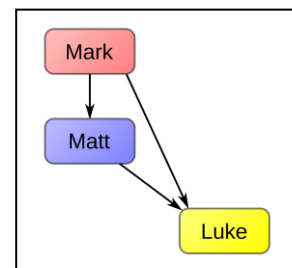
### Introductory Notes About Matthew:

The Gospel of Matthew was written after the Gospel of Mark was written and likely before 70 A.D.<sup>1</sup> (the year of the destruction of the Temple in Jerusalem). Matthew is clearly dependent on Mark for much of its content since 95% of the Gospel of Mark is found within Matthew and 53% of the text is verbatim (word-for word) from Mark. The Gospel is attributed to Matthew because of the presumption that some of the unique source material may had come from Matthew (a disciple of Jesus who was previously a tax collector) although most of the source material is from the Gospel of Mark as many see it is an embellishment upon Mark. What is clear is that Matthew is the combination of source materials rather than that of a single disciple or source. The attribution on the Gospel “according to Matthew” was added latter. Evidence of Church father’s attribution to Matthew extends to the second century.

Matthew is not structured like a chronological historical narrative. Rather, Matthew has alternating blocks of teaching and blocks of activity. Matthew is an artificial construction embodying a devised literary structure with six major blocks of teaching. The author is likely a Jewish follower of Jesus that was not comfortable using the word “God”. For example, the author circumvents using the word “God” by employing the phrase “Kingdom of Heaven” numerous times as opposed to “Kingdom of God” as is used in Mark and Luke. Matthew also raises some issues that only early Jewish Christians would be concerned with. Some scholars believe that Matthew was originally written in a Semitic language (Hebrew or Aramaic) and was later translated into Greek. It is possible that there were versions of Matthew both in Hebrew (or Aramaic) in addition to the Greek. These versions may have varied with respect to each other. The earliest complete copy of Matthew that remains is from the fourth century.

### Farrer Theory as a basis for increased skepticism toward Matthew:

The Farrer hypothesis (also known as the Farrer-Goulder-Goodacre hypothesis) is the theory that the Gospel of Mark was written first, followed by the Gospel of Matthew and then the author of the Gospel of Luke used both Mark and Matthew as source material. This was advocated by English biblical scholars including Austin Farrer, who wrote *On Dispensing With Q* in 1955<sup>2</sup>, and by other scholars including Michael Golder and Mark Goodacre.<sup>3</sup> The Farrer theory has the advantage of simplicity, as there is no need for hypothetical source “Q” to be created



<sup>1</sup> Gundry, R.H. (1994). *Matthew: A Commentary on His Handbook for a Mixed Church under Persecution* (Second Edition). Grand Rapids, MI: William B Eerdmans Publishing Company

<sup>2</sup> Austin M. Farrer, *On Dispensing with Q*, in D. E. Nineham (ed.), *Studies in the Gospels: Essays in Memory of R. H. Lightfoot*, Oxford: Blackwell, 1955, pp. 55-88,

<sup>3</sup> Wikipedia contributors, "Farrer hypothesis," *Wikipedia, The Free Encyclopedia*, [https://en.wikipedia.org/w/index.php?title=Farrer\\_hypothesis&oldid=980915501](https://en.wikipedia.org/w/index.php?title=Farrer_hypothesis&oldid=980915501) (accessed October 9, 2020). v.2.5, <https://integritysyndicate.com>

by academics. Advocates of the Farrer theory provide strong evidence that Luke used both the previous gospels (Mark and Matthew) and that Matthew predates Luke.<sup>4</sup>

The insistence on a missing source “Q” stems largely from an assumption that the author of Luke would not have excluded so much of Matthew if he had access to it as a source. However, the author of Luke recognized that there were many narratives before him. His prologue suggests the need, based on his close review of the witnesses, to provide an orderly account for the purposes of providing certainty about the things taught. This implies is that Luke excludes much of Matthew because Matthew largely got things wrong. Another objection to the Farrer Theory is that Luke is more abbreviated in some passages than Matthew and therefore Luke reflects a more primitive text. However if Luke intends to provide a concise and orderly account, it is more likely the case that Luke edited out “the fluff” from the passages in Matthew based on what he believed was most creditable and substantiated attestation of the evidence within his possession. The author of Luke’s expresses this motivation in his prologue:

Luke 1:1-4  
(ESV) <sup>1</sup> Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, <sup>2</sup> just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, <sup>3</sup> it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, <sup>4</sup> that you may have certainty concerning the things you have been taught.

Primary arguments for believing that the author of Luke had access to both Mark and Matthew prior to authoring Luke are as follows:

- If Luke had read Matthew, the question that Q answers does not arise (the Q hypothesis was formed to answer the question of where Matthew and Luke got their common material based on the assumption that they did not know of each other's gospels).
- We have no evidence from early Christian writings that anything like Q ever existed.
- When scholars have attempted to reconstruct Q from the common elements of Matthew and Luke, the result does not look like a gospel and would lack narrative accounts of Jesus’ death and resurrection while including narrative accounts of about John the Baptist, Jesus' baptism and temptation in the wilderness, and his healing of a centurion's servant. The theoretical Q would not entirely be a sayings gospel but would be critically deficient as a narrative.
- The most notable argument for the Farrer hypothesis is that there are many passages where the text of Matthew and Luke agree in making small changes to that of Mark (what is called the double tradition). This would follow naturally if Luke was using Matthew and Mark, but is hard to explain if he is using Mark and Q. Streeter divides these into six groups and finds separate hypotheses for each.
- Farrer comments that "[h]is argument finds its strength in the fewness of the instances for which any one hypothesis needs to be invoked; but the opposing counsel will unkindly point out that the diminution of the instances for each hypothesis is in exact proportion to the multiplication of the hypotheses themselves. One cannot say that Dr. Streeter's plea [for “Q”] is incapable of being sustained, but one must concede that it is a plea against apparent evidence".

Again, the implication that the author of Luke had a copy of Matthew when writing Luke is that the material in Matthew must have deviated from the sound testimony of eyewitnesses and ministers of the word and that some of the material omitted from Matthew must have been erroneous.

## **Contradictions of Matthew**

Examples of contradictions of Matthew against other gospel accounts are provided below. Many more discrepancies can be identified but this list is amended to include the most striking inconsistencies. Additional problematic passages are also summarized after contradictions.

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<sup>4</sup> Michael Goulder's summary of the hypothesis in "Is Q a Juggernaut?", Journal of Biblical Literature 115 (1996): 667-81, reproduced at <http://www.markgoodacre.org/Q/goulder.htm>  
<https://integritysyndicate.com>

Contradiction # 1

Two different genealogies including the father of Joseph and the son of David:

- (a) In Matthew, Joseph is the son of Jacob and is a descendant of David's son Solomon (Matt 1:6-16)
- (b) In Luke, Joseph is the son of Heli and is a descendant of David's son Nathan (Luke 2:21-40)

Matthew 1:1-16 (ESV) | <sup>6</sup> and Jesse the father of David the king. **And David was the father of Solomon** by the wife of Uriah, <sup>7</sup> and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, <sup>8</sup> and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, <sup>9</sup> and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, <sup>10</sup> and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, <sup>11</sup> and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

<sup>12</sup> And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, <sup>13</sup> and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, <sup>14</sup> and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, <sup>15</sup> and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, <sup>16</sup> and **Jacob the father of Joseph** the husband of Mary, of whom Jesus was born, who is called Christ.

Luke 2:23-40 (ESV) | <sup>23</sup> Jesus, when he began his ministry, was about thirty years of age, being the son (as was supposed) of Joseph, **the son of Heli**, <sup>24</sup> the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, <sup>25</sup> the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, <sup>26</sup> the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, <sup>27</sup> the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, <sup>28</sup> the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, <sup>29</sup> the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, <sup>30</sup> the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, <sup>31</sup> the son of Melea, the son of Menna, the son of Mattatha, **the son of Nathan, the son of David**,

Contradiction #2

Would Jesus inherit David's throne?

- (a) Yes. So said the angel (Luke 1:32).
- (b) No, since he is a descendant of Jehoiakim (see Matthew 1:11, 1 Chronicles 3:16). And Jehoiakim was cursed by God so that none of his descendants can sit upon David's throne (Jeremiah 36:30).

Luke 1:32 (ESV) | <sup>32</sup> He will be great and will be called the Son of the Most High. And the Lord God will give to him the throne of his father David,

Matthew 1:11 (ESV) | <sup>11</sup> and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

1 Chronicles 3:1(ESV) | The descendants of Jehoiakim: Jeconiah his son, Zedekiah his son;

Jeremiah 36:30 (ESV) | <sup>30</sup> Therefore thus says the LORD concerning Jehoiakim king of Judah: He shall have none to sit on the throne of David, and his dead body shall be cast out to the heat by day and the frost by night.

Contradiction # 3

Was baby Jesus life threatened in Jerusalem?

- (a) Yes, so Joseph fled with him to Egypt and stayed there until Herod died (Matthew 2:13-23).
- (b) No. The family fled nowhere. They calmly presented the child at the Jerusalem temple according to the Jewish customs and returned to Galilee (Luke 2:21-40).

Matthew 2:13-23 (ESV)

<sup>13</sup> Now when they had departed [the wise men], behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.” <sup>14</sup> **And he rose and took the child and his mother by night and departed to Egypt** <sup>15</sup> **and remained there until the death of Herod.** This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.”

<sup>16</sup> Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men. <sup>17</sup> Then was fulfilled what was spoken by the prophet Jeremiah:

<sup>18</sup> “A voice was heard in Ramah, weeping and loud lamentation, Rachel weeping for her children; she refused to be comforted, because they are no more.” <sup>19</sup> But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, <sup>20</sup> saying, “Rise, take the child and his mother and go to the land of Israel, for those who sought the child’s life are dead.” <sup>21</sup> And he rose and took the child and his mother and went to the land of Israel. <sup>22</sup> **But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee.** <sup>23</sup> **And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.**

Luke 2:21-40 (ESV)

<sup>21</sup> **And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb.** <sup>22</sup> **And when the time came for their purification according to the Law of Moses, they brought him up to Jerusalem to present him to the Lord** <sup>23</sup>

(as it is written in the Law of the Lord, “Every male who first opens the womb shall be called holy to the Lord”) <sup>24</sup> and to offer a sacrifice according to what is said in the Law of the Lord, “a pair of turtledoves, or two young pigeons.” <sup>25</sup> Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. <sup>27</sup> And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the Law, <sup>28</sup> he took him up in his arms and blessed God and said,

<sup>29</sup> “Lord, now you are letting your servant depart in peace, according to your word; <sup>30</sup> for my eyes have seen your salvation <sup>31</sup> that you have prepared in the presence of all peoples, <sup>32</sup> a light for revelation to the Gentiles, and for glory to your people Israel.”

<sup>33</sup> And his father and his mother marveled at what was said about him. <sup>34</sup> And Simeon blessed them and said to Mary his mother, “Behold, this child is appointed for the fall and rising of many in Israel, and for a sign that is opposed <sup>35</sup> (and a sword will pierce through your own soul also), so that thoughts from many hearts may be revealed.”

<sup>36</sup> And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher. She was advanced in years, having lived with her husband seven years from when she was a virgin, <sup>37</sup> and then as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. <sup>38</sup> And coming up at that very hour she began to give thanks to God

and to speak of him to all who were waiting for the redemption of Jerusalem. <sup>39</sup> **And when they had performed everything according to the Law of the Lord, they returned into Galilee, to their own town of Nazareth.** <sup>40</sup> **And the child grew and became strong, filled with wisdom. And the favor of God was upon him.**

Contradiction # 4

Did Herod think that Jesus was John the Baptist?

- (a) Yes (Matthew 14:2; Mark 6:16).
- (b) No (Luke 9:9)

Matthew 14:2 (ESV) <sup>2</sup> and he said to his servants, “This is John the Baptist. He has been raised from the dead; that is why these miraculous powers are at work in him.”

Mark 6:16 (ESV) <sup>16</sup> But when Herod heard of it, he said, “John, whom I beheaded, has been raised.”

Luke 9:7-9 (ESV) <sup>7</sup> Now Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had been raised from the dead, <sup>8</sup> by some that Elijah had appeared, and by others that one of the prophets of old had risen. <sup>9</sup> Herod said, “John I beheaded, but who is this about whom I hear such things?” And he sought to see him.

Contradiction # 5

Did Herod want to kill John the Baptist?

- (a) Yes (Matthew 14:5).
- (b) No. It was Herodias, the wife of Herod who wanted to kill him. But Herod knew that he was a righteous man and kept him safe (Mark 6:20).

Matthew 14:5 (ESV) <sup>5</sup> And though he wanted to put him to death, he feared the people, because they held him to be a prophet.

Mark 6:20 (ESV) <sup>20</sup> for Herod feared John, knowing that he was a righteous and holy man, and he kept him safe. When he heard him, he was greatly perplexed, and yet he heard him gladly.

Contradiction # 6

When Jesus met Jairus was Jairus’s daughter already dead?

- (a) Yes. Matthew 9:18 quotes him as saying, “My daughter has just died”
- (b) No. Mark 5:23 quotes him as saying, “My little daughter is at the point of death”

Matthew 9:18 (ESV) <sup>18</sup> While he was saying these things to them, behold, a ruler came in and knelt before him, saying, “My daughter has just died, but come and lay your hand on her, and she will live.”

Mark 5:23 (ESV) <sup>23</sup> and implored him earnestly, saying, “My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live.”

Contradiction # 7

The Gospels say that Jesus cursed a fig tree. Did the tree wither at once?

- (a) Yes. (Matthew 21:19).
- (b) No. It withered overnight (Mark 11:20).

Matthew 21:19 (ESV) <sup>19</sup> And seeing a fig tree by the wayside, he went to it and found nothing on it but only leaves. And he said to it, “May no fruit ever come from you again!” And the fig tree withered at once.

Mark 11:20-21 (ESV) <sup>20</sup> As they passed by in the morning, they saw the fig tree withered away to its roots. <sup>21</sup> And Peter remembered and said to him, “Rabbi, look! The fig tree that you cursed has withered.”

Luke 9:3 (ESV) <sup>3</sup> And he said to them, “Take nothing for your journey, no staff, nor bag, nor bread, nor money; and do not have two tunics.

Contradiction # 8

Who was the tenth disciple of Jesus in the list of twelve?

- (a) Thaddaeus (Matthew 10:1-4; Mark 3:13-19).
- (b) Judas son of James is the corresponding name in Luke’s gospel (Luke 6:12-16).

Matthew 10:1-4 (ESV) <sup>1</sup> And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. <sup>2</sup> The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and **Thaddaeus**; <sup>4</sup> Simon the Zealot, and Judas Iscariot, who betrayed him.

Mark 3:13-19 (ESV) <sup>13</sup> And he went up on the mountain and called to him those whom he desired, and they came to him. <sup>14</sup> And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach <sup>15</sup> and have authority to cast out demons. <sup>16</sup> He appointed the twelve: Simon (to whom he gave the name Peter); <sup>17</sup> James the son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder); <sup>18</sup> Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and **Thaddaeus**, and Simon the Zealot, <sup>19</sup> and Judas Iscariot, who betrayed him.

Luke 6:12-16 (ESV) <sup>12</sup> In these days he went out to the mountain to pray, and all night he continued in prayer to God. <sup>13</sup> And when day came, he called his disciples and chose from them twelve, whom he named apostles: <sup>14</sup> Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, <sup>15</sup> and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, <sup>16</sup> and **Judas the son of James**, and Judas Iscariot, who became a traitor.

Contradiction # 9

Jesus saw a man sitting at the tax collector's office and called him to be his disciple. What was his name?

- (a) Matthew (Matthew 9:9).
- (b) Levi (Mark 2:14; Luke 5:27).

Matthew 9:9 (ESV) <sup>9</sup> As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, "Follow me." And he rose and followed him.

Mark 2:14 (ESV) <sup>14</sup> And as he passed by, he saw Levi the son of Alphaeus sitting at the tax booth, and he said to him, "Follow me." And he rose and followed him.

Luke 5:27-28 (ESV) <sup>27</sup> After this he went out and saw a tax collector named Levi, sitting at the tax booth. And he said to him, "Follow me." <sup>28</sup> And leaving everything, he rose and followed him.

Contradiction # 10

When Jesus entered Capernaum, he healed the slave of a centurion. Did the centurion come personally to request Jesus for this?

- (a) Yes (Matthew 8:5).
- (b) No. He sent some elders of the Jews and his friends (Luke 7:3, 6).

Matthew 8:5-7 (ESV) <sup>5</sup> When he had entered Capernaum, a centurion came forward to him, appealing to him, <sup>6</sup> "Lord, my servant is lying paralyzed at home, suffering terribly." <sup>7</sup> And he said to him, "I will come and heal him."

Luke 7:3-6 (ESV) <sup>3</sup> When the centurion heard about Jesus, he sent to him elders of the Jews, asking him to come and heal his servant. <sup>4</sup> And when they came to Jesus, they pleaded with him earnestly, saying, "He is worthy to have you do this for him, <sup>5</sup> for he loves our nation, and he is the one who built us our synagogue." <sup>6</sup> And Jesus went with them. When he was not far from the house, the centurion sent friends, saying to him, "Lord, do not trouble yourself, for I am not worthy to have you come under my roof."

Contradiction # 11

When Jesus walked on water how did the disciples respond?

- (a) They worshipped him, saying, 'Truly you are the Son of God' (Matthew 14:33).
- (b) 'They were utterly astounded, for they did not understand about the loaves, but their hearts were hardened' (Mark 6:51-52)

Matthew 14:33 (ESV) <sup>33</sup> And those in the boat worshiped him, saying, "Truly you are the Son of God."

Mark 6:51-52 (ESV) <sup>51</sup> And he got into the boat with them, and the wind ceased. And they were utterly astounded, <sup>52</sup> for they did not understand about the loaves, but their hearts were hardened.



Contradiction # 12

Jesus rode into Jerusalem on how many animals?

- (a) One - a colt (Mark 11:7; cf. Luke 19:35). And they brought the colt to Jesus and threw their garments on it; and he sat upon it”
- (b) Two - a colt and an ass (Matthew 21:7). They brought the ass and the colt and put their garments on them and he sat thereon”

Mark 11:7 (ESV) | <sup>7</sup> And they brought the colt to Jesus and threw their cloaks on it, and he sat on it.

Luke 19:34-35 (ESV) | <sup>34</sup> And they said, “The Lord has need of it.” <sup>35</sup> And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.

Matthew 21:7 (ESV) | <sup>7</sup> They brought the donkey and the colt and put on them their cloaks, and he sat on them.

Contradiction # 13

When Jesus entered Jerusalem, did he cleanse the temple that same day?

- (a) Yes (Matthew 21:12).
- (b) No. He went into the temple and looked around, but since it was very late he did nothing. Instead, he went to Bethany to spend the night and returned the next morning to cleanse the temple (Mark 11:17).

Matthew 21:12 (ESV) | <sup>12</sup> And Jesus entered the temple and drove out all who sold and bought in the temple, and he overturned the tables of the money-changers and the seats of those who sold pigeons.

Mark 11:11 (ESV) | <sup>11</sup> And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.



Contradiction # 14

In the gospels which say that Jesus prayed to avoid the cross, how many times did he move away from his disciples to pray?

- (a) Three (Matthew 26:36-46 and Mark 14:32-42).
- (b) One. No opening is left for another two times. (Luke 22:39-46).

Matthew 26:36-46 (ESV) <sup>36</sup> Then Jesus went with them to a place called Gethsemane, and he said to his disciples, “Sit here, while I go over there and pray.” <sup>37</sup> And taking with him Peter and the two sons of Zebedee, he began to be sorrowful and troubled. <sup>38</sup> Then he said to them, “My soul is very sorrowful, even to death; remain here, and watch with me.” <sup>39</sup> And going a little farther he fell on his face and prayed, saying, “My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will.” <sup>40</sup> And he came to the disciples and found them sleeping. And he said to Peter, “So, could you not watch with me one hour? <sup>41</sup> Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” <sup>42</sup> Again, for the second time, he went away and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” <sup>43</sup> And again he came and found them sleeping, for their eyes were heavy. <sup>44</sup> So, leaving them again, he went away and prayed for the third time, saying the same words again. <sup>45</sup> Then he came to the disciples and said to them, “Sleep and take your rest later on. See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. <sup>46</sup> Rise, let us be going; see, my betrayer is at hand.”

Mark 14:32-42 (ESV) <sup>32</sup> And they went to a place called Gethsemane. And he said to his disciples, “Sit here while I pray.” <sup>33</sup> And he took with him Peter and James and John, and began to be greatly distressed and troubled. <sup>34</sup> And he said to them, “My soul is very sorrowful, even to death. Remain here and watch.” <sup>35</sup> And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. <sup>36</sup> And he said, “Abba, Father, all things are possible for you. Remove this cup from me. Yet not what I will, but what you will.” <sup>37</sup> And he came and found them sleeping, and he said to Peter, “Simon, are you asleep? Could you not watch one hour? <sup>38</sup> Watch and pray that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.” <sup>39</sup> And again he went away and prayed, saying the same words. <sup>40</sup> And again he came and found them sleeping, for their eyes were very heavy, and they did not know what to answer him. <sup>41</sup> And he came the third time and said to them, “Are you still sleeping and taking your rest? It is enough; the hour has come. The Son of Man is betrayed into the hands of sinners. <sup>42</sup> Rise, let us be going; see, my betrayer is at hand.”

Luke 22:39-46 (ESV) <sup>39</sup> And he came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. <sup>40</sup> And when he came to the place, he said to them, “Pray that you may not enter into temptation.” <sup>41</sup> And he withdrew from them about a stone's throw, and knelt down and prayed, <sup>42</sup> saying, “Father, if you are willing, remove this cup from me. Nevertheless, not my will, but yours, be done.” <sup>43</sup> And there appeared to him an angel from heaven, strengthening him. <sup>44</sup> And being in agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground. <sup>45</sup> And when he rose from prayer, he came to the disciples and found them sleeping for sorrow, <sup>46</sup> and he said to them, “Why are you sleeping? Rise and pray that you may not enter into temptation.”

Contradiction # 15

Did Jesus die before the curtain of the temple was torn?

- (a) Yes (Matthew 27:50-51; Mark 15:37-38).
- (b) No. After the curtain was torn, then Jesus crying with a loud voice, said, ‘Father, into thy hands I commit my spirit!’ And having said this he breathed his last (Luke 23:45-46).

Matthew 27:50-51 (ESV) | <sup>50</sup> And Jesus cried out again with a loud voice and yielded up his spirit. <sup>51</sup> And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split.

Mark 15:37-38 (ESV) | <sup>37</sup> And Jesus uttered a loud cry and breathed his last. <sup>38</sup> And the curtain of the temple was torn in two, from top to bottom.

Luke 23:45-46 (ESV) | <sup>45</sup> while the sun’s light failed. And the curtain of the temple was torn in two. <sup>46</sup> Then Jesus, calling out with a loud voice, said, “Father, into your hands I commit my spirit!” And having said this he breathed his last.

Contradiction # 16

What was the exact wording on the cross?

- (a) ‘This is Jesus the King of the Jews’ (Matthew 27:37).
- (b) ‘The King of the Jews’ (Mark 15:26)
- (c) ‘This is the King of the Jews’ (Luke 23:38).

Matthew 27:37 (ESV) | <sup>37</sup> And over his head they put the charge against him, which read, “This is Jesus, the King of the Jews.”

Mark 15:26 (ESV) | <sup>26</sup> And the inscription of the charge against him read, “The King of the Jews.”

Luke 23:38 (ESV) | <sup>38</sup> There was also an inscription over him, “This is the King of the Jews.”

Contradiction # 17

Did both criminals crucified with Christ revile Jesus?

- (a) Yes (Matt 27:44, Mark 15:32).
- (b) No. One of them mocked Jesus, the other defended Jesus (Luke 23:43).

Matthew 27:41-44 (ESV) | <sup>41</sup> So also the chief priests, with the scribes and elders, mocked him, saying, <sup>42</sup> “He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. <sup>43</sup> He trusts in God; let God deliver him now, if he desires him. For he said, ‘I am the Son of God.’” <sup>44</sup> And the robbers who were crucified with him also reviled him in the same way.

Mark 15:32 (ESV) | <sup>32</sup> Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also reviled him.

Luke 23:39-43 (ESV) | <sup>39</sup> One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” <sup>40</sup> But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? <sup>41</sup> And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” <sup>42</sup> And he said, “Jesus, remember me when you come into your kingdom.” <sup>43</sup> And he said to him, “Truly, I say to you, today you will be with me in paradise.”

Contradiction # 18

At what time of day did the women visit the tomb?

- (a) ‘Toward the dawn’ (Matthew 28:1).
- (b) ‘When the sun had risen’ (Mark 16:2).

Matthew 28:1 (ESV) <sup>1</sup> Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb.

Mark 16:2 (ESV) <sup>2</sup> And very early on the first day of the week, when the sun had risen, they went to the tomb.

Contradiction # 19

What was the purpose for which the women went to the tomb?

- (a) To anoint Jesus’ body with spices (Mark 16:1; Luke 23:55 to 24:1).
- (b) To see the tomb. Nothing about spices here (Matthew 28:1).

Mark 16:1 (ESV) <sup>1</sup> When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him.

Luke 23:55 (ESV) <sup>55</sup> The women who had come with him from Galilee followed and saw the tomb and how his body was laid.

Luke 24:1 (ESV) <sup>1</sup> But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared.

Matthew 28:1 (ESV) <sup>1</sup> Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb.

Contradiction # 20

A large stone was placed at the entrance of the tomb. Where was the stone when the women arrived?

- (a) As the women approached, an angel descended from heaven, rolled away the stone, and conversed with the women. Matthew made the women witness the spectacular rolling away of the stone (Matthew 28:1-6).
- (b) They found the stone ‘rolled away from the tomb’ (Luke 24:2).
- (c) They saw that the stone was ‘Rolled back’ (Mark 16:4).

Mark 16:4 (ESV) <sup>4</sup> And looking up, they saw that the stone had been rolled back—it was very large.

Luke 24:2 (ESV) <sup>2</sup> And they found the stone rolled away from the tomb,

Matthew 28:1-6 (ESV) <sup>1</sup> Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. <sup>2</sup> And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. <sup>3</sup> His appearance was like lightning, and his clothing white as snow. <sup>4</sup> And for fear of him the guards trembled and became like dead men. <sup>5</sup> But the angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. <sup>6</sup> He is not here, for he has risen, as he said. Come, see the place where he lay.

Contradiction # 21

When did the disciples return to Galilee?

- (a) Immediately, because when they saw Jesus in Galilee ‘some doubted’ (Matthew 28:17). This period of uncertainty should not persist.
- (b) After at least 40 days. That evening the disciples were still in Jerusalem (Luke 24:33). Jesus appeared to them there and told them, ‘stay in the city until you are clothed with power from on high’ (Luke 24:49). He was appearing to them ‘during forty days’ (Acts 1:3), and ‘charged them not to depart from Jerusalem, but to wait for the promise . . .’ (Acts 1:4).

Matthew 28:16-17 (ESV) | <sup>16</sup> Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. <sup>17</sup> And when they saw him they worshiped him, but some doubted.

Luke 24:33,49 (ESV) | <sup>33</sup> And they rose that same hour and returned to Jerusalem. And they found the eleven and those who were with them gathered together . . . <sup>49</sup> And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

Acts 1:3 (ESV) | <sup>3</sup> He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God.

Contradiction # 22

What did Judas do with the blood money he received for betraying Jesus?

- (a) He threw all of it into the temple and went away. The priests could not put the blood money into the temple treasury, so they used it to buy a field to bury strangers (Matthew 27:5).
- (b) He bought a field (Acts 1:18).

Contradiction # 23

How did Judas die?

- (a) He went away and hanged himself (Matthew 27:5).
- (b) He fell headlong in the field he bought and burst open in the middle and all his bowels gushed out (Acts 1:18).

Matthew 27:3-5 (ESV) | <sup>3</sup> Then when Judas, his betrayer, saw that Jesus was condemned, he changed his mind and brought back the thirty pieces of silver to the chief priests and the elders, <sup>4</sup> saying, “I have sinned by betraying innocent blood.” They said, “What is that to us? See to it yourself.” <sup>5</sup> And throwing down the pieces of silver into the temple, he departed, and he went and hanged himself.

Acts 1:18 (ESV) | <sup>18</sup> (Now this man acquired a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out.

Contradiction # 24

Why is the field called ‘Field of Blood’?

- (a) Because the priests bought it with the blood money (Matthew 27:8).
- (b) Because of the bloody death of Judas therein (Acts 1:19).

Matthew 27:7-8 (ESV) | So they took counsel and bought with them the potter's field as a burial place for strangers. <sup>8</sup> Therefore that field has been called the Field of Blood to this day.

Acts 1:18-20 (ESV) | <sup>18</sup> (Now this man acquired a field with the reward of his wickedness, and falling headlong he burst open in the middle and all his bowels gushed out. <sup>19</sup> And it became known to all the inhabitants of Jerusalem, so that the field was called in their own language Akeldama, that is, Field of Blood.) <sup>20</sup> “For it is written in the Book of Psalms, ““May his camp become desolate, and let there be no one to dwell in it”;

Contradiction # 25

Did John the Baptist recognize Jesus before his baptism?

- (a) Yes (Matthew 3:13-14).
- (b) No (John 1:32, 33).

Matthew 3:13-15 (ESV) | <sup>13</sup> Then Jesus came from Galilee to the Jordan to John, to be baptized by him. <sup>14</sup> John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” <sup>15</sup> But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented.

John 1:32-33 (ESV) | <sup>32</sup> And John bore witness: “I saw the Spirit descend from heaven like a dove, and it remained on him. <sup>33</sup> I myself did not know him, but he who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.’

Contradiction # 26

When did Mary Magdalene first meet the resurrected Jesus? And how did she react?

- (a) Mary and the other women met Jesus on their way back from their first and only visit to the tomb. They took hold of his feet and worshipped him (Matthew 28:9).
- (b) On her second visit to the tomb Mary met Jesus just outside the tomb. When she saw Jesus she did not recognize him. She mistook him for the gardener. She still thinks that Jesus’ body is laid to rest somewhere and she demands to know where. But when Jesus said her name she at once recognized him and called him ‘Teacher’ Jesus said to her, ‘Do not hold me . . . ‘ (John 20:11 to 17).

Matthew 28:7-9 (ESV) | <sup>7</sup> Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you.” <sup>8</sup> So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. <sup>9</sup> And behold, Jesus met them and said, “Greetings!” And they came up and took hold of his feet and worshipped him.

John 20:11-18 (ESV) | <sup>11</sup> But Mary stood weeping outside the tomb, and as she wept she stooped to look into the tomb. <sup>12</sup> And she saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. <sup>13</sup> They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” <sup>14</sup> Having said this, she turned around and saw Jesus standing, but she did not know that it was Jesus. <sup>15</sup> Jesus said to her, “Woman, why are you weeping? Whom are you seeking?” Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” <sup>16</sup> Jesus said to her, “Mary.” She turned and said to him in Aramaic, “Rabboni!” (which means Teacher). <sup>17</sup> Jesus said to her, “Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, I am ascending to my Father and your Father, to my God and your God.” <sup>18</sup> Mary Magdalene went and announced to the disciples, “I have seen the Lord”—and that he had said these things to her.

Contradiction # 27

What was Jesus' instruction for his disciples?

- (a) 'Tell my brethren to go to Galilee, and there they will see me" (Matthew 28:10).
- (c) 'Go to my brethren and say to them, I am ascending to my Father and your Father, to my God and your God" (John 20:17).

Matthew 28:10 (ESV) | <sup>10</sup> Then Jesus said to them, "Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me."

John 20:17 (ESV) | <sup>7</sup> Jesus said to her, "Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, I am ascending to my Father and your Father, to my God and your God."

Contradiction # 28

How Many angels appeared to the women?

- (a) One (Matthew 28:2, Mark 16:1-5)
- (b) Two (Luke 24:1-4)

Matthew 28:2 (ESV) | <sup>2</sup> And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. <sup>3</sup>

Mark 16:1-5 (ESV) | <sup>1</sup> When the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, so that they might go and anoint him. <sup>2</sup> And very early on the first day of the week, when the sun had risen, they went to the tomb. <sup>3</sup> And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?" <sup>4</sup> And looking up, they saw that the stone had been rolled back—it was very large. <sup>5</sup> And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed.

Luke 24:1-4 (ESV) | <sup>1</sup> But on the first day of the week, at early dawn, they went to the tomb, taking the spices they had prepared. <sup>2</sup> And they found the stone rolled away from the tomb, <sup>3</sup> but when they went in they did not find the body of the Lord Jesus. <sup>4</sup> While they were perplexed about this, behold, two men stood by them in dazzling apparel. <sup>5</sup>

Contradiction # 29

Was John the Baptist Elijah who was to come?

- (a) Yes (Matthew 11:14, 17:10-13).
- (b) No (John 1:19-21).

Matthew 11:13-14 (ESV) <sup>3</sup> For all the Prophets and the Law prophesied until John, <sup>14</sup> and if you are willing to accept it, he is Elijah who is to come.

Matthew 17:10-13 (ESV) <sup>10</sup> And the disciples asked him, “Then why do the scribes say that first Elijah must come?” <sup>11</sup> He answered, “Elijah does come, and he will restore all things. <sup>12</sup> But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands.” <sup>13</sup> Then the disciples understood that he was speaking to them of John the Baptist.

John 1:19-21 (ESV) <sup>9</sup> And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?” <sup>20</sup> He confessed, and did not deny, but confessed, “I am not the Christ.” <sup>21</sup> And they asked him, “What then? Are you Elijah?” He said, “I am not.” “Are you the Prophet?” And he answered, “No.”

Contradiction # 30

Where did Jesus first meet Simon Peter and Andrew?

- (a) By the sea of Galilee (Matthew 4:18-22).
- (b) Likely on the banks of river Jordan, after that, Jesus decided to go to Galilee (John 1:43).

Matthew 4:18-22 (ESV) <sup>18</sup> While walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. <sup>19</sup> And he said to them, “Follow me, and I will make you fishers of men.” <sup>20</sup> Immediately they left their nets and followed him. <sup>21</sup> And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. <sup>22</sup> Immediately they left the boat and their father and followed him.

John 1:41-43 (ESV) <sup>41</sup> He first found his own brother Simon and said to him, “We have found the Messiah” (which means Christ). <sup>42</sup> He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John. You shall be called Cephas” (which means Peter).  
 Jesus Calls Philip and Nathanael  
<sup>43</sup> **The next day Jesus decided to go to Galilee.**

Contradiction # 31

How did Simon Peter find out that Jesus was the Christ?

- (a) By a revelation from heaven (Matthew 16:17).
- (b) His brother Andrew told him (John 1:41).

Matthew 16:16-17 (ESV) <sup>16</sup> Simon Peter replied, “You are the Christ, the Son of the living God.” <sup>17</sup> And Jesus answered him, “Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven.

John 1:41-42 (ESV) <sup>41</sup> He first found his own brother Simon and said to him, “We have found the Messiah” (which means Christ). <sup>42</sup> He brought him to Jesus. Jesus looked at him and said, “You are Simon the son of John. You shall be called Cephas” (which means Peter).



Contradiction # 32

Did Judas kiss Jesus?

- (a) Yes (Matthew 26:48-50, Mark 14:44-45).
- (b) No. (Luke 22:47-54, John 18:3-5).

Matthew 26:48-49 (ESV) <sup>48</sup> Now the betrayer had given them a sign, saying, “The one I will kiss is the man; seize him.” <sup>49</sup> And he came up to Jesus at once and said, “Greetings, Rabbi!” And he kissed him

Luke 22:47-54 (ESV) <sup>47</sup> While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him, <sup>48</sup> but Jesus said to him, “Judas, would you betray the Son of Man with a kiss?” <sup>49</sup> And when those who were around him saw what would follow, they said, “Lord, shall we strike with the sword?” <sup>50</sup> And one of them struck the servant of the high priest and cut off his right ear. <sup>51</sup> But Jesus said, “No more of this!” And he touched his ear and healed him. <sup>52</sup> Then Jesus said to the chief priests and officers of the temple and elders, who had come out against him, “Have you come out as against a robber, with swords and clubs? <sup>53</sup> When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness.” <sup>54</sup> Then they seized him and led him away, bringing him into the high priest’s house, and Peter was following at a distance.

John 18:3-5 (ESV) <sup>3</sup> So Judas, having procured a band of soldiers and some officers from the chief priests and the Pharisees, went there with lanterns and torches and weapons. <sup>4</sup> Then Jesus, knowing all that would happen to him, came forward and said to them, “Whom do you seek?” <sup>5</sup> They answered him, “Jesus of Nazareth.” Jesus said to them, “I am he.” Judas, who betrayed him, was standing with them.

Contradiction # 33

Did Jesus bear his own cross?

- (a) No (Matthew 27:31-32)
- (b) Yes (John 19:17)

Matthew 27:31-32 (ESV) <sup>31</sup> And when they had mocked him, they stripped him of the robe and put his own clothes on him and led him away to crucify him. <sup>32</sup> As they went out, they found a man of Cyrene, Simon by name. They compelled this man to carry his cross.

John 19:16-17 (ESV) So they took Jesus, <sup>17</sup> and he went out, bearing his own cross, to the place called The Place of a Skull, which in Aramaic is called Golgotha.

Contradiction # 34

How long was Jesus dead (in the grave)?

- (a) 3 days / 3 nights (Matthew 12:40)
- (b) “on the third day”: 3 days / 2 nights (Luke 9:22, Luke 18:33, Luke 24:7, Luke 24:46, Acts 10:40, 1Cor 15:4)

Matthew 12:40 (ESV) | For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

Luke 24:46 (ESV) | and said to them, “Thus it is written, that the Christ should suffer and on the third day rise from the dead,

Acts 10:39-40 (ESV) | <sup>39</sup> And we are witnesses of all that he did both in the country of the Jews and in Jerusalem. They put him to death by hanging him on a tree, <sup>40</sup> but God raised him on the third day and made him to appear,

1 Corinthians 15:3-4 (ESV) | <sup>3</sup> For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, <sup>4</sup> that he was buried, that he was raised on the third day in accordance with the Scriptures,

Contradiction # 35

Upon the resurrection, did Jesus command his disciples to go make disciples of all nations or to stay in Jerusalem until they receive the promise of the Holy Spirit?

- (a) Jesus commands the disciples to go with no mention of waiting in Jerusalem for the Holy Spirit. (Matthew 28:19)
- (b) Jesus commands the disciples to wait in the city until they are clothed with power and to wait for the promise of the Father of the Holy Spirit (Luke 24:49, Acts 1:4-5, Acts 1:8)

Matthew 28:19-20 (ESV) | <sup>19</sup> Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup> teaching them to observe all that I have commanded you.

Luke 24:49 (ESV) | <sup>49</sup> And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high.”

Acts 1:4-5 (ESV) | <sup>4</sup> And while staying with them he ordered them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, “you heard from me; <sup>5</sup> for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.”

Acts 1:8 (ESV) | <sup>8</sup> But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

## Other Problematic Passages in Matthew:

Maggi are magicians or sorcerers from Persia. Why would God lead such men to Jesus?

Matthew 2:1-2 (ESV) <sup>1</sup> Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men (Maggi) from the east came to Jerusalem, <sup>2</sup> saying, “Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him.”

There is no historical record of Herod killing the male children in Bethlehem. There is no account in the writings of Josephus. His primary motivation was to outline the atrocities of the Romans.

Matthew 2:13-16 (ESV) <sup>13</sup> Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.” <sup>14</sup> And he rose and took the child and his mother by night and departed to Egypt <sup>15</sup> and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son.” <sup>16</sup> Then Herod, when he saw that he had been tricked by the wise men, became furious, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time that he had ascertained from the wise men. [This is lacking in the account of Josephus]

Only in Matthew is there is the statement that John would have prevented Jesus to have been baptized by him implying that John immediately recognized him as the Messiah. Mark and Luke lack this dialogue. In Luke, John sends disciples later in the ministry of Christ to inquire if Jesus is the one who is to come. In Luke, the proof provided by Jesus of being the Messiah is the signs and miracles that were being accomplished in his ministry.

Matthew 10:34 (ESV) Matthew 3:13-15 (ESV) <sup>13</sup> Then Jesus came from Galilee to the Jordan to John, to be baptized by him. <sup>14</sup> **John would have prevented him, saying, “I need to be baptized by you, and do you come to me?”** <sup>15</sup> **But Jesus answered him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he consented.**

Luke 18-23 (ESV) <sup>18</sup> The disciples of John reported all these things to him. **And John, <sup>19</sup> calling two of his disciples to him, sent them to the Lord, saying, “Are you the one who is to come, or shall we look for another?”** <sup>20</sup> And when the men had come to him, they said, “**John the Baptist has sent us to you, saying, ‘Are you the one who is to come, or shall we look for another?’**” <sup>21</sup> In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight. <sup>22</sup> And he answered them, “Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them. <sup>23</sup> And blessed is the one who is not offended by me.”

<http://integritysyndicate.com/wp-content/uploads/2020/11/Credibility-of-Matthew.pdf>

<https://integritysyndicate.com>

<http://integritysyndicate.com/wp-content/uploads/2021/05/Credibility-of-Matthew.pdf>

Did Jesus come to bring a sword or division? Did Jesus preach violence? Muslims often quote Matt 10:34.

Matthew 10:34 (ESV) | “Do not think that I have come to bring peace to the earth. I have not come to bring peace, but a sword.

Luke 12:51 (ESV) | <sup>51</sup> Do you think that I have come to give peace on earth? No, I tell you, but rather division.

These verses are only in Matthew and often used by Muslim apologists to claim Jesus ministry was only for the Jews.

Matthew 10:5-7 (ESV) | <sup>5</sup> These twelve Jesus sent out, instructing them, “Go nowhere among the Gentiles and enter no town of the Samaritans, <sup>6</sup> but go rather to the lost sheep of the house of Israel. <sup>7</sup> And proclaim as you go, saying, The kingdom of heaven is at hand.’

Matthew 15:24 (ESV) | <sup>24</sup> He answered, “I was sent only to the lost sheep of the house of Israel.”

Matthew seems to indicate that eternal life is earned by keeping the commandments and teaches salvation based on works. Judaizers (those who teach that Christians should follow the Torah) use Matthew as a primary reference.

Matthew 5:17-19 (ESV) | <sup>17</sup> “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup> For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. <sup>19</sup> Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven.

Matthew 19:16-17 (ESV) | <sup>16</sup> And behold, a man came up to him, saying, “Teacher, what good deed must I do to have eternal life?” <sup>17</sup> And he said to him, “Why do you ask me about what is good? There is only one who is good. If you would enter life, keep the commandments.”

Matthew 25:45-46 (ESV) | <sup>45</sup> Then he will answer them, saying, ‘Truly, I say to you, as you did not do it to one of the least of these, you did not do it to me.’ <sup>46</sup> And these will go away into eternal punishment, but the righteous into eternal life.”

Matthew is the only book in the new testament that has the account of the rising of dead saints and their appearance in Jerusalem. Many Christian scholars believe this is not historical.

Matthew 27:51-53 (ESV) | <sup>51</sup> And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split. <sup>52</sup> The tombs also were opened. And many bodies of the saints who had fallen asleep were raised, <sup>53</sup> and coming out of the tombs after his resurrection they went into the holy city and appeared to many.

Matthew uses different language that other books of the New Testament for instance the term “Kingdom of Heaven” is used 32 times in Matthew but does not appear in any other book in the New Testament. Mark and Luke use the term “Kingdom of God”.

## **Evidence Against the Traditional Wording of Matthew 28:19**

The portion of Matthew 28:19 including the trinitarian baptismal formula “baptizing them in the name of the Father, and of the Son, and of the Holy Spirit” is not likely original to Matthew. Evidence for this includes quotes from numerous references as well as the citations of Eusebius. Based on these citations the original reading of Matthew 28:19 was likely: "Go therefore and make disciples of all the nations **in my name.**"

### **Bible Footnotes and References Regarding Matthew 28:19**

#### **The Jerusalem Bible, 1966**

It may be that this formula, so far as the fullness of its expression is concerned, is a reflection of the liturgical usage established later in the primitive community. It will be remembered that the Acts speak of baptizing "in the name of Jesus."

#### **New Revised Standard Version**

Modern critics claim this formula is falsely ascribed to Jesus and that it represents later (Catholic) church tradition, for nowhere in the book of Acts (or any other book of the Bible) is baptism performed with the name of the Trinity...

#### **James Moffett's New Testament Translation**

It may be that this (Trinitarian) formula, so far as the fullness of its expression is concerned, is a reflection of the (Catholic) liturgical usage established later in the primitive (Catholic) community. It will be remembered that Acts speaks of baptizing "in the name of Jesus."

#### **The International Standard Bible Encyclopedia, Vol. 4, page 2637**

"Matthew 28:19 in particular only canonizes a later ecclesiastical situation, that its universalism is contrary to the facts of early Christian history, and its Trinitarian formula (is) foreign to the mouth of Jesus."

#### **The Tyndale New Testament Commentaries, I, page 275**

"It is often affirmed that the words in the name of the Father, and of the Son, and of the Holy Ghost are not the ipsissima verba [exact words] of Jesus, but...a later liturgical addition."

#### **A Dictionary of Christ and the Gospels, J. Hastings, 1906, page 170**

It is doubted whether the explicit injunction of Matt. 28:19 can be accepted as uttered by Jesus. ...But the Trinitarian formula in the mouth of Jesus is certainly unexpected.

#### **Britannica Encyclopedia, 11th Edition, Volume 3, page 365**

“Baptism was changed from the name of Jesus to words Father, Son & Holy Ghost in 2nd Century.”

#### **The Anchor Bible Dictionary, Vol. 1, 1992, page 585**

"The historical riddle is not solved by Matthew 28:19, since, according to a wide scholarly consensus, it is not an authentic saying of Jesus"

#### **The Interpreters Dictionary of the Bible, 1962, page 351**

Matthew 28:19 "... has been disputed on textual grounds, but in the opinion of many scholars the words may still be regarded as part of the true text of Matthew. There is, however, grave doubt whether they may be the ipsissima verba of Jesus. The evidence of Acts 2:38; 10:48 (cf. 8:16; 19:5), supported by Gal. 3:27; Rom 6:3, suggest that baptism in early Christianity was administered, not in the threefold name, but "in the name of Jesus Christ" or "in the name of the Lord Jesus." This is difficult to reconcile with the specific instructions of the verse at the end of Matthew."

#### **The Dictionary of the Bible, 1947, page 83**

"It has been customary to trace the institution of the practice (of baptism) to the words of Christ recorded in Matthew 28:19. But the authenticity of this passage has been challenged on historical as well as on textual grounds.

It must be acknowledged that the formula of the threefold name, which is here enjoined, does not appear to have been employed by the primitive Church”

### **The Evidence of Eusebius**

- Eusebius Pamphili, or Eusebius of Caesarea was born about 270 A.D. and died about 340 A.D.
- Eusebius, to whose zeal we owe most of what is known of the history of the New Testament" (Dr. Westcott, General Survey of the History of the Canon of the New Testament, page 108).
- "Eusebius, the greatest Greek teacher of the Church and most learned theologian of his time... worked untiringly for the acceptance of the pure word of the New Testament as it came from the Apostles. Eusebius...relies throughout only upon ancient manuscripts" (E. K. in the Christadelphian Monatshefte, Aug 1923; Fraternal Visitor, June 1924)
- "Eusebius Pamphilius, Bishop of Caesarea in Palestine, a man of vast reading and erudition, and one who has acquired immortal fame by his labors in ecclesiastical history, and in other branches of theological learning." ... he lived in great intimacy with the martyr Pamphilius, a learned and devout man of Caesarea, and founder of an extensive library there, from which Eusebius derived his vast store of learning." (J. L. Mosheim, editorial footnote).
- In his library, Eusebius must have habitually handled codices of the Gospels older by two hundred years than the earliest of the great uncials that we have now in our libraries" (The Hibbert Journal, October., 1902)
- Eusebius was eyewitness of an unaltered Book of Matthew that was likely an early copy near to the original Matthew.
- Eusebius quotes the early book of Matthew that he had in his library in Caesarea. Eusebius informs us of Jesus' actual words to his disciples in the original text of Matthew 28:19: "With one word and voice He said to His disciples: "Go, and make disciples of all nations in My Name, teaching them to observe all things whatsoever I have commanded you.
- The MSS which Eusebius inherited from his predecessor, Pamphilus, at Caesarea in Palestine, some at least preserved the original reading, in which there was no mention either of Baptism or of the Father, Son, and Holy Ghost." It is evident that this was the text found by Eusebius in the very ancient codices collected fifty to a hundred and fifty years before his birth by his great predecessors (F.C. Conybeare, Hibbert Journal, 1902, p 105)

### **Quotes from Eusebius,**

Proof of the Gospel (the Demonstratio Evangelica), 300-336 AD

#### **Book III, Chapter 7, 136 (a-d), p. 157**

“But while the disciples of Jesus were most likely either saying thus, or thinking thus, the master solved their difficulties, by the addition of one phrase, saying they should triumph **"In my name."** And the power of His name being so great, that the apostle says: "God has given him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth," He shewed the virtue of the power in His Name concealed from the crowd when He said to His disciples: **"Go, and make disciples of all the nations in my name."** He also most accurately forecasts the future when He says: "for this gospel must first be preached to all the world, for a witness to all nations."

#### **Book III, Chapter 6, 132 (a), p. 152**

With one word and voice He said to His disciples: "Go, **and make disciples of all the nations in my name,** teaching them to observe all things whatsoever I have commanded you," ...

#### **Book III, Chapter 7, 138 (c), p. 159**

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; **"Make disciples of all the nations in my name."**

**Book IX, Chapter 11, 445 (c), p. 175**

And He bids His own disciples after their rejection, "Go ye and make disciples of all the nations in my name."

### **Additional References Regarding Matthew 28:19 and Baptism**

**History of New Testament Criticism, Conybeare, 1910, pages, 98-102, 111-112**

"It is clear, therefore, that of the MSS which Eusebius inherited from his predecessor, Pamphilus, at Caesarea in Palestine, some at least preserved the original reading, in which there was no mention either of Baptism or of Father, Son, and Holy Ghost."

**The International Critical Commentary on the Holy Scriptures of the Old and New Testament; S. Driver, A. Plummer, C. Briggs; A Critical & Exegetical Commentary of St. Matthew Third Edition, 1912, pages 307-308**

"Eusebius cites in this short form so often that it is easier to suppose that he is definitely quoting the words of the Gospel, than to invent possible reasons which may have caused him so frequently to have paraphrased it. And if we once suppose his short form to have been current in MSS. of the Gospel, there is much probability in the conjecture that it is the original text of the Gospel, and that in the later centuries the clause "baptizing...Spirit" supplanted the shorter "in my name." And insertion of this kind derived from liturgical use would very rapidly be adopted by copyists and translators."

**Hastings Dictionary of the Bible 1963, page 1015:**

"The chief Trinitarian text in the NT is the baptismal formula in Mt 28:19...This late post-resurrection saying, not found in any other Gospel or anywhere else in the NT, has been viewed by some scholars as an interpolation into Matthew. It has also been pointed out that the idea of making disciples is continued in teaching them, so that the intervening reference to baptism with its Trinitarian formula was perhaps a later insertion into the saying. Finally, Eusebius's form of the (ancient) text ("in my name" rather than in the name of the Trinity) has had certain advocates. Although the Trinitarian formula is now found in the modern-day book of Matthew, this does not guarantee its source in the historical teaching of Jesus. It is doubtless better to view the (Trinitarian) formula as derived from early (Catholic) Christian, perhaps Syrian or Palestinian, baptismal usage (cf Didache 7:1-4), and as a brief summary of the (Catholic) Church's teaching about God, Christ, and the Spirit..."

**Word Biblical Commentary, Vol 33B, Matthew 14-28; Donald A. Hagner, 1975, page 887-888**

"The threefold name (at most only an incipient Trinitarianism) in which the baptism was to be performed, on the other hand, seems clearly to be a liturgical expansion of the evangelist consonant with the practice of his day (thus Hubbard; cf. Did. 7.1). There is a good possibility that in its original form, as witnessed by the ante-Nicene Eusebian form, the text read "make disciples in my name" (see Conybeare). This shorter reading preserves the symmetrical rhythm of the passage, whereas the triadic formula fits awkwardly into the structure as one might expect if it were an interpolation... It is Kosmala, however, who has argued most effectively for the shorter reading, pointing to the central importance of "name of Jesus" in early Christian preaching, the practice of baptism in the name of Jesus, and the singular "in his name" with reference to the hope of the Gentiles in Isa. 42:4b, quoted by Matthew in 12:18-21. As Carson rightly notes of our passage: "There is no evidence we have Jesus' ipsissima verba here" (598). The narrative of Acts notes the use of the name only of "Jesus Christ" in baptism (Acts 2:38; 8:16; 10:48; 19:5; cf. Rom. 6:3; Gal. 3:27) or simply "the Lord Jesus" (Acts 8:16; 19:5)

**The Schaff-Herzog Encyclopedia of Religious Knowledge, page 435**

"Jesus, however, cannot have given His disciples this Trinitarian order of baptism after His resurrection; for the New Testament knows only one baptism in the name of Jesus (Acts 2:38; 8:16; 10:43; 19:5; Gal. 3:27; Rom. 6:3; 1 Cor. 1:13-15), which still occurs even in the second and third centuries, while the Trinitarian formula occurs only in Matt. 28:19, and then only again (in the) Didache 7:1 and Justin, Apol. 1:61...Finally, the distinctly liturgical character of the formula...is strange; it was not the way of Jesus to make such formulas... the formal authenticity of Matt. 28:19 must be disputed..."



**The Encyclopedia of Religion and Ethics**

As to Matthew 28:19, it says: It is the central piece of evidence for the traditional (Trinitarian) view. If it were undisputed, this would, of course, be decisive, but its trustworthiness is impugned on grounds of textual criticism, literary criticism and historical criticism. The same Encyclopedia further states that: "The obvious explanation of the silence of the New Testament on the triune name, and the use of another (Jesus Name) formula in Acts and Paul, is that this other formula was the earlier, and the triune formula is a later addition."

**The Jerusalem Bible, a scholarly Catholic work**

"It may be that this formula, (Triune Matthew 28:19) so far as the fullness of its expression is concerned, is a reflection of the (Man-made) liturgical usage established later in the primitive (Catholic) community. It will be remembered that Acts speaks of baptizing "in the name of Jesus, "..."

**The International Standard Bible Encyclopedia, James Orr, 1946, page 398**

"Feine (PER3, XIX, 396 f) and Kattenbusch (Sch-Herz, I, 435 f. argue that the Trinitarian formula in Matthew 28:19 is spurious. No record of the use of the Trinitarian formula can be discovered in the Acts or the epistles of the apostles".

**The Philosophy of the Church Fathers, Vol. 1, Harry Austryn Wolfson, 1964, page 143**

Critical scholarship, on the whole, rejects the traditional attribution of the tripartite baptismal formula to Jesus and regards it as of later origin. Undoubtedly then the baptismal formula originally consisted of one part and it gradually developed into its tripartite form.

**G.R. Beasley-Murray, Baptism in the New Testament, Grand Rapids: Eerdmans, 1962, page 83**

"All authority in heaven and on earth has been given to Me" leads us to expect as a consequence, "Go and make disciples unto Me among all the nations, baptising them in My name, teaching them to observe all things I commanded you." In fact, the first and third clauses have that significance: it looks as though the second clause has been modified from a Christological to a Trinitarian formula in the interests of the liturgical tradition".

"We now have absolute proof the Catholic Church fathers perverted the text in Matthew 28:19. We now have the Hebrew Matthew Gospel, a manuscript that was preserved by the Jews from the first century [Shem Tov's Hebrew Matthew Gospel]. In this Shem Tov MSS, the text at Matthew 28:19 does not contain the trinitarian statement."

**The Catholic Encyclopedia, II, 1913, Baptism**

The authors acknowledge there has been controversy over the question as to whether baptism in the name of Christ only was ever held valid. They acknowledge that texts in the New Testament give rise to this difficulty. They state the "Explicit command of the Prince of the Apostles: "Be baptized every one of you in the name of Jesus Christ, for the remission of your sins (Acts, ii)." ... Owing to these texts some theologians have held that the Apostles baptized in the name of Christ only. St. Thomas, St. Bonaventure, and Albertus Magnus are invoked as authorities for this opinion, they declaring that the Apostles so acted by special dispensation. Other writers, as Peter Lombard and Hugh of St. Victor, hold also that such baptism would be valid, but say nothing of a dispensation for the Apostles."

They further state, "The authority of Pope Stephen I has been alleged for the validity of baptism given in the name of Christ only. St. Cyprian says (Ep. ad Jubaian.) that this pontiff declared all baptism valid provided it was given in the name of Jesus Christ... More difficult is the explanation of the response of Pope Nicholas I to the Bulgarians (cap. civ; Labbe, VIII), in which he states that a person is not to be rebaptized who has already been baptized "in the name of the Holy Trinity or in the name of Christ only, as we read in the Acts of the Apostles."

**Catholic Cardinal Joseph Ratzinger:**

He makes this confession as to the origin of the chief Trinity text of Matthew 28:19. "The basic form of our (Matthew 28:19 Trinitarian) profession of faith took shape during the course of the second and third centuries in connection with the ceremony of baptism. So far as its place of origin is concerned, the text (Matthew 28:19) came from the city of Rome." The Trinity baptism and text of Matthew 28:19 therefore did not originate from the original Church that started in Jerusalem around AD 33. It was rather as the evidence proves a later invention of Roman Catholicism completely fabricated. Very few know about these historical facts.

**Wilhelm Bousset, Kyrios Christianity, page 295**

"The testimony for the wide distribution of the simple baptismal formula [in the Name of Jesus] down into the second century is so overwhelming that even in Matthew 28:19, the Trinitarian formula was later inserted."

**For Christ's sake, Tom Harpur, page 103**

"All but the most conservative scholars agree that at least the latter part of this command [Triune part of Matthew 28:19] was inserted later. The [Trinitarian] formula occurs nowhere else in the New Testament, and we know from the only evidence available [the rest of the New Testament] that the earliest Church did not baptize people using these words ("in the name of the Father, and of the Son, and of the Holy Ghost") baptism was "into" or "in" the name of Jesus alone. Thus it is argued that the verse originally read "baptizing them in My Name" and then was expanded [changed] to work in the [later Catholic Trinitarian] dogma. In fact, the first view put forward by German critical scholars as well as the Unitarians in the nineteenth century, was stated as the accepted position of mainline scholarship as long ago as 1919, when Peake's commentary was first published: "The Church of the first days (AD 33) did not observe this world-wide (Trinitarian) commandment, even if they knew it. The command to baptize into the threefold [Trinity] name is a late doctrinal expansion."

**A History of The Christian Church, Williston Walker, 1953, page 63, 95**

"With the early disciples generally baptism was "in the name of Jesus Christ." There is no mention of baptism in the name of the Trinity in the New Testament, except in the command attributed to Christ in Matthew 28:19. That text is early, (but not the original) however. It underlies the Apostles' Creed, and the practice recorded (\*or interpolated) in the Teaching, (or the Didache) and by Justin. The Christian leaders of the third century retained the recognition of the earlier form, and, in Rome at least, baptism in the name of Christ was deemed valid, if irregular, certainly from the time of Bishop Stephen (254-257)."

“This Text is the first man-made Roman Catholic Creed that was the prototype for the later Apocryphal Apostles' Creed. Matthew 28:19 was invented along with the Apocryphal Apostles' Creed to counter so-called heretics and Gnostics that baptized in the name of Jesus Christ! Marcion although somewhat mixed up in some of his doctrine still baptized his converts the Biblical way in the name of Jesus Christ. Matthew 28:19 is the first non-Biblical Roman Catholic Creed! The spurious Catholic text of Matthew 28:19 was invented to support the newer triune, Trinity doctrine. Therefore, Matthew 28:19 is not the "Great Commission of Jesus Christ." Matthew 28:19 is the great Catholic hoax! Acts 2:38, Luke 24:47, and 1 Corinthians 6:11 give us the ancient original words and teaching of Yeshua/Jesus! Is it not also strange that Matthew 28:19 is missing from the old manuscripts of Sinaiticus, Curetonianus and Bobiensis?”

**The Seat of Authority in Religion, James Martineau, 1905, page 568**

"The very account which tells us that at the last, after his resurrection, he commissioned his apostles to go and baptize among all nations (Mt 28:19) betrayed itself by speaking in the Trinitarian language of the next century, and compels us to see in it the ecclesiastical editor, and not the evangelist, much less the founder himself. No historical trace appears of this baptismal formula earlier than the "Teaching of the Twelve Apostles" (ch. 7:1,3 The Oldest Church Manuel, ed. Philip Schaff, 1887), and the first Apology of Justin (Apol. i. 61.) about the middle of the second century: and more than a century later, Cyprian found it necessary to insist upon the use of it instead of the older phrase baptized "into Christ Jesus," or into the "name of the Lord Jesus." (Gal. 3:27; Acts 19:5; 10:48. Cyprian Ep. 73, 16-18, has to convert those who still use the shorter form.) Paul alone, of the apostles, was baptized, ere he was "filled with the Holy Ghost;" and he certainly was baptized simply "into Christ Jesus." (Rom. 6:3) Yet the tri-personal form, unhistorical as it is, is actually insisted on as essential by almost every Church in Christendom, and, if you have not had it pronounced over you, the ecclesiastical authorities cast you out as a heathen man, and will accord to you neither Christian recognition in your life, nor Christian burial in your death. It is a rule which would condemn as invalid every recorded baptism performed by an apostle; for if the book of Acts may be trusted, the invariable usage was baptism "in the name of Christ Jesus," (Acts 2:38) and not "in the name of the father, and of the Son, and of the Holy Spirit."

**Peake's Commentary on the Bible, 1929, page 723**

Matthew 28:19, "the Church of the first days did not observe this world-wide command, even if they knew it. The command to baptize into the threefold name is a late doctrinal expansion. In place of the words "baptizing... Spirit" we should probably read simply "into my name,"

**Edmund Schlink, The Doctrine of Baptism, page 28**

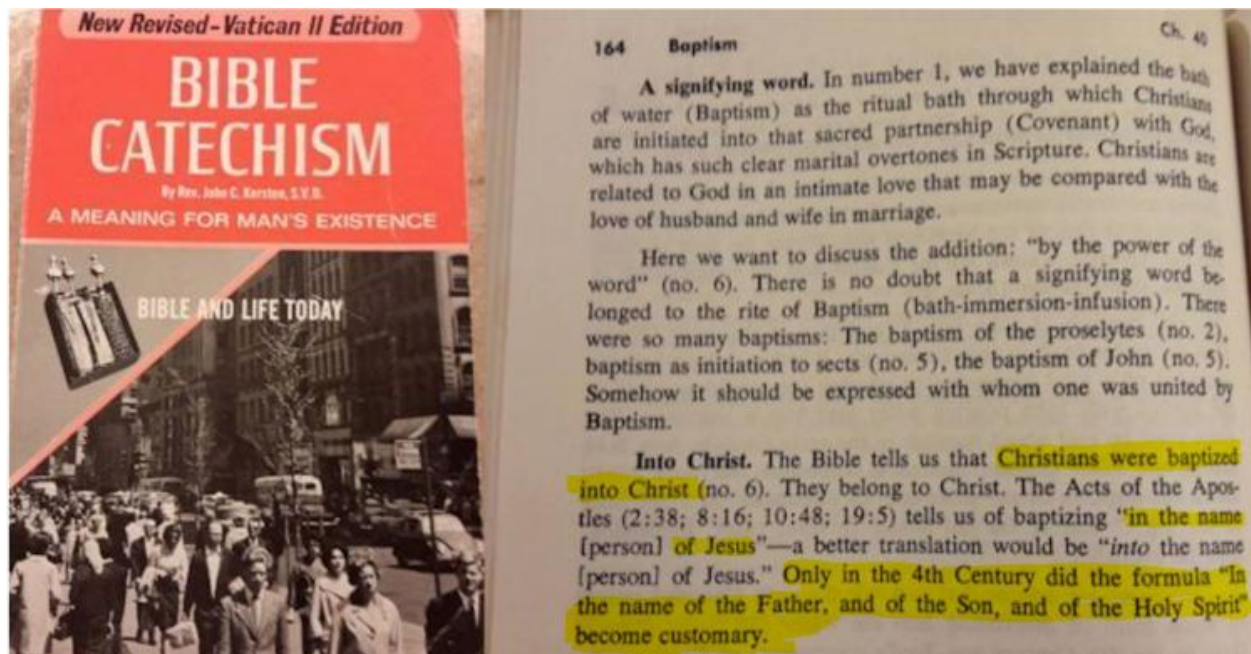
"The baptismal command in its Matthew 28:19 form cannot be the historical origin of Christian baptism. At the very least, it must be assumed that the text has been transmitted in a form expanded by the [Catholic] church."

**History of Dogma, Vol. 1, Adolph Harnack, 1958, page 79**

"Baptism in the Apostolic age was in the name of the Lord Jesus (1 Cor. 1:13; Acts 19:5). We cannot make out when the formula in the name of the Father and of the Son and of the Holy Spirit emerged"

**Bible Catechism, Rev. John C Kersten, S.V.D., Catholic Book Publishing Co., N.Y., N.Y.; 1973, p. 164**

"Into Christ. The Bible tells us that Christians were baptized into Christ (no. 6). They belong to Christ. The Acts of the Apostles (2:38; 8:16; 10:48; 19:5) tells us of baptizing "in the name (person) of Jesus." -- a better translation would be "into the name (person) of Jesus." Only in the 4th Century did the formula "In the name of the Father, and of the Son, and of the Holy Spirit" become customary."



**What about the Didache?**

- Didache Greek: Διδαχή,, translit. Didakhé means "Teaching" and is also known as The Lord's Teaching Through the Twelve Apostles to the Nations
- The date of its original work, its authorship and provenance are unknown although most modern scholars date it the first century (90-120 AD)
- The chief textual witness to the text of the Didache is an eleventh-century Greek parchment manuscript known as Codex Hierosolymitanus (or Codex H)
- It is highly probable that the Didache was modified during the approximately 950 years from when it was originated as compared to Codex H (1056 AD)
- The Didache is silent on repentance and the symbolic death into Christ

- The Didache 7 states, “But concerning baptism, thus shall ye baptize. Having first recited all these things, baptize in the name of the Father and of the Son and of the Holy Spirit in living (running) water. But if thou hast not living water, then baptize in other water; and if thou art not able in cold then in warm. But if thou hast neither, then pour water on the head thrice (three times) in the name of the Father and of the Son and of the Holy Spirit.”
- The internal evidence points to Didache 7 as an interpolation, or later addition. In Didache 9, which deals with communion, the writer says, "But let no one eat or drink of this eucharistic thanksgiving, but they that have been baptized into the name of the Lord Jesus" (the Greek text says “Iesous” which is Greek for Jesus)
- Shortly after saying baptism should be performed in the titles Father, Son and Holy Spirit, the Didache states the absolute necessity of being baptized in the name of the Lord Jesus (i.e., “Iesous” - the same Greek word as in Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5). This represents an obvious contradiction and gives validity to the argument that Didache 7 is an interpolation
- Although there are some interesting contents within the Didache that were likely written in the early second century, it is evident that later interpolations and editions to the Didache cause uncertainty about the veracity any of its contents

## Comments on the Didache

### **John S. Kloppenborg Verbin, Excavating Q, pp. 134-135**

“The Didache, an early second-century Christian composition, is also clearly composite, consisting of a "Two Ways" section (chaps. 1-6), a liturgical manual (7-10), instructions on the reception of traveling prophets (11-15), and a brief apocalypse (16). Marked divergences in style and content as well as the presence of doubtless and obvious interpolations, make plain the fact that the Didache was not cut from whole cloth. The dominant view today is that the document was composed on the basis of several independent, preredactional units which were assembled by either one or two redactors (Neiderwimmer 1989:64-70, ET 1998:42-52). Comparison of the "Two Ways" section with several other "Two Ways" documents suggests that Didache 1-6 is itself the result of multistage editing. The document began with rather haphazard organization (cf. Barnabas 18-20), but was reorganized in a source common to the Didache, the Doctrina apostolorum, and the Apostolic Church Order ...”

### **Johannes Quasten, Patrology Vol. 1, Page 36**

Quasten wrote that the Didache was not written during the lifetime of the original apostles: “the document was tampered with by later insertions... the document does not go back to the apostolic times ... Furthermore, such a collection of ecclesiastical ordinances presupposes a period of stabilization of some duration. Scattered details indicate that the apostolic age is no longer contemporary, but has passed into history.”

### **Eusebius History 3:25**

In the early fourth century, Eusebius of Caesarea wrote that “... the so-called Teachings of the Apostles ... was spurious.”