

A Tale of Two Constantines: Rethinking Codex Sinaiticus



Presented By

Bryan C. Ross

The pages that follow are written transcripts from a series of studies taught between June 4 & July 23, 2017 at [Grace Life Bible Church](#) in Grand Rapids, MI. [A Tale of Two Constantines](#) investigates the claims of Constantine Simonides that he created Codex Sinaiticus on Mount Athos, Greece in 1840 as an intended gift for the Russian Tsar. The reemergence of this discussion from the 1860s is due in large part to the digitization of the Codex by the [British Museum](#) in 2009. Digitization of the Codex has allowed people worldwide to view the manuscript for the first time in a first-hand manner. Doing so has led to a reevaluation of the antiquity and internal quality of the famous Codex that tipped the scholarly world away for the [Textus Receptus](#) and the King James Bible. Please note that the pages found herein are written transcripts not our normal printed notes. This series was taught in an informal fashion without the benefit of extensive formal notes.

[A Tale of Two Constantines: Rethinking Codex Sinaiticus, Part 1](#)

Background & the Shepard of Hermas

Transcript

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If you would, find Mark 16. I don't even know what to call this because on Facebook I just titled it "Something Strange about Codex Sinaiticus", and for now that's basically what I'm calling it, but look at Mark 16.

In my bible, if you look at verse 8, *"And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid."*

And then I have a notation on the beginning of verse 9 (Roman Numeral #1 in the Scofield Reference Bible, and that takes me down to a footnote [which says]: "The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and the Vatican, and others have it with partial omissions in variation, but it is quoted by Eusebius in the second or third century.

The reason I had you go there first is because the footnote and the removal of the passage from verse 9 to verse 20 in some modern versions – most modern versions will not remove it altogether. They will offset it somehow with a line or some sort of offsetting that will indicate then with a footnote that they don't believe that the passage should be there; and one of the reasons they don't believe the passage should be there is because the two so-called oldest and best manuscripts don't have from verse 9 to verse 20 in them.

I have called up here on the screen [2:06], this is <http://codexsinaiticus.org/en/> . I'll say a little more about that in a minute, but I do want to show you what I'm talking about here; I'm going to Mark 16 and I want to show you on the screen what I'm talking about. This is a digitized image of Mark 16. Actually, go to Luke 1. I want you to see visually why that footnote says that.

This is the end of Mark 16 [pointing to screen], verse 8, this is Codex Sinaiticus. Here's the beginning of Luke. You see this blank spot right here? This blank spot is where you would have enough space for verse 9 – 20. So that footnote in the Scofield Reference Bible was saying that verse 9 – 20 shouldn't be in there in part because they're not in that manuscript; never mind the fact that they're in virtually every other manuscript that we have, and that the church fathers quote them as early as the 2nd or 3rd century. So based on the authority in part of this particular Codex some are saying these verses shouldn't even be there.

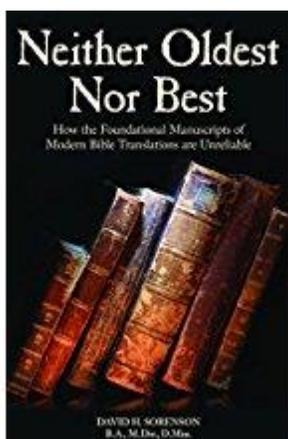
Let me show you another thing. Come over to Matthew 5. These are just some very basic things and my notes are not like they normally are; I just have handwritten stuff to myself to remind myself to talk about certain things.

Look at Matthew 5:22. In the KJB it says, “*but I say unto you, That whosoever is angry with his brother without a cause...*”. Modern versions leave out the phrase *without a cause*. The reasons they leave that phrase out is because it is not found in Codex Sinaiticus. So on the basis of one lone witness, even Codex Vaticanis has the phrase in Greek (*without a cause*) in it; so they are leaving that phrase out of the modern versions of the English Bible based upon the witness of Codex Sinaiticus.

They’re making wholesale changes to the text in some cases based upon the witness of only one codex – Codex Sinaiticus.

What I want to do today is talk to you more informally and have an informal discussion about the age and the antiquity of Codex Sinaiticus. My point in starting with talking about Mark 16 and Matthew 5 is just to give you the understanding that what we’re going to talk about has a direct impact on what you have in front of you in English. So this is not just some obscure Greek thing that doesn’t impact or have a relationship with anything in the English bible; so there are decisions that are being made to leave stuff out or exclude certain portions or parts of verses based upon one codex alone.

The first thing I want to do is talk to you a little about my personal history with this. Today is June 4 [2017]. Becky went in for her surgery on April 3, so basically two months ago she went in for surgery, that’s when I had Spring Break. Just before Spring Break I saw an advertisement for a book on the Internet called *Neither Oldest nor Best* by Dr. David Sorenson.



I’m thinking that looks interesting; it just came out in 2017, I mean this thing was hot of the press and I really had no idea necessarily what the book was about but I know that we’d been studying things about the KJB and this seemed like a relevant thing to read and it was relatively short and I thought I could read it during the timeframe that Becky was recuperating.

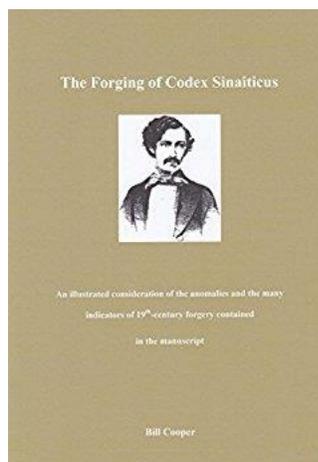
I ordered one and it came the Sunday before she went in for surgery, so when we went to the hospital that day I took this book with me and I started reading it while I was waiting for her in surgery and recovery. I finished it in two days and when I first started reading it I could not believe – because I really didn’t know what was in it – I knew it was going to say they were neither oldest nor best but I didn’t really think too much about what might be in it. But as I started to read it I was blown away because what he was saying was that Codex Sinaiticus was a 19th Century creation, that it wasn’t old, that it was written by a guy named Constantine Simonides in 1840 and that it had been sort of foisted upon the academic world and that the entire Codex was a fraud.

I went to Bible College and I learned all about textual criticism, critical theory and so forth, and I also learned from Brother Jordan the pro KJB theories, etc., but I had never encountered the idea that the Codex itself was not an ancient Codex and that it was a modern creation. So at first when I'm reading this I'm like, "Yeah, right."

I'm very skeptical and by the time I was done with it by the second day I was sitting there scratching my head thinking, "Ok, I think there might be something to this", so as soon as I finished it I got on the phone and I called Dave Reid and I said, "Dave, you need to order this book and you need to read it and you need to pick it apart from the point of view of a lawyer. I want you to cross examine it and I want you to pick it apart from the point of view of a lawyer."

So Dave got a copy of the book and within a week he had read it, so we had both read it and we began discussing what was in it. The next thing we did was we starting pilfering the footnotes and the bibliography of this book and we found our way to some other things too.

The second thing is a Kindle book – it's only available in Kindle [now also in paperback], and it's called *The Forging of Codex Sinaiticus* by a guy named William Cooper.



So we read that next and starting discussing it. Then we found our way to, this was written in 1983, *Codex Sinaiticus and the Constantine Simonides Affair*.



By J. K. Elliott

The point is, as you start down this trail you start realizing that this is not just some crackpot King James Only scheme that has been invented within the last two years, but the authenticity and antiquity of Codex was something that was actually debated for a period of three to four years in the British Journals in the 1860's.

I have printouts from one theological journal from Britain from 1859 to 1864 announcing the discovery of Codex Sinaiticus by Tischendorf in 1859, and then in 1862, 63 and 64 a robust discussion in the British newspapers and theological journals of whether or not the Codex was in fact actually ancient.

It was wholly unknown to me before April 1, but it is not something that is just made up and of recent origin as far as a discussion point by people that support the KJB; this was an actual debate of things going on.

So in addition to reading these three books I have assembled in two months all this information and data that you see up here on the podium [10:41], plus a whole bunch more in an online drop box folder that Dave Reid and I are sharing. So the amount of information and relevant data that's out there on this has been completely astounding to me that we've been able to make the kind of headway that we've been able to make in the timeframe that we've made it.

I have to also give credit not only to the three books that I just mentioned, and by the way, the book here by Elliott, *Codex Sinaiticus and the Constantine Simonides Affair*, this one is very anti-Simonides – that he was lying, he was a forger, that he wasn't telling the truth, and it is not favorable toward Simonides and the idea that it was created in 1840.

But in addition to that there is a video that was put out in 2013 [was actually in 2012] by a guy named Chris Pinto, and this video is on YouTube, it's about 3 hours long, it's called *Tares among the Wheat*:

https://www.youtube.com/watch?v=-aiHcghIdjM&list=PLRtGho9zZ7AurO7WA6VrpZ_KMJ7jkmQlw&index=2

He kind of is the one through this video [who]got a discussion going about this. Subsequent to the video Chris Pinto debated James White. So I've watched Chris Pinto's video, I've listened to the debate between James White and Chris Pinto about this topic, I've read Chris Pinto's follow-up, I've listened to James White's follow-up, and I've also listened to Dr. Daniel Wallace's video on Codex Sinaiticus; and in addition to that, as a result of Chris Pinto's video *Tares Among the Wheat* in 2013 [2012], David W. Daniels from Chick Publications has done a series of 36 vlogs on the Chick Publications YouTube page talking about something strange about Codex Sinaiticus:

https://www.youtube.com/watch?v=OVjOhDJ5HKO&list=PLdD7_B3zweu2WfDTeyQuCJqzcO9eYQ-BQ

And in addition to that there's a researcher named Steven Avery who has a group page on Facebook and he also has a discussion forum where these matters are being discussed. So I say all that to say that this is like a real thing that is being discussed right now, this is not just some goofy thing.

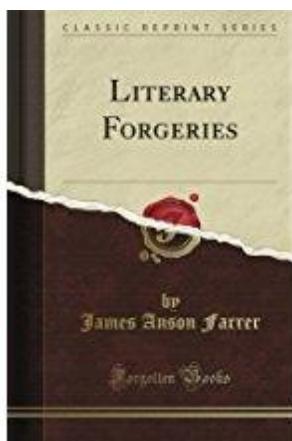
One of the reasons why I think that this has become an issue again is because in 2009 the British Library decided to digitize the entire Codex, so they took high resolution digital photographs of Codex Sinaiticus

and they published them online. Now what this did frankly is it allowed people, scholars and so forth, who had never actually seen the Codex, to actually look at it themselves. Up to this point most people were using facsimile reprints – they had never actually seen the actual Codex itself.

So this happens in 2009 and in 2013 [2012] Chris Pinto releases his video *Tares among the Wheat* and this whole thing starts percolating a discussion and research has penetrated pretty deep into this particular topic.

The idea that Codex Sinaiticus is not a 4th Century ancient codex – again, it's not some crackpot King James Only theory – this is something that was debated heavily, and as I've already shown you, this [1-inch stack of papers] is just from one journal, this is *The Journal of Sacred Literature in the Biblical Record*. There was a newspaper called *The Guardian*. There was another thing called *The Literary Churchmen*. There was at least one other paper/periodical that was debating back and forth whether or not Tischendorf was telling the truth or whether or not Constantine Simonides was telling the truth and I'll say more about those guys in a minute.

So there was the robust public debate in the British press, and then a different scholar in 1907 wrote a book called [*Literary Forgeries*](#) – James A. Farrer:



He's got an entire Chapter in this book about Constantine Simonides and the Codex Sinaiticus and he concludes the following: "The question therefore pending regarding how old the Codex is, pending the acquisition of further evidence, must remain among the interesting but unsolved mysteries of literature."

So even a guy like James Farrer after evaluating all the data from the 1860's, all he could say is that it's undecided barring the discovery of further information. So I'm sharing that with you to let you know that the stuff I'm going to go over here is not necessarily new information as far as its availability. I think it is new in the sense that a new discussion and a debate has arisen, and I think largely due to the digitizing of the Codex and putting it online where people could now actually see it.

Q: What is a codex?

A: A codex is basically a [ancient] word to refer to a book, which means it's not a scroll and it's not just loose piece of papyrus; it's a collection of quires that are put together under covers like a modern book would be – so it's an early form of a book. So, if you look at this page [from Codex on projector] you can

see here there is a crease where the previous leaf was; that's because a codex is made up of a whole bunch of different quires.

If you look up here [17:06] you can see that you can list the quire, that's a set of pages that are stitched together, and then the folio – the individual leaves within that particular quire. So, the codex is a collection of leaves which make quires which make the whole codex, so it's a form of a book.

Q: How was it originally dated?

A: They date it based upon what is called paleography, basically the study of ancient handwriting.

So Tischendorf finds it and he says that based upon the style of the handwriting and different features, this has to be a 4th Century codex. I should add that it has never been tested scientifically. They had a test scheduled where they were going to have the Codex tested forensically to try to determine the age of the parchment and the ink and all that sort of business and the test was cancelled. They never went through with the test. The British Museum had it all lined up and then they never go through with the test.

What I'm more interested in doing here is dealing with facts and not speculation. The reason I say that is I think that some of these books are far too speculative. They want to see Jesuit conspiracies and all this sort of thing hiding under every rock and so what they've done is they've sort of clouded up the facts of the case and made it easy for people like James White to kind of concentrate on the conspiratorial aspect and say this is crazy, look at this conspiracy theory, blah, blah, blah, and never really deal with the facts of the case.

So as I've thought about this and as Dave Reid and I have discussed it, what we have decided is more important is to focus on the facts and then worry about how you might explain the facts after we've laid out the facts. Does that make sense? Because otherwise you get all bogged down in all this stuff that you can't prove. It's better to start with what you can prove and therefore try to figure out how to explain what you can prove then to come up with some sort of theory out of the gate and lose everybody from the outset.

Q: The age of it is only a minor portion of whether we consider it....

A: That's a great point. I meant to say that and I forgot. It doesn't matter to me how old it is because I already rejected it as a witness, based upon the principles that we established in this class, based upon the principles of availability and the fact that it's in use, or the fact that it wasn't in use, and the idea of the multiplicity of copies – those three principles that we established – it doesn't matter to me whether it's a 4th Century codex or whether it's a 19th Century codex, I reject the readings in it based upon a scriptural evaluation of the Codex itself.

That being said, if it is in fact not what they said it was this would be catastrophic to the critical theory. I've already rejected the critical theory based upon scriptural principles before I ever read any of this stuff so I don't need it to be a certain age to know that I would never accept it as the preserved text.

Let's talk about a couple of facts. First of all it's a codex; that means it's a book. These are facts about Codex Sinaiticus – it includes some of the OT; it has a complete NT. In addition it includes NT

apocrypha books – it includes the epistle of Barnabas and the Shepard of Hermas. The entire Codex is not known to have existed until 1844.

I'm going to try to draw some stuff out here in the form of a crude timeline. In 1844 Constantine Von Tischendorf goes to St. Catherine's Monastery at the foot of Mt. Sinai and he reports to find what he calls a rubbish bin in the middle of the library of the Monastery that the monks are setting aside to burn stuff as kindling for the fire that they're burning to warm the Monastery. He finds what he thinks is an ancient codex and he asks the monks if he can take it and they say no. I'm making a very complicated story as simple as I can.

He leaves with 43 leaves [43 folia = 86 pages] of the Codex in 1844 and he takes them to Leipzig, Germany [because] the Germans have financed this trip so he's got to bring something back to the dudes who are financing the trip, so he brings them back and these 43 leaves become known as CFA (Codex Frederico-Augustanus); he names it after the guy who had financed the trip who is basically the leader of Germany at that particular time. So he discovers 43 leaves the first time in 1844.

He goes back again in 1853 and gets nothing, and then he goes back a third time in 1859 when he finds the remaining 315 leaves of the Codex and he takes them back and he takes them back with him to ultimately St. Petersburg, Russia.

This [43 leaves found in 1844] becomes known as CFA. This [315 leaves found in 1859] ultimately becomes known as Codex Sinaiticus. So he comes three times: he goes once in 1844 and gets the first 43 leaves; he goes the second time in 1853 and gets nothing; and he goes a third time in 1859 and discovers the rest of it and he basically (excuse me but) he lies to the monks and takes the thing back with him to St. Petersburg, Russia because the third time he goes he's going under the auspices of the Russian Czar and so he takes it back to St. Petersburg.

In the 1930's the British Museum purchased from the Soviet Union that was cash-strapped in the 1930's, the British Museum purchases the St. Petersburg portion and that's how it ends up in the British Museum.

I'll show you from the website that this process is a combination effort between the British Museum and the University of Leipzig. I'll go back to the home page [Codex Sinaiticus] and I'll show you what I'm talking about because it's important. See this right here – Partner Institutions: The British Library, The National Library of Russia, St. Catherine's Monastery and Leipzig University.

All the digitized images that you find at the website are the combined effort of all of these institutions. The reason for that is because part of it to this day is still in Leipzig, Germany (the first 43 leaves); the majority of it was in St. Petersburg before they sold it to the British in the 1930's.

So this is the standard story of Tischendorf, so nobody knows about the Codex at all until 1844; it is undiscovered, it's sitting in St. Catherine's Monastery since who knows how long until Tischendorf rediscovers it and then comes back in over 15-16 years later and gets the rest of it and then he publishes in the early 1860's (I think it's 1862) he's going to publish a facsimile of what's in the library in St. Petersburg. That's why The National Library of Russia is on here because he takes it to St. Petersburg first.

Q: Did he find it in [a stack to be burned]?

A: That's what he claims.

Q: So they decided not to burn it?

A: What he claims is that once the monks, that his asking about it raises their suspicion that it might be valuable. So they thought it was a worthless piece of trash according to Tischendorf, and they've got it in this collection bin waiting to burn it until he shows up, realizes it's this old ancient codex, asks about it, this arises the suspicions of the monks and then the monks don't really want him to take anything but he basically takes 43 leaves back to Leipzig, Germany. So now he knows it's there. So he comes in 1853, he doesn't find it and he comes in 1859 where he recovers the majority of the Codex.

Q: So he stole it, in other words.

A: I would say he stole it, and I will say this – even Dr. Daniel Wallace at Dallas Theological Seminary, as well as a host of other people at the time in the 1860's when this is being debated, thought he was lying about how he obtained it, so for me to say Tischendorf was not telling the truth is not a new idea either. There were many people even at the time that thought he was not telling the truth about how he obtained the Codex.

Where this gets interesting is in 1862 another Constantine named Constantine Simonides writes *The Guardian* newspaper in August, 1862 and says that what Tischendorf has discovered and what he is fixing to publish is not an ancient 4th Century codex, but that he, his uncle Benedict and a couple other monks created it in 1840 in Mt. Athos, Greece as an intended gift for the Czar of Russia who was the patronage of the Monastery Panteleimon on Mt. Athos, Greece. He writes to the British paper in August, 1862 and says, "What Tischendorf found is not old, I created it in 1840 in Mt. Athos, Greece with my uncle Benedict and a couple other people as an intended gift to the Czar of Russia in the hopes that the Czar of Russia would give to the Monastery a printing press."

So from 1862 for three years from 1862 to 1864 this becomes argued and debated in the British press, and that's what this is right here – this stack of stuff I showed you from the 1860's. So Simonides is claiming that it's not ancient.

I want to talk to you about some facts. I already told you two of the distinguishing features of this Codex are that they contain the epistle of Barnabas and the Shepard of Hermas in Greek. They are bound to the Codex; they are part of the Codex.

Go to See the Manuscript [on the website for Codex Sinaiticus] under Listed, and you can see that listed are Barnabas and Shepard of Hermas. Two of the distinguishing features of the Codex, bound hard to the Codex – what that means is included in it are a Greek copy of Barnabas and a Greek copy of the Shepard of Hermas. That's important.

I'm going to click on Hermas because I'm going to talk about that first. So this is the beginning of the Shepard of Hermas, this is the last thing that's found in the Codex so let me give you some facts about Hermas.

1. Shepard of Hermas is bound to the Codex, that means it was a part of what Tischendorf found in 1859.

2. That means it is of the same age and provenance. Provenance is a fancy word to say “place of origin or earliest known history.”

So that means that, like it or not for good or for bad, these two things are attached to that Codex. So they're bound to the Codex and they're of the same age and provenance as the rest of it. They are written on the same vellum and they are also written in the same ink, and they are also written in Modern Greek, i.e. medieval to 19th Century Greek. So some of the Greek words, and I'll go over this in a minute, contained in Hermas are not known to have existed in ancient Greek but they do exist in Modern Greek.

I wanted to say up here that this is an uncial codex which means that it is all capital letters, and I also wanted to say that it is written on vellum, which are animal skins not papyrus or something like that.

1855, now this is where it gets interesting, 1855-56 Simonides shows up in Leipzig, Germany with a Greek copy of Hermas. Has Tischendorf found it yet? No. So Simonides, the guy who later on [in the 1860s] is going to claim to have written Codex Sinaiticus in 1840, shows up in Leipzig, Germany in 1855 with a copy of Hermas in Greek. Before Simonides shows up no one had ever seen a Greek copy of Hermas before this point. What is known to have existed, it's known to have originated in Greek but the only copies that survived history were Latin copies of the Shepard of Hermas in various ages and conditions.

So they know that it was originally written in Greek, but no known Greek manuscript of the Shepard of Hermas had survived. In 1855-56 Simonides shows up in Leipzig, Germany with a copy of the Shepard of Hermas in Greek.

So what I'm basically going to say to you is that the smoking guns of the age of the Codex end up to be these apocryphal books right here. Let me explain further what I mean by that. As soon as Simonides shows up two German professors, Anger and Dindorf, set about producing a printed edition of the Shepard of Hermas in Greek along with a scholarly apparatus provided by Simonides. So they start the project of putting this thing in writing, this Greek copy of the Shepard of Hermas. He shows up in 1855 and it's actually published in 1856.

Our buddy Tischendorf starts observing it and he declares it to be a fake, not a copy of the original Greek, but a back translation from 14th Century Latin. So in 1856 Tischendorf says that the thing is a fake and a back translation from Latin. Tischendorf would have known what he was talking about on this point because his first claim to fame was he made a back translation of Jerome's Vulgate. He has already done this where he's taken a Latin thing and translated it back into Greek, so he would know, he would be able to identify “Latinisms” which would be instances where the Greek word was clearly a translation of a Latin word and Tischendorf would be able to recognize this because way back before he discovers anything he makes a translation of the Latin Vulgate from Latin into Greek. So he does basically the exact opposite of what Erasmus did in the 1500's, but that's a different topic. So he would have been able to spot these Latinisms pretty easily.

You understand the ultimate problem for Tischendorf. Because in 1856 he calls Simonides' copy of Hermas a fake, but in 1859 he discovers Codex Sinaiticus and what's in the Codex? A Greek Hermas. So in 1859 Tischendorf, when he finds Codex Sinaiticus it contains a Greek copy of Hermas that was practically identical with the one produced by Simonides in 1856. Now you see the problem here. He

wants the world to believe that what he's found is ancient. In what he found is a Greek copy of Hermas. The Greek copy of Hermas that's in Codex Sinaiticus is an almost identical match to the one Simonides published in 1856 which Tischendorf has already said is a fake. Uh-oh.

1864, the scholar James Donaldson writes a book called *A Critical History of Christian Literature and Doctrine*. In this book he's got an entire section where he is talking about the connection between the Greek Hermas found in Codex Sinaiticus and the one that Tischendorf has already pronounced to be a fake in 1856.

He says that the Hermas attached to Codex Sinaiticus is substantially the same as the Athos edition published by Simonides in 1856. So here's a scholar saying that they're virtually the same, and remember when he showed up in Germany no one had ever seen this before in Greek. Now it just so happens that that Greek matches nearly identically with the Greek that Tischendorf finds in 1859 and he later says that he wrote the Codex.

So Donaldson: The later origin of the Greek Hermas found in Codex Sinaiticus is betrayed by the following:

1. Words unknown to classical Greek but common in later Greek.
2. There are grammar issues that would indicate it is a Modern Greek grammar not an ancient Greek Grammar. (Donaldson talks about all of this in his book.)
3. It's not the Greek of the first five centuries of the Christian era.
4. Latinisms – the words that were translated from Latin.

So this is what Donaldson says at the bottom of page 310: “All these examples have been taken from the Sinaitic Greek but the arguments become 10-fold stronger if the Sinaitic Greek is to stand or fall with the Athos Greek and this must be for they are substantially the same.”

He said that the Greek copy of Hermas in Codex Sinaiticus is substantially the same as the Greek copy of Hermas that was already published by Constantine Simonides in 1856. He says that whatever the arguments are for Codex Sinaiticus, that it is of recent origin or modern origin are magnified 10-fold when you compare them to the Greek of Hermas. That's what Donaldson's saying. And by the way, who's already said that it's a fake? Tischendorf.

So Donaldson is almost immediately attacked for saying the same things about the Hermas found in Codex Sinaiticus that Tischendorf said about Simonides' Hermas.

I don't have time to read all this to you but here it is – *The Saturday Review Politics, Literature, Science and Art*. This is from 1875 where they do a character assassination job on Donaldson for pointing out that the Greek is the same. So let me back up – Donaldson writes this one in 1864; in 1874 he updates it with new information including the epistle of Barnabas. The following year there's a character assassination in the British press on Donaldson for daring to question whether or not, for daring to point out the fact that there's a linkage in the Greek in Hermas between Simonides edition and the Codex Sinaiticus.

Why are they so mad about this in 1875? Because the Revision committee is already meeting and has already adopted Codex Sinaiticus as the most ancient complete bible in the history of the world, and is placing an extreme weight and authority on what it has to say, and here comes a guy saying, “Wait a minute, it’s not...”

So Donaldson’s pieces – the two right here [holding up papers], the one from 1864 and the expanded one from 1874 – they come at the time when the committee for the Revised Version has already begun meeting and working on the project and swapping out the Textus Receptus with this new critical text that’s being developed by Westcott and Hort.

Regarding the hit job on Donaldson,

1. No competent linguist or scholar ever challenged Donaldson’s analysis.
2. Instead he is personally attacked, most notably in *The Saturday Review*.

Donaldson’s review of the Codex Sinaiticus, of the Greek of Hermas, leads to the conclusion that the Hermas in Codex Sinaiticus was also a modern production along with the one produced by Simonides in 1856. So Donaldson is saying there is a linkage between these that you cannot avoid because of the grammar, because of the modern Greek words that are in there that aren’t found in ancient Greek, and also because of the Latinisms. Donaldson’s review leads to the conclusion that Hermas in Codex Sinaiticus was also a modern production along with Simonides’.

Now this is almost too much. Tischendorf is forced to back-peddle. He’s already said this is a fake, but now the same thing that’s here is in this [pointing to board 46:46]. If this is a fake and a modern creation but the exact same thing virtually is in this [Simonides’ Hermas] then what does it say about this [Codex Sinaiticus]? That this would also be a modern creation. So Tischendorf is now going to be forced to back-peddle on what he said about the Athos edition that Simonides published in 1856.

Tischendorf is forced to back-peddle in order to try to save his enterprise. He was forced to admit that Simonides’ Hermas of 1856 was in fact ancient, possibly even the original, after he’s already said it’s a fake; because he knows if he doesn’t do that what does that mean about this [Codex Sinaiticus]? That’s also a fake. So he totally reverses his course; he says that the edition of Simonides’ Hermas in 1856 was in fact ancient, possibly even the original, and he does this despite the modern characteristics and Latinisms that he himself had already identified. He already made the case for why it wasn’t ancient, and [was] a modern creation and now he’s reversing his whole opinion on that because he knows if he doesn’t this [Codex Sinaiticus] is going to be in trouble at least in pawning it off as an ancient codex.

He argues that Simonides’ Hermas had to be re-dated given the obvious antiquity of Codex Sinaiticus. So he says, “Well, we can see that this [Codex Sinaiticus] is clearly ancient but it matches this [Simonides’ Hermas], so therefore this must be ancient and I was wrong.” So Tischendorf argues that Simonides’ Hermas had to be re-dated given the obvious antiquity of the Codex. If it was found in Sinaiticus it couldn’t be modern and the entire academic world closed ranks around Tischendorf – Hort, Westcott, Tregelles – all those guys, they all closed ranks around Tischendorf and they never bring up the fact that he’s making these points.

Tischendorf's retraction was printed in Latin; now why would he do that? He printed it in Latin if he really didn't want anybody to read it. It's printed in Latin in an obscure German journal and so it's extremely difficult for anybody in the English-speaking world even to obtain much less read.

Now here's the ironic thing: Tischendorf had been correct on every point in criticizing Simonides. Donaldson demonstrates that in those two works I just showed you. Tischendorf had been correct on every point in critiquing Simonides's Hermas but he was forced to deny everything he had said in order to argue that the Greek of both Hermas' was in fact the original work.

Does everybody see why this is a slam-dunk deal for why this is odd? The very guy who finds it and says it's an ancient 4th Century codex had already in great detail demonstrated that Simonides' was not the original, that it was a modern creation, now discovers bound hard to Codex Sinaiticus is the exact same Greek of Hermas that he already declared to be a fake. So he retracts his position in Latin in an obscure German journal that virtually nobody could read. He'd been correct in every single thing that he had said about this but now he switches his argument and says this [Simonides' Hermas] has to be legitimate, this has to be ancient, because we all know this [Codex Sinaiticus] is ancient. It gets even better when we get to Barnabas.

I want to point out something. I've not said anything about who's doing what why and when. I'm just showing you what the facts of the case are. So the facts of the case seem to point that whoever had access to that Greek [points to board 52:10] already had access to it back here, and the guy that publishes the stand-alone copy is the guy who in 1862 says he wrote this [Codex Sinaiticus] all the way back there [1840].

Q: So why did Tischendorf back-track?

A: He's forced to back-track because if his critique of the Greek Hermas from 1856 is allowed to stand and he says it's a modern creation then the exact same arguments that were used to prove this [was] a modern creation from 1856 would have demonstrated this [Codex Sinaiticus] was also a modern creation, because the same readings that were found in this one [1856] were also found in this one [Codex Sinaiticus]. So Tischendorf has to back-track or else the exact same argumentation he used to call into question Simonides' edition from 1856 is going to overthrow this [Codex Sinaiticus] as also a modern creation.

Q: So where was the money?

A: When Tischendorf comes back with this thing, think about the adulation this guy gets for being the discoverer of the most ancient complete bible in the history of the world. He has commendations hailed upon him six ways from Sunday by the states of Europe for finding this thing and he becomes, not just Constantine Tischendorf, but he becomes Constantine Von Tischendorf, which is a German signification of royalty. So he has a lot at stake in this personally.

Do you ever watch these ghost hunter shows or the Big Foot show? You get a bunch of dudes, they go out in the middle of the night looking for Big Foot in the dark and every noise they hear has to be Big Foot, can't be anything else.

The one thing I didn't tell you is that the year before he finds anything at St. Catherine's Monastery in 1844, in 1843 he is called to the Vatican and is allowed to examine Codex Vaticanus under the supervision of Cardinal Mai; and then he goes on this world-wide adventure treasure hunt looking for ancient manuscripts. He finds something here that he thinks is significant, he takes 43 pages of it; he clearly comes back again a second time looking for it and he comes back a third time in 1859 trying to find it where he gets the rest of it. So the plot thickens on all this stuff. But it is an historical fact that he met with Cardinal Mai in 1843.

Who is this Simonides guy? Well, I have right here from 2014 a University of Vienna, an entire weekend conference on the escapades of Constantine Simonides – an entire weekend symposium at the University of Vienna from 2014 looking into the history and details of Constantine Simonides. This guy, in the Greek world, is something of a hero, almost a national hero because he also fought the Ottoman Turks as they were advancing on Greece, so he's really almost like an Indiana Jones type guy. That's kind of what he's like if I could compare it to something, and he's off doing all this stuff with ancient manuscripts, and I know I've only given you a little bit of the story, but what I want to do is focus on facts. Get the facts out and then talk about how we interpret these facts.

Tale of Two Constantines: Rethinking Codex Sinaiticus, Part 2

Review & Discussion of the Epistle of Barnabas

Transcript

Pastor Bryan Ross

[Grace Life Bible Church](#), Grand Rapids, MI

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We're going to continue doing what we did last Sunday, and that was looking at some things related to Codex Sinaiticus. I did think of a title for this and I've decided to call it *A Tale of Two Constantines: Rethinking Codex Sinaiticus*, so this would be Part 2. So again, we're going a lot more informal than we normally do, I just have hand-written stuff to myself as far as things that I want to remember to talk about, but I want to just start with a review of some things.

Last Sunday we started talking about some things that I've learned about Codex Sinaiticus since April 1, so it's only been about 2 ½ months that I've been looking at this. The first thing I want to do is review some basic facts about Codex Sinaiticus.

The definition of a codex: A codex is basically an early form of a book. It's called Codex Sinaiticus because of where it was found; it was found at St. Catherine's Monastery at Mt. Sinai. There's a monastery there, it's called St. Catherine's Monastery, it's located at Mt. Sinai. The reason it's called Codex Sinaiticus is because of where it's found.

Some other distinguishing features:

- It is a four-column codex. That means there are four columns of printed text. (You can kind of see it up here in the picture [[1:57](#)]).
- It is an uncial codex. An uncial codex means that it is all capital letters; that's different from what is called a miniscule codex which means it's written in all lower-case letters.
- It has part of the OT, not a complete OT, but it has parts of the OT.
- There is a complete NT in it. We saw last time that it included the epistle of Barnabas and that it also included the Shepard of Hermas. (We talked about that last time; we'll review that in a minute.)
- We saw that this was "discovered" for the first time in 1844 (first known finding) by Tischendorf, and he finds the first part at St. Catherine's Monastery at Mt. Sinai.

I want to show you something about that last point. I have right here James Farrer's book from 1907 called *Literary Forgeries*, and as I told you last time, he has an entire chapter about Constantine Simonides and Codex Sinaiticus.

He says the following: "The fact that no visitor to the monastery at Mt. Sinai before 1844 had ever seen or heard of such a work as belonging to the monks." So, he's identifying the fact historically that no one before 1844 had ever before reported seeing this codex at St. Catherine's Monastery at Mt. Sinai, so this is the first known sighting of it.

We talked last time at the beginning about how Mark 16, Matthew 5 and other passages are altered in the English bible as a result and based on the authority of this singular Codex. The result of all of this is that it has been largely believed that this is the oldest bible in history, and some people date the thing from the Council of Nicaea at 325 [A.D.], that it is that old, that it is a 4th Century codex and that the thing dates from 325 and, therefore, this would make it one of the oldest bibles in history.

And of course, I also said to you at the beginning last time and I want to make sure that I say this again, it doesn't matter to me whether the thing is an ancient fake or a modern fake. It doesn't matter to me because I've already rejected the Codex based upon a scriptural analysis. When we studied preservation, we ended by talking about a multiplicity of copies, the fact that it is available and the fact that it is in use.

If this is true that this is the first known existence of this thing [1844], that means was this thing ever copied? No. Was this thing ever in use? No. Was this thing available to the church throughout the history of the dispensation of grace? No. So from a scriptural analysis of the Codex for me I would reject it based upon that alone. It doesn't matter to me whether it is an ancient fake or a modern fake; it doesn't matter to me along those lines.

And I'll say it again, if however, it is a modern creation from the 19th Century, it would be absolutely catastrophic to the critical theory because the critical theory is based upon this one and Codex Vaticanus and we'll talk more about that maybe in a future lesson. So that's just some factual things.

I want to review also a few important facts from last week.

1. In 2009 the British Museum in conjunction with the Royal Library of Russia and Leipzig University, they digitized Codex Sinaiticus in 2009 and they put it all online for somebody to look at. I pointed this out to you last time, that those are the partner institutions that were involved in that process.
2. In 2012 Chris Pinto did a video called *Tares Among the Wheat* where he basically brought forward some things about Farrer and a few other things that had been said about the Codex, so that started the conversation in 2012.
3. In 2013 Pinto debated James White on a radio program. James White obviously has taken the exact opposition position; we'll get into that maybe more next time.
4. There was also in 2013 a post-debate exchange between Pinto and White.
5. In 2014 the University of Vienna hosted an entire weekend conference or symposium on this Constantine Simonides fellow.
6. Beginning in December 2015 and running into 2016 David W. Daniels of Chick Publications began a 36-part vlog series entitled *Something Funny about Sinaiticus*.
7. In 2016 William Cooper wrote the Kindle book *The Forging of Codex Sinaiticus* [Now available in paperback.].
8. Earlier this year, and again this was my first introduction into this topic, Dr. David Sorenson published *Neither Oldest Nor Best*.

So, I say all that to tell you that this is not just some King James Only crackpot theory here; this was something that was debated – here are the journals again; this is only one journal [8:38]; this is *The Journal of Sacred Theology and Literature*. This appeared in *The Guardian* newspaper, *The Literary*

Churchmen and three or four other papers in the 1860's for over a three-year period debated the authenticity and the age of the Codex.

I already mentioned J. A. Farrer's 1907 book that has an entire chapter in it regarding the age and antiquity of Codex Sinaiticus, so this is not just some new thing, some crackpot King James Only scheme here; this is an old debate that went away and has now resurfaced, and I do believe that one of the things that has led to the resurfacing of this debate is the fact that they have digitized the entire Codex and made it available online.

Now, all that being said, I also said to you last time that all these resources that have been made available, they're fairly good as far as their information is concerned, but they have one glaring weakness in my opinion, and that is they are far too conspiratorial; and so I told you that I was going to take a real factual approach to just laying some things out about this.

What I want to do is review some things from last week and draw the timeline back up here by way of review and then what I want to do after that is talk (I got some questions this week about who this Simonides guy is), so I want to share a few things with you about him and then I want to end with what I didn't finish last time about the epistle of Barnabas.

We're going to start with **1844**. This is when Tischendorf "discovers" at St. Catherine's Monastery the first 43 leaves of the Codex – so that's this date right here [10:54], the first known finding that I just read to you from Farrer. Farrer said that nobody before this time ever reports having seen or uncovered this thing.

I told you last time that when Tischendorf finds the first 43 leaves he takes them back with him to Germany; he gives them to the King of Saxony who financed his trip, he gives them to him as a gift; and he publishes them in something that he calls CFA (Codex Frederico-Augustanis) named after the King of Saxony. So, this is what academic people do when there's some butt kissing and stuff like that that needs to go on, they name things after the people that finance the trip. That is the first known existence, but he only takes 43 leaves of the Codex at that point. We're not going to get into all the details right now about why.

In **1853** Tischendorf goes to St. Catherine's Monastery again and he finds nothing. We'll talk about why that might not be probably next week.

Two years after that, **1855/56**, a different Constantine, a guy named Constantine Simonides, shows up in Leipzig, Germany with a Greek copy of the Shepard of Hermas. Now remember from last week – nobody before this had ever seen a Greek copy of the Shepard of Hermas; they knew it had originally been written in Greek, but the only thing that was known to have survived time and history was Latin copies of the Shepard of Hermas. This is received with great favor by two professors at Leipzig University in 1855 and they quickly moved to publish this Shepard of Hermas in Greek complete with a critical apparatus written by Simonides himself, and they do that in 1856 [Steven Avery says this occurred in Dec., 1855].

That same year [**1856**] Tischendorf comes forward (the same guy that found 43 leaves of the Codex in 1844), the other Constantine, Constantine Tischendorf, comes forward and he says that that copy of Hermas is a fake and that it is a modern work or a modern creation, and that was for a few reasons:

1. There are Modern Greek words in it; the Greek contained in it is not ancient Greek.
2. There are issues with the grammar, which are too complicated for me to try to explain to you right now.
3. There are Latinisms: examples of where the base text was the Latin text and they translated from Latin into Greek. Tischendorf would have known all this because his first claim to fame was a translation of Jerome's Latin Vulgate into Greek, so he would have known and would have been able to identify Latinisms.

A few years after that, **1860**, [holds up a copy of] ... Tischendorf's analysis, and it contains his analysis of the Simonides Greek Hermas and you can see him signing off here at the bottom of this [14:54] in July, **1856**. So this is his review of Simonides Greek Hermas where he says it's a modern creation based upon these 3 basic points: Modern Greek, grammarm and Latinisms.

In **1859** Tischendorf goes back to St. Catherine's Monastery, he recovers the remaining 315 leaves, he takes them to St. Petersburg because he's there on the auspices of the Czar of Russia and he publishes them as Codex Sinaiticus. Contained in this, as I already said, are a Greek Hermas and a Greek Barnabas.

The problem is the Greek of Hermas matches this Greek here [Simonides' Hermas from 1856] that he's already said is fake. I talked to you about him backtracking. This is from 1860 [holds up a paper [16:26]]; this is by Constantine Tischendorf; this is from 1860 the year after he finds [Codex Sinaiticus]. Has he already said that this Greek Hermas produced by Simonides is a fake, a modern fake, right?

But what does he find when he examines Codex Sinaiticus? He finds a Greek copy of Hermas that matches the Greek of [Simonides'Hermas] that he's already pronounced to be a fake, so he has to backtrack.

This is in 1856, this is in Latin, but with the help of Google Translate I've been able to reproduce at the bottom what he's saying here. I'm going to read it to you in English:

“I am glad to communicate that the Leipzig text (that's this one [Simonides' Hermas from 1856], the only he's already said is a fake) is derived not from middle Ages studies, but from the old original text.”

Now why does he have to do that? Because he finds bound hard to [Codex Sinaiticus], he finds almost the identical Greek that he's already declared to be a fake [Simonides Hermas from 1856].

So here he is in **1860**, Tischendorf recants what he already said about the Greek previously in 1856. This one's from 1856, this one's from 1860 [two papers written by Tischendorf] and he's being forced to backtrack what he already said in 1856 because he knows that if [what he said in 1856] is allowed to stand, it means [Codex Sinaiticus] has to be a modern creation too. I'm going to read the whole thing again:

“I am glad to communicate that the Leipzig text is derived not from Middle Ages studies, but from the old original text. My opposite opinion is proved to be correct insofar as the Leipzig is disfigured by many corruptions.....”

So all he says is, ‘This is just my opposite opinion’, and he moves on as though there was never any greater significance to all this. **1863**, Tischendorf does the same thing in *Nuevo Testamentum Sinaiticum*, which is Latin for the New Testament of Sinaiticus.

Also in **1860**, Simonides ends up in Liverpool, England. The reason he’s in Liverpool is to review a collection of manuscripts by a guy named Joseph Mayer who has retrieved and purchased a set of manuscripts from ancient Egypt talking about, a lot of it has to do with Egyptian history and that kind of thing, and he hires Simonides to go through these. So this is how he gets to England in 1860.

That same year, Plymouth Brethren theologian and former associate, interestingly enough, of John Nelson Darby (dispensational connection to the history here), B.W. Newton, shows him a facsimile copy of Tischendorf’s Codex Sinaiticus, while he is in Liverpool in 1860 [Steven Avery thinks this is a reference to John Newton a surgon of Liverpool]. He immediately says that that’s not an old Codex; I wrote it.

July 27, 1861 a British newspaper runs the following story.

“We understand that in literary circles a rumor prevails that the manuscript now publishing by the Russian government under the direction of Mr. Tischendorf purporting to be a manuscript of the bible from the 4th Century is not an ancient manuscript, but is in its entirety a modern production written by a gentleman now alive who will shortly take measures to establish his claim as to the authorship. The manuscript is known as Codex Sinaiticus and has attracted a large amount of attention throughout Europe. Should the rumor be proved correct, as we believe it will; the disclosures that will follow must be of the greatest interest to archeology.” That’s July 27, 1861.

So Simonides shows up in Liverpool in **1860**, is shown a facsimile copy by B.W. Newton and immediately says, ‘That’s not old; I created it.’ This percolates around until the middle of **1861** when a paper picks up on it and runs the story that there’s a rumor going around that somebody is claiming to be the modern author of Codex Sinaiticus which Tischendorf discovered in 1859 and is now in the process of getting published under the auspices of the Russian government.

The following year, **1862**, and I do need to correct one date from last week – this is **September, 1862** – Simonides writes *The Guardian* newspaper to share his side of the story.

In *The Journal of Scared Literature*, this is from **October, 1862** – the Journal picks up on the article written by *The Guardian* a month before. This is long; this goes page after page after page of Simonides giving his account of the Codex, so let me just summarize a couple of key points for you about this:

1. He claims that he [Simonides] does it in 1839 through 1840.
2. He claims that it was a three-person job; that it was he and his uncle Benedict, who was the leader of the monastery at Mt. Athos, Greece, and another guy named Dionysius who was the calligrapher at the monastery.
3. They claim that the goal was to create a gift for the Czar of Russia in the hopes that the Czar would give the monastery a printing press.

So let me just read a few lines:

“About the end of the year 1839 the venerable Benedict, my uncle, spiritual head of the monastery and holy martyr, Panteleemon in Mt. Athos, wish to present to Emperor Nicholas the First of Russia some gift from the sacred mountain in grateful acknowledgement of the presents which had from time to time been offered to the monastery of the martyr. Not possessing anything which he deemed acceptable, he consulted with the head Procopius and a Russian monk, Paul, and they decided upon a copy of the Old and New Testaments written according to the ancient form in capital letters and on parchment. This together with the remains of seven apostolic fathers, Barnabas, Hermas, Clement Bishop of Rome, Ignatius, Polycarp, Papius, Dionysus the Arrogite, the proposed should be bound in gold and presented to the Emperor by a common friend.

“Dionysus, the professional calligrapher at the monastery was then begged to undertake the work but he declined saying that the task was exceedingly difficult and he would rather not do so. In consequence of this I myself determined to begin the work especially as my beloved uncle seemed earnestly to wish it. Having then examined the principle copies of the Holy Scriptures preserved at Mt. Athos I began to practice the principles of calligraphy and the learned Benedict taking a copy of the Moscow edition of both testaments published and pressed by Greek to illustrate.....collated from ancient one....”

And he’s basically saying that he created it and the intended reason why they created it was to give to the Czar of Russia as a gift with the hopes of receiving a printing press in return. So he is claiming that there is a stash of manuscripts at Mt. Athos that are ancient, that are important, that are significant and they want to get them out by getting a printing press, and so this is what he is claiming the story was.

Let me just share a couple more things about Simonides. This is a quote from *The Homilist* paper/journal, and this is what they say about Simonides:

“Dr. Simonides is Greek by birth and he speaks and writes the classical language of his forefathers with fluency, purity and eloquence. He was born in the Island of Hydrangea in the year 1824 being descended (and I think that date is a misprint) on his father’s side from many Bishops and Archbishops of the Greek Church. In early life he studied under the learned Benedict, the uncle of his mother who was actually his great uncle, in the monastery at Rhodes on Mt. Athos.

“From this uncle Simonides thoroughly acquired the art of paleography and became so great a proficient therein that few surpass him either in the practice of it or in the diagnosis of manuscripts.

“He has moreover travelled much in Egypt and the East and has made important antiquarian discoveries.”

So they’re saying that he’s basically unmatched as far as his ability to analyze manuscripts. I told you last time that this guy’s almost like an Indiana Jones figure.

This is from *The Bath Chronicle*, a newspaper from Thursday **March 13, 1862**, and it says just in part:

“In Macedonia (*talking about Simonides*) his native country, he was only at the time on a visit, he succeeded in getting upon a very pretty little insurrection among his countrymen, and in conjunction with a few choice spirits who joined him in the leadership of the patriot bands, he one fine morning fell on a detachment of Turkish soldiers, drove them into the river and destroyed some 150 of them before breakfast. In this interesting transaction he received a spent ball on his chest.”

So he was actually shot and he had the musket wound to prove it. So this guy is a Greek patriot, he's fighting the Ottoman Turks, he's an expert in calligraphy and paleography and he's doing all of these things. He's literally like I said to you last week, sort of like an Indiana Jones type figure.

In **1864** an English scholar named Donaldson publishes a book called *A Critical History of Christian Literature and Doctrine* and in it he talks about Hermas, and he makes the connection that Greek of Hermas in Codex Sinaiticus is virtually identical to the Greek in the one that Simonides published in 1856. Now we know over here [in *The Guardian*] Simonides claims to have written Codex Sinaiticus. So Donaldson says, “The second class includes but one codex, Codex Palatius of 1500 in the Vatican library; it belongs to the 14th Century.”

You know what that tells you right there, that tells you that if he's right at all, that even if you don't believe Simonides did it in 1840, that what he copied was something that dated from the 14th Century. So that would mean that the oldest it could possibly be is a 14th Century manuscript because it's copying something in its Greek Hermas that is known to have existed then. So he goes on and talks about all of this stuff; I went over that last Sunday, I'm not going to do it again.

In **1874** Donaldson produces an updated copy that contains further information and not so favorable information about Tischendorf – talking about that his story about how he finds all of this and stuff like that is very unbelievable and fanciful, and he makes the same points again in 1874.

Now, the point is that by **1871** the Revision Committee is already meeting to revise the KJB and what ultimately happens, as you know, is they replace it with an entirely new text and so forth. From *The Saturday Review* from **1875**, where they rip on Donaldson because of what he put for the year before in **1874** noting the connection between the Greek Hermas in Codex Sinaiticus with the Greek of Hermas that was already published in **1856**.

Now remember, has Tischendorf already flip-flopped on this? Yes, and so what Donaldson is doing is pointing out there's a connection here and he says that the arguments that are made for the recentness of the Greek Hermas in Codex Sinaiticus are ten-fold stronger when you compare them to what was in Hermas [1856]. So that was *The Saturday Review*; they rip on him and they go on starting at this line, the whole rest of the page, all the way down the back page to the top of the column here, saying what a creep and an idiot Donaldson is.

Just wanted to share with you something about Donaldson:

“Donaldson was elected as a Fellow to the Royal Society of Edinburgh in 1867, and he became in 1881 a Professor of Humanity at the University of Aberdeen, and in 1890 he was a Principal of the University at St. Andrews, and he was knighted by Edward the Seventh in 1907 (*so this guy's a real idiot*), by the University of Glasgow an Honorary Doctor of Divinity by the

University of Aberdeen in recognition of his work in church history. (*Well what are the two books I just showed you about?*)

“His principle works include A Modern Greek Grammar for the Use of Classical Students, The Anti-Nicene Christian Library, The Critical History of Christian Literature and Doctrine, From the Death of the Apostles to the Nicene Council, Lectures on the History of Education in Prussia and England, Expository and Substitutionary Sacrifices of the Greeks, The Westminster Confession of Faith.....” (*But this guy is a complete idiot apparently.*)

Donaldson writes this in **1874**, talking about the connection between the Greek in Hermas and all this sort of stuff. So he writes that in 1874. **1876**, *The Athenian Journal of Literature, Science and Art* – January to June 1876. They are reviewing a copy of *The Apostolic Fathers*. You will notice that the title of Donaldson’s book is *The Apostolic Fathers*. They are reviewing in this article a copy of *The Apostolic Fathers* that had not been written by Donaldson; they’re reviewing a different man’s edition; but that does not stop them at the bottom of page 53 from going after Donaldson. So listen to what they say:

“The editors are puzzled by an assertion in Donaldson’s *Apostolic Fathers* (*and again, they’re not even reviewing Donaldson but they’re putting this in here for a reason*) on which we are able to throw some light. Dr. Donaldson mentions an edition of the epistle of Barnabas printed by Simonides and containing the text as found in the Sinitic Codex bearing a date of 1843.”

Uh-oh. Donaldson’s saying that in 1843 Simonides produced a Greek copy of Barnabas. Now just think about that. What are two of the distinguishing features of Codex Sinaiticus? Barnabas and Hermas. I told you last week that Simonides already published a Greek copy of the Shepard of Hermas that matched almost identical what was in Codex Sinaiticus. Low and behold, what has he also published? Barnabas. Now think about that. The guy who’s claiming to have written Codex Sinaiticus has already published, before Tischendorf finds anything in 1859, he has already published in Greek two of the distinguishing features of that Codex before anybody has ever even seen that Codex; and the Greek that he publishes for Barnabas, guess what, it matches the Greek Barnabas that’s [in Codex Sinaiticus]. Uh-oh.

Now you think about that. How is that possible?

“...bearing the date of 1843 and the place of publication, Smyrna, the editors put out a query (*So that’s the editors of the Athenian; they put out a query as to the date 1843*) the date given notwithstanding is an apparent improbability is given correctly and the edition of Barnabas is one of the most curious and many fabrications with Simonides devised.”

So what is the Athenian saying? They’re saying that Simonides made it up.

“The Greek Simonides went to the trouble of printing at his own expense an addition of the epistle of Barnabas for the very purpose of putting the date 1843 upon it.”

You understand what they’re saying? They’re saying that Simonides went out and that at his own expense printed a Barnabas and backdated it to 1843.

“He wished to make people believe that he had had manuscripts of the entire Barnabas before Tischendorf found his famous Codex.”

So Simonides is a liar and a forger.

“The title page of this strange document states that the text of Barnabas is based on seven manuscripts and this copy which Simonides gave to the writer...” (*It talks about having made some corrections in the Preface.*).

So they first accuse him of doing what? Well first they’re mad at Donaldson for even bringing it up. Then they accuse Simonides of printing Barnabas in Greek and backdating it to 1843. Then they say:

“Simonides was not content with printing the text, he produced an attestation of its genuineness and date of an addition of a newspaper of Smyrna published in 1843 containing a long review of his work.”

So now what they’re saying is he wasn’t content to just backdate a copy to prove he was being legitimate he actually produced a copy of a newspaper article from a newspaper of Smyrna, Turkey containing a review of it dated 1843. So he didn’t just print it and backdate it, he produced a fake newspaper article to prove that he...

“The paper and the print of the newspaper looked uncommonly fresh and on subsequent inquiries at Smyrna it was found that no such newspaper had ever existed.”

So now they’re saying he invented the whole newspaper.

“...no such newspaper ever existed and that the printer whose name appeared at the bottom was also entirely unknown. Simonides had taken the trouble to fabricate his newspaper as well as the date of his [Barnabas].”

What are they accusing him of?

1. Printing it and backdating it.
2. Saying that the newspaper never existed.
3. Forging an entire copy of it to prove it.

The book *Report on Smyrna – 1856*, page 40

“Of the educational development of the middle class any population the character of their favorite journals may be taken as tolerably good indication are three Greek and one French. Of the three Greek one, *The Amalthea*, is a journal of considerable pretensions and the other two, *The Star of the East*...”

Did you notice that they never told you in here the name of the newspaper? Why do you think they didn’t tell you that? If they told you the name of the newspaper could you have figured it out and checked for yourself? So are they totally expecting you to take their word for it and that Donaldson is an idiot, and that Simonides is this gross massive liar and forger? 1856 – Does this prove that that paper existed?

1836 – *Travels in Greece and Turkey*:

“Smyrna seems the headquarters of the missionaries who have established here a religious newspaper called *The Star of the East*.”

The Anti-Nicene Fathers from **1907** – they list a date of the epistle of Barnabas; they note one by Simonides published in 1843. So why is this important? [43:47 – manuscript on projector]

We're going to go to *See the Manuscript*. We're going to go to *Barnabas*. Now it's big enough so you can see it. This is the end of the book of Revelation [first column]; this is the beginning of the epistle of Barnabas [2nd column]. You will notice that the epistle of Barnabas is bound hard to the end of the book of Revelation; so do these have the same origin and provenance then? So whatever you want to say about the NT in Sinaiticus, you also have to say about the epistle of Barnabas in Sinaiticus because it is bound hard to the end of the book of Revelation and they share the same page.

So *The Athenian* has said that he [Simonides] backdated it and so forth and lied about it; they don't give you the name of the newspaper; they call Donaldson an idiot, and they do all this stuff. So I wrote to the University of Aristotle in Thessaloniki, Greece two weeks ago and I received a PDF copy of the **1843** publication of the epistle of Barnabas by Simonides in 1843. So what did *The Athenian Journal* say about that? They said that he printed it and that he backdated it.

Then to prove that he wasn't lying what did Simonides produce? He produced a newspaper from *The Star of the East* – a newspaper that they said was not real. There's the title page from *The Star of the East* from **1842** [46:14] proving that the paper did exist.

Then they said, not only did he make up the newspaper, but that he also forged the editorial reviewing his epistle of Barnabas from 1843, and that he lied and that he never did it.

I wrote to a university in Athens, there's the article right there [46:47]. At the bottom of the corner is the beginning of the review of Simonides' *The Shepard of Hermas* from *The Star of the East* dated from 1843. So is Simonides' story checking out according to the relevant facts?

Let me go to a different page in Barnabas (I think it's page 20.), so this is the main text of Barnabas [47:50]. You see these marginal corrections? So why do we have to make all this stuff up about Simonides? Because if you take this base text of the epistle of Barnabas and add the handwritten marginal corrections, guess what they equal – the standalone 1843 publication of the epistle of Barnabas in Greek by Simonides in 1843 before Tischendorf found anything. Then that means that two of the biggest distinguishing features of Codex Sinaiticus are completely explainable by standalone copies of Barnabas and Hermas written by the very guy and published by the very guy who claimed he wrote it in 1840. Now that's a lot to swallow, I know, because I've been trying to swallow it now for 2 ½ months.

So why do we have to invent all this story about what he did in **1843** as not being real? Because somebody knows that Donaldson is on the verge of letting an extremely big cat out of a very big bag that nobody wants anybody to know about. Because when Donaldson writes his second one in **1874** and *The Athenian* response in **1876**, are we way into the process now of that Revision, and are they completely revising the bible based upon that Codex that they think is a 4th Century codex from the year **325**?

And now this guy [Simonides] comes forward and in demonstrable fashion can say, 'I wrote it, it's not old', and two of the very distinguishable features of it that nobody had ever seen before – an entire copy of the epistle of Barnabas in Greek along with Greek Hermas, he has already published and produced in standalone editions before the majority of the thing is found by Tischendorf in **1859**.

That is either the most fanciful coincidence ever in world history, or Simonides is telling the truth. You could still take the position I suppose that he's lying but if you're going to you're going to have to explain these extremely improbable oddities if he is not telling the truth.

Let me back up. In **February of 1843** a friend of Simonides, a monk named Kallinikos, says that he saw Simonides at Mt. Athos with a copy of Codex Sinaiticus, going over it. Two months later in **April, 1843** he publishes in Greek the epistle of Barnabas. What do you think he was doing in February of 1843? He was taking this [epistle of Barnabas] along with the corrections and collating them into a standalone [edition].

Now you say, 'Why would he only do Barnabas and Hermas'? Well think about it. If the whole thing is intended to be a gift for the Czar of Russia in the first place, then the only two parts of this thing that would even be legitimate or of interest to anybody in his mind would be the two unique parts, which would be a Greek Barnabas that nobody's ever seen before and a Greek Hermas that nobody's ever seen before. And, oh by the way, if he's doing this in 1843 and he's doing this in 1856 [52:28], then are there, as he claimed in his writing, unique manuscripts at Mt. Athos, Greece that nobody had ever seen before? And his text proves it.

You got to think about this stuff because this is a lot of historical moving around and who's doing what, where, when and why.

Q: Most of these individuals that you're talking about here....with the exception of Donaldson, are they basically Roman Catholic or associated with the Catholic Church or Greek Orthodox?

A: Tischendorf is officially a Lutheran; he's from Germany. Simonides is basically a Greek Orthodox dude who was raised in that family so he's not really...I would consider him to be a Greek Orthodox kind of a believer. And the rest of them in England are all various...the fact that there's a dispensational touchpoint in all this with B. W. Newton just blew me away. B. W. Newton is friends with Tregelles who attacked Simonides, and B. W. Newton was a former associate of John Nelson Darby before they split camp over dispensational [dis]agreements. So the whole thing is just an amazing story.

What I've started with here to me are the two biggest smoking guns in this whole discussion. So if we were lining up dominoes and the question was whether or not we believe Simonides and whether or not he's telling the truth, the Hermas and Barnabas to me, once those two dominoes fall, all the rest of the dominoes fall in favor of Simonides, the rest of the bits of the story. Because you can attach him to independently producing two of the most distinguishing features of this Codex before Tischendorf had seen any of it.

Think about Tischendorf! When he finds that thing in 1859, the remaining portion of it [Codex Sinaiticus] and he realizes that Hermas is in that thing and he realizes that, "Uh-oh, I've already said this, I've got to now I've got to retract, I've got to backtrack or else what I said about this will apply to this and then there goes my whole apple cart [55:47]. All of that is extremely telling about what's going on here, not to mention the fact that all of this is happening – remember, how many times in the class have I stressed that time period from 1860 to 1900?

And then they try to skewer Donaldson in the press and they make up this story and you can prove that the paper did exist, there are existing copies of it – there's the one from the library in Greece and there's

the 1843 Barnabas. Now if all you had was the 1843 Barnabas I guess you could say well maybe he did publish it and backdate it, but when you have the review of it published in 1843, now you're like well then he must be telling the truth.

Q: Is it fair to say that the skewering that you call it.... modern day tactics haven't changed a lot?

A: No they haven't changed a lot and the two biggest objections to him telling the truth are:

1. His age – that Simonides would have been about 20 years old when he did this.
2. Where did he get the readings from?

If you get over the question of age, the second and seemingly more confrontational question would be where did he get the readings from. If he had these readings when he created it, then he obviously had access to readings at Mt. Athos that nobody else had. So that goes out the window. And now the only thing you're left with is could a 20 year old have done this? I don't know. I see the art that 16, 17 18 year olds produce at my school and I can't do it, so if that's all you have now because you're evaluating this not based on some conspiracy theory, but based upon the facts and what Simonides has access to it, and I should probably write up here that he's claiming that he produced the Codex in 1840.

Q: So people have a problem with a Greek 20 year old being able to write in Greek text?

A: Yup, and one of them is James White; he's got a problem with it. Now, I think Chris Pinto when he debates James White he makes some pretty basic mistakes and James White gets him all bogged down in this big discussion about whether Chris Pinto has ever collated any Greek manuscripts, which Pinto has to obviously answer no, but the question isn't whether or not Pinto or anybody else has ever collated Greek manuscripts, it's has James White seen every Greek manuscript on Mt. Athos? And if his answer is obviously no then he cannot say beyond the possibility of doubt that there are not things at Mt. Athos that he's never seen before (or weren't), maybe there aren't now, but weren't. Because I can show you pretty much it seems beyond reasonable historical doubt that he had access to readings at least in terms of Barnabas and Hermas that nobody had ever seen before he published them.

[A Tale of Two Constantines: Rethinking Codex Sinaiticus, Part 3](#)

History of the Codex & Forensic Evidence

Transcript

Pastor Bryan Ross

[Grace Life Bible Church](#), Grand Rapids, MI

June 18, 2017

The last two Sundays we've been talking about Codex Sinaiticus, the reasons we're doing that, (I've kind of gone over the back story; I don't really want to spend a lot of time on that necessarily today.) and we've been looking at things related to the age of the Codex, whether the Codex is really a 4th Century codex, and so what we've done so far is basically looked at two major points.

I've laid out a timeline for you and I'm going to do that again but add some different stuff to it this time in a little bit; but we basically have looked at two points of significance and that is the Shepard of Hermas and the Epistle of Barnabas, so what we've seen so far just really quick is:

In **1844** Tischendorf supposedly first finds the first 43 leaves and he takes them back with him to Germany and those become known as Codex Frederico Augustanus named after the King of Saxony that finances the trip.

Tischendorf goes back to Mt. Sinai in **1853** and he finds nothing.

We've seen that in **1855/56** Simonides publishes a Greek copy of Hermas; Constantin Simonides publishes a Greek copy of Hermas.

In **1859** Tischendorf goes back to St. Catherine's Monastery and he retrieves the remaining 315 some odd leaves and this becomes known as Codex Sinaiticus.

We've seen last week that in **1860** Constantin Simonides ends up in Great Britain to analyze some manuscripts that had been purchased by a guy named Joseph Mayer, and it's at that point he's shown by B. W. Newton a copy of what Tischendorf is fixing to publish. He says, "I wrote that in 1862."

In **September, 1862** Simonides writes to the British newspaper *The Guardian* and says that he claimed to have written Codex Sinaiticus all the way back here in **1839/1840** at Mt. Athos, Greece as part of a project sponsored by his uncle Benedict.

We know that he publishes a standalone copy of Hermas in **1856**. We saw last time, in **1843** he publishes a standalone copy of Barnabas, and so Simonides is responsible for two highly significant printings. Hermas and Barnabas are two of the distinguishing features of Codex Sinaiticus and Simonides has published both of them before Tischendorf discovers anything.

So all of that is review; this is the third time you've seen this basic timeline stuff. What I want to talk to you about today is essentially two things assuming we have time to do it and that is I want to talk to you

about some more details related to this, and then I want to start getting into some forensic evidence about the Codex itself.

Two weeks ago Bud Chrysler handed me this booklet; this was put out by the British Museum in 1934 [5:52]. This is the second edition of a booklet that they put out shortly after they acquired the Codex from the Russians. Remember I told you that the cash-strapped Soviet Union sells the Codex to the British Museum in the 1930's. So when they got it they put out a couple of pieces of literature sort of talking about it a little bit.

So before I read that to you I want to remind you about something that James Farrer said about this in 1907 in his book *Literary Forgeries*. He says:

“The fact that no visitor to the monastery at Mt. Sinai before 1844 had ever seen or heard of such a work as belonging to the monks.”

So what Farrer is saying is that before Tischendorf supposedly discovers the first 43 leaves in 1844, is there any known record of anybody seeing this thing, of it being entered into the logs of the library at St. Catherine's Monastery, is there any known record of this Codex existing before Tischendorf “sees it for the first time” supposedly in 1844? Farrer says no; he says there's no known record of that happening.

Back to the British Museum's piece from 1934.....there are a couple of lines in here that I want to read to you comparing Sinaiticus with Vaticanus:

“Whereas Vaticanus has remained safe for a period during the Napoleonic wars in the security of the Vatican Library since the 15th Century and the Alexandrinus [7:45] ever since it was presented in 1627 to Charles the First of England..... It is indeed likely, though not certain (so this is referring to Codex Sinaiticus), that it had been seen nearly a century before by the Italian traveler, Valentino Donato, but it remained totally unknown to the world at large until in May, 1844 the great German scholar Constantin Tischendorf during a visit to the Monastery at St. Catherine's found 129 leaves in a waste paper basket about to be consigned to the furnace in which two other basketfuls, so told him by the librarian, had already been consumed. Forty three of these leaves had been obtained as a gift and afterwards presented by him to the King of Saxony.”

So Farrer says there's no record of anybody seeing it before 1844. This piece put out by the British Library said that this Italian guy, Valentino Donato says, ‘... may have though not certain’, he may have seen it 100 years before that.

Dr. Daniel Wallace from Dallas Theological Seminary... This is put out by Chris Pinto, this is the guy who made the documentary that got all this conversation started back in 2012; but he put out a piece answering Dr. Daniel Wallace on *Codex Sinaiticus and the Simonides Affair*, and he also talks about this explorer and it says here:

“Italian explorer of 1761”, perhaps the most significant point made by Dr. Wallace is the assertion that an Italian explorer mentions seeing Codex Sinaiticus in the year 1761 after a visit to St. Catherine's Monastery. Dr. Wallace tells us,

“In 1761 an Italian explorer, Valentino Donato visited St. Catherine’s and described a manuscript he saw there that matches Sinaiticus to a T.”

So is he making a much stronger claim about this than what the British Museum made in 1934? So he’s saying this guy saw it, he described it to a T.

“This was 79 years before Simonides forged it and 59 years before Simonides was born.”

Then Pinto responds and he says:

“If this were true it would shatter the story of Simonides with a single stroke, but did the Italian explorer describe Codex Sinaiticus to a T as Dr. Wallace asserts? An examination of Donato’s journal entry reveals the contrary. Thankfully the specific words he wrote are recorded by the British Library on their website under the History section of the Codex.”

Now this is interesting because do I already have an historical piece that was put out by the British Museum in 1934? The website says:

“The first written record of Codex Sinaiticus *may be* (emphasis mine) identifiable in the journal of an Italian visitor to the monastery in 1761. In it the naturalist, Valentino Donato, reported having seen at the monastery a Bible comprising leaves of handsome, large, delicate and square-shaped parchment written in a round and handsome script.”

Notice that the scholars at the British Museum tell us this *may be* (emphasis mine) a reference to Sinaiticus. They are not quite as confident as Dr. Wallace, this is because Donato’s description is relatively vague and can scarcely be as precise or to a T as Dr. Wallace has asserted. Donato writes about the bible he saw in terms that might also apply to 1,000 other works depending upon how a person identifies what it means to be ‘handsome’ in the world of manuscripts. We should also consider that there are currently more than 3,000 manuscripts at St. Catherine’s Monastery and there may have been more back in 1761.

And then he goes on to say that this guy Donato, if he saw anything, he does not mention that it is a four column codex. He does not mention the 2,300 marginal corrections. He does not mention the ending of the Gospel of Mark being missing from the Codex, and he does not mention the including of Hermas and Barnabas in the Codex. So in other words, whatever this guy saw is it not clear at all that he saw Codex Sinaiticus based on his own description of what he saw?

In the five-minute clip of James White, he’s talking about this incident here where the monks are burning the parchment like we read about in the piece from the British Museum and Tischendorf is like, “What are you guys doing?” and starts looking through these so-called rubble bins of stuff they’re about ready to burn and he finds this thing that he considers to be this ancient codex, and what ends up happening is he makes a big deal about this and then all of a sudden suspicion is raised that oh, maybe we’re about ready to burn this big valuable thing, and then the monks change their position, and this is the story according to Tischendorf. But what James White says in the video is that the monks aren’t used to having this strange European Protestant dude in the library.

So I was doing some research and I came across a book called *Traveling through Sinai*, and there's a whole section in this book entitled The Library of the Convent, so these are descriptions of the library of Mt. Sinai. There is an entry here by a guy....it says, The Library 1815 – so this would be over here before any of this stuff [timeline on board beginning with 1839/40] – this is by a guy named William Turner, and he says:

“To my inquiries after manuscripts and a library the priest answered that they had only three bibles and I took their word the more readily, as Pollock states they had no rare manuscripts.”

So this guy in **1815** asks in the library about manuscripts; they say they have three bibles, and he believes them because of something that another guy, Pollock, stated. So I went back and I found Pococke [holds up printed sheets **15:27**]. This is from a book called *The Description of East and Other Countries, Vol. I, Observations on Egypt*, and this thing is dated from **1743**, 100 years before this thing happens in 1844.

So as I'm looking at this, he's got an entire chapter on Mt. Sinai. He's got drawings of the topography of the Mt. Sinai region where St. Catherine's Monastery is. He's even got the position of the monastery laid out [**16:15**] and marked out for you as where it's at in relationship to the surrounding countryside. He's got maps of where it is. He's even got a map in here of the layout of the monastery [**16:34**]. So this is all from 1743, 100 years before Tischendorf discovers anything.

I want to go to page 153 at the top of this paragraph – listen to what he says: “When pilgrims arrive at the convent...”

Now that is a very important statement. Why is that an important statement? Why is the statement, “When pilgrims arrive at the convent” a very important statement? This establishes that this a religious pilgrimage site 100 years before Tischendorf discovers anything? So when James White talks about these monks not being used to outsiders being present in their midst does he know what he's talking about? Let me read more:

“When pilgrims arrive at the convent a caloyer or lay-brother is appointed to attend on them, to prepare their provisions in a place apart which is served in their chamber. They are shown all the chapels and offices of the convent.”

So a pilgrim to St. Catherine's monastery, now think about that just for a minute – in the religious world why would I want to go to St. Catherine's Monastery? This is where Moses supposedly got the Ten Commandments, and I could drink from the well of Moses and I could do all this stuff that religious pilgrims would want to do. So what this is establishing is that St. Catherine's Monastery has a long history of:

- a. Pilgrims coming to it.
- b. People being assigned to the pilgrims to not only see to their needs but also give them tours of the monastery.

“They are shown all the chapels and offices of the convent, the library where there are a few manuscripts, but I saw none that were rare.”

So here's a guy 100 years before Tischendorf saying that he went there, he got a tour of it, he looked around the library, asked in the library and he didn't see any manuscripts in that library that are rare.

Tischendorf describes the Codex sitting out in the middle in a storage container for anybody to see. So this guy says this in **1743**. Now I'm going to go back to the piece by Turner – in **1815** he said again:

“To my inquiries after manuscripts and a library, the priests answered that they had only three bibles and I took their word the more readily as Pococke states that they had no rare manuscripts.”

So again, that's this guy right here that I just read to you.

“But Mr. Banks (*and he's referring to a William John Banks who visited in 1813, so two years before this guy is describing his visit in 1815.*), by preserving and rummaging, found out a library of 2,000 volumes.”

So the guy in **1813**, he's poking around in there and he assesses that there are 2,000 volumes.

“...2,000 volumes of which three quarters were manuscripts and of these nine tenths were Greek, the greater part were theological but some were interesting. Mr. Banks brought away a thick manuscript containing Hespriato on Greek matters...” (*And all this stuff that's not necessarily even related to the bible it's just ancient Greek philosophy and writing.*)

So is a guy there 100 years before Tischendorf? Yes. Is he shown the library? Does he see anything rare or startling or out of place? Is a guy there in **1813** and another guy there in **1815** that are able to spend enough time to know roughly what's in that library, how many volumes they have and all of that? And what do they report finding? Nothing. Do they have three bibles? Could this Italian guy have seen something when he went in **1761**? Yes, but does that guarantee that he actually saw Codex Sinaiticus?

In **1845** a Russian Orthodox Archimandrite goes to St. Catherine's Monastery. So this is the year after Tischendorf finds the first 43 leaves in 1844. Have there been people here and a long history of pilgrims coming to the monastery and is there anything of any value or significance reported of having been found as far as rare, ancient biblical manuscripts? No.

Tischendorf finds what he finds in **1844**; the next year a Russian Archimandrite named Porphyry Uspensky shows up and he writes about this:

“Russian Orthodox Porphyry Uspensky described the Sinaiticus manuscript in his 1856 book detailing his 1845 visit.”

So he writes a book in **1856** about when he went in 1845. This is all written in Slovak but it has been translated into English, let me read to you what he describes, pay attention to the details:

“The best Greek manuscripts are stored in the Prior's cells. There are only four of them.”

Now the other guys before him in 1813 and 1815 said there were three, now there are four.

“There are only four of them and they are very precious for their antiquity, rarity and handwriting features, their content, the elegance of the beautiful faces of the saints and their entertaining drawings and paintings.

“The first manuscript containing the OT which was incomplete and the entire NT with the epistle of St. Barnabas and the book of Hermas was written on the finest white parchment in four columns of a long and wide sheet.”

What is he describing? He is describing the Codex Sinaiticus; has anybody before that point right there [1843/44] [24:44] ever described seeing it? Have there been centuries of people coming and going out of the monastery and has anybody ever said there's a really valuable thing down there, you've got to go check it out?

So Uspensky in 1845, he's describing looking at whatever he [Tischendorf] didn't take with him when he left in May 1844; so now in 1845 is there definitely something there? Now there's a couple of things you need to notice about that.

1. They're described as being locked in the Prior's cells.

Why do you think that is? Where did [Tischendorf] describe it as being? Even in his story does he say that when he expressed interest in what they had he aroused the suspicion of the monks? So now do the monks believe that they've got something? And so instead of just keeping it out where everybody can see it now they start locking it in the Prior's cells. Now this helps explain why when he [Tischendorf] comes back in 1853 he doesn't find anything because it's not where it used to be, they've moved it.

2. Now there are four bibles, when back here in 1813 and 1815 there were only three bibles.

Were their manuscripts there in 1761 for the Italian explorer to have found or seen? Yes, but that doesn't necessarily mean they were Codex Sinaiticus. Does Uspensky describe the particular details of exactly what we've observed as being contained in Codex Sinaiticus? And the other thing he says is that it's on finest white parchment.

Q: So in 1845 it was bound....1844....

A: That's if you believe Tischendorf.

Q: Tischendorf must have taken something.....

A: It's my personal opinion that he's not telling the truth and that he cuts out 43 leaves; he cuts it out and takes it with him.

Q: So he takes out some of the OT then?

A: Yeah, he takes out 43 leaves of the OT. Now the OT was never complete to begin with and there's a lot of stuff we could get into about that but we don't have time at the moment to do that.

Q: Is that the same thing as vellum?

A: Yes, parchment is vellum.

So what Uspensky describes seeing in 1845 matches exactly with what we've observed as being the key distinguishing features of the Codex: it's four columns, it's on parchment, it contains part of the OT, all of the NT, Hermas and Barnabas.

One more thing about Uspensky: after all of this and Tischendorf getting the rest of it and coming back and it all starting to be printed.....

“After the publication of Imperial Edition in 1862, a Russian Archimandrite Porphyry Uspensky who had seen the manuscript at Sinai between Tischendorf's second and third visits to St. Catherine's, but who had been unable to make use of the manuscript then published a pamphlet entitled *Opinion of the Archimandrite Porphyry* regarding the Sinitic manuscript which contains the OT incomplete and the whole of the NT and the epistle of the holy apostle Barnabas and the book of Hermas which attacks the orthodoxy of the Codex.”

So here's a Russian Archimandrite saying that the orthodoxy of the Codex should be called into question because it contains Barnabas and Hermas. And is he describing exactly what's in it? But then he goes on and he makes this really interesting statement:

“One can appreciate that Porphyry had reason to be chagrin that Tischendorf had succeeded in obtaining the manuscript when he had been unable to remove it from Mt. Sinai....”

So the author of this book, J.K. Elliott, is saying the reason why he's writing this is because he's just ticked that he didn't get to take it with him. [29:54]

“...unable to remove it from Sinai, but again it is the tone of his criticism which is of interest, showing that there were certain features about Codex Sinaiticus, in this case its text differing as it does so often from the Byzantine manuscripts.”

So this Russian Archimandrite is calling into question the authenticity of the Codex because of the wide, variant readings that differ from the Byzantine text, and he's saying that it is therefore fake; it's not the true text. Then he goes on and he says:

“These relics have been exposed in the sight of the whole people of the capitol for the space of two weeks and this people looked affectionately on the relic of Sinitic antiquity and kissed it devoutly knowing nothing of its heretical origin, neither perceiving any foul odor from it, I expect that Tischendorf knowing well how dangerous this relic is for us, laughed in secret at our blissful ignorance.”

That's interesting! Remember when we were discussing the originals and the attitude people would have if the originals still existed and how they would kiss them and worship them and do all this stuff? What are the Russian people doing when this codex is put on display in public? They're doing exactly the thing that you would expect sinful men to do.

So that's 1845. **1846**, Lord Lindsey, another British guy, he says:

“In the Archbishop’s apartment now used as the treasury we were shown a most beautiful manuscript of the Gospels in Greek on vellum in uncials of capital letters of gold..... I thought it good that this were in the British Museum....”

He talks about the illuminations and so on and so forth; I don’t think he’s talking here directly about Codex Sinaiticus because Codex Sinaiticus has no illuminations in it or drop caps, but the point I want you to get is again, he describes these things as now being kept in the Archbishop’s apartment.

So the shenanigans of Tischendorf in 1844, has it caused the monks at the monastery to change their practice in how they’re dealing with this stuff? So when he comes in 1853 he finds what? Nothing. When he comes again in 1859 he has to almost cajole it out of them before they show it to him, and when they show it to him, guess where they take him to show it to him according to Tischendorf? They take him into the Prior’s apartment where he pulls it off the shelf and shows it to him.

I’m going to go back to Simonides’ own account because I was asked some questions this week about how does the Codex get from Mt. Athos, Greece where he and Benedict and the calligrapher Dionysius, how does it get from Mt. Athos to Sinai? I’m quoting from what Simonides wrote to the British paper *The Guardian*; he says:

“I therefore took possession of the book and prepared it by taking out the leaf containing the discourse....”

What he’s talking about here is, remember that the goal is to prepare a gift for the Czar of Russia, so what Simonides claims is he went through the monastery at Mt. Athos and he found a fairly large codex that was relatively blank that only had a couple of things written on it, and so he cut that out and he started with a book that had blank sheets in it already and then he transcribes onto that what becomes the Codex Sinaiticus. So he says:

“I therefore took possession of the book and prepared it by taking out the leaf containing the discourse, and by removing several others injured by time and moths, after which I began my task. First I copied out the Old and the New Testaments, then the epistle of Barnabas, the first part of the pastoral writings of Hermas in capital letters or uncial characters in a style known in calligraphy as (*some fancy Greek word*).

“The transcription of the remaining apostolic writings, however, I declined because the supply of parchment ran short and severe loss which I sustained in the death of Benedict induced me to hand the work over to one of the binders of the monastery for the purpose of replacing the original covers made of wood and covered with leather which I had removed for convenience, and when I had done so I took it into my possession.”

So before he’s done he runs out of parchment, number 1, and number 2 his uncle dies. So if the whole goal of this was for the uncle to get a printing press so he could print stuff and now the uncle’s gone, this sort of throws this whole thing into question.

“Some time after this, having removed to Constantinople, I showed the works to the patriarchs Anthimus and Constantius.”

One thing I want you to notice here, if he's lying does he include a lot of details here that he could be checked on? Most of the time when people lie do they do this? No! So he says he goes to Constantinople and he shows it to Anthimus and Constantius and communicates to them the reason for the transcription. So he tells them what's going on.

“Constantius took it and having thoroughly examined it, urged me to present it to the Library of Sinai which I accordingly promised to do.”

So when he takes the thing when he's done from Athos to Constantinople; he shows it to these two Greek Orthodox churchman and they tell him to take it to Sinai.

“Constantius had previously been Bishop of Sinai.”

So this guy here had previously been the Bishop of Sinai. I've got a note here: “Constantius the First of Constantinople was Bishop of Sinai from 1805 to 1830.” Simonides shows it to him. For 25 years this guy has been Bishop of Sinai and when he sees it what does he say? ‘Simonides, how did you get our Codex from Sinai? You thief!’ He's never seen it before and he tells him to put it there.

“... [Constantius was] Imperial Patriarch from 1830 to 1834.”

Anthimus was Bishop of Constantinople from 1840 to 1841 and then again from 1848 to 1852.

“Constantius having previously been Bishop of Sinai and since his resignation of that office had again become Perpetual Bishop of that place. Shortly after this I was placed under the protection of the illustrious Countess Entlag and her brother, A. S. Strausus, by the companion of two patriarchs, but before departing for Odessa I went over the Island of Pillages to visit Constantius to perform my promise of giving up the manuscript to the library of Mt. Sinai.

“The patriarch, however, was absent from home and I consequently left the packet for him with a letter. On his return he wrote me the following answer: “My dearly beloved son in the Holy Spirit Simonides, grace be with you and peace from God. I receive with unfeigned satisfaction your truly valuable transcription of the Holy Scriptures, namely the Old and New Testaments together with the epistle Barnabas and the first part of the pastoral writings of Hermas bound in one volume, which shall be placed in the Library of Mt. Sinai according to your wish, but I exhort you earnestly if ever by God's will you should return to the sacred Mt. Athos to finish the work as you originally designed it and he will reward you. But with me of the third of the next month I may give you letters...””

But this explains how the thing gets from Athos to Sinai. Then he goes on and he talks about all these different people, places, and things; he talks about where he was; he talks about all these different things that happened to him.

Q: To my thinking it's significant that they define it as the finest white parchment and it's supposed to be a century old.

A: You're anticipating nicely where I want to go next. So from the same letter to *The Guardian* newspaper from September 1862, Simonides says:

“In 1852 I saw it there myself and begged the librarian to inform me how the monastery had acquired it but he did not appear to know anything of the matter, and I for my part said nothing; however I examined the manuscript and found it much altered, having an older appearance than it ought to have.”

Now remember, 1845 Uspensky said it was the finest white parchment. What does Tischendorf do? He separates these 43 leaves from the rest of them and takes it back with him to Leipzig, Germany and presents them as a gift. Why is that important? Fred, you actually brought up a great point that I want to get into and use the internet for [42:55]. This is what I was talking about, getting into some forensic evidence. On the left [Codex website image on projector 43:12], these are photographs of the 43 leaves from 1844 Codex Frederico Augustanus, they are still to this day, white.

These leaves are from the 1859 St. Petersburg section [43:33]. Are they the same color? They are not the same color. When Uspensky describes this in 1845 he says that it's snow white parchment, and this is after Tischendorf took the first 43 leaves. Now all of a sudden when they show up over here they look yellow.

Now if that's not enough for you let's look at a couple other things. Look at this [44:16]. This is a photograph of every leaf in the whole Codex. What do you see? You see how all of these are a lighter color than the rest of them? All these light ones are the 43 leaves that Tischendorf took in 1844. They're still white. The first ones Tischendorf takes are still white. The ones that he takes later on are now all of a sudden mysteriously a different color.

Check it out, just so you can see, here are contiguous pages [45:05], so if you were looking in a book, this is the way this would lay in the book. This page is one color; the very next page is a different color. This one's even more visible. [45:23] This is one of the ones he cut out [on the left]; this is one of the ones he left [on the right], so physically from a forensic analysis, the thing is not aged in a way that is even remotely....if this [page on the right] is aged to this degree why would the page immediately adjacent to it not be aged accordingly? Unless these things had been separated from each other and somebody had messed with it. There are two or three more examples of these contiguous pages that are not the same color.

This is from **1913**, *New Textual Criticism It's History and Results* by James Alexander M'Clymont page 44 in a footnote:

“When we read of Constantine... *(That's talking about Emperor Constantine back in the day. I'm just going to cut to the chase for the sake of time.)* The latter was rescued from oblivion nearly 50 years ago having been found in the Monastery St. Catherine's Mt. Sinai by the famous critic Tischendorf and now lies in the Library of St. Petersburg; it was written on snow white vellum supposed to have been made from the skin of antelopes.”

He says it depends upon which portion of it you saw. If you saw the part that was in Germany it was white. If you saw the portion of it that was in Russia for a time it wasn't white. When Uspensky saw it in 1845 he described the whole thing. He sees it after he takes the first 43 leaves and he says that the whole thing is still white, and later on you see the obvious funny business that's happened to the Codex. Somebody took that thing and aged it to make it look old.

Simonides says that when he saw it again in 1852 that it didn't look like it should have looked, that it looked like somebody had messed with it to make it look aged. Who do we know had their hands on it during that time frame? The only two people that we know that had their hands on it during that time frame, well maybe three, were Tischendorf, Uspensky and the monks at Sinai. Now you tell me who you think the most likely culprit is for who did something to it.

A couple other things from a forensic standpoint: In its April, 1863 edition, *The Christian Remembrancer* editorial asks a question which Elliott considers a telling amusing point against Simonides and the question is this, "Are the worm-eaten holes through the letters, or do the letters avoid the holes?"

If the thing is old and it was aged in a consistent way and moths got into it and worms got into it, they would have just eaten through the page and they didn't care what they would have eaten through. So even this question is being raised in **1863** by *The Christian Remembrancer*. This is becoming an important point.

[Back to projector – Quire 12, Folio 6] I want to draw your attention to this [50:30]. *The Christian Remembrancer* raised this point in 1863. Notice how these two lines [50:40] all of a sudden bend upward and the letters all of a sudden get shorter so they can miss [wormhole]. The wormhole was already in the parchment when the scribe put the text on the parchment. Does that match the story? What did Simonides say? He said that he found a codex of largely blank parchment; he said he cut out a little bit of writing and he cut out some leaves that had obvious damage on them, that were so damaged he couldn't use, and that he wrote on that parchment.

So whoever the scribe was, are they writing around the wormhole? You understand why that's important because if a worm got into this after the fact, would the worm have just gone through that page without any consideration whatsoever for what was written on that page? So whoever put the text on the page, did they clearly avoid the wormhole on purpose?

If you go to the same section on the reverse side [Codex website on projector 52:24], that this word (this would be the opposite side), this word is spelled and spaced out so that it misses the wormhole. We could go on and on with this kind of thing. I have time to show you one more example. I'm going to go to quire 38 and folio 1 and the verses side....do you see why putting this thing online has reopened a whole thing here? Now the whole world can see what was actually going on in this particular Codex.

I want column 4...do you see that on this line there's some kind of blemish right here? [53:33] do you see that the scribe stopped this line short to avoid the blemish? One more, this one's hilarious. I'm going to go to quire 42, folio 6, column 2. While we wait for that.....

You see we have a lot of different things going on here: you have the distinguishing features of the Codex, you have the things that people have said about it; literally does it appear that this thing just drops out of the clear blue sky in 1844? The only credible story to explain how this thing exists is the fact that Simonides made it. The distinguishing features are in it.

See they know I'm looking at it so they shut it down [website].

In the middle of all this a friend of Simonides named Kallinikos writes the British papers to try to exonerate his friend Simonides. Have we already seen the British newspapers making a lot of stuff up

and telling lies about Donaldson and *The Star of the East* newspaper and about all these things that could have been corroborated? So they publish a letter from a guy named Kallinikos of Sinai and he says the following (He's talking about being the librarian of the monastery):

“... having been so from the year 1841 to 1858 assured me, belonged to the library of the monastery and was marked in its ancient catalogues.”

So here's a guy claiming that the monastery at Mt. Sinai has a catalogue and in the catalogue from ancient times they have marked that they have possession of this Codex. Now why is this important? There's one real easy way to prove Simonides is lying – just bring forth the catalogue and prove that it was there. This catalogue was never produced. Not only that, Simonides himself doesn't waste an opportunity; he says in a later letter:

“I emphatically deny that the Codex Sinaiticus was inscribed in an ancient catalogue for the good reason that no ancient catalogue exists. There was none there whatever until I made a catalogue during my visit from the patriarch of Constantinople who was Bishop of Mt. Sinai.”

So here's the point – if you want to disprove Simonides, just go get the catalogue and [show it], but instead they have to make stuff up, lie about him, say that he's forging all of this stuff. Just think about that just for one minute. They paint Simonides as the great, brilliant forger that's forging everything except the one thing that he's claiming to have actually done. Just think about that.

When Kallinikos writes to the British papers to corroborate his friend's story, they immediately accuse him of making up Kallinikos and forging the letters as Kallinikos, even though they had the appropriate postmarks from Alexandria, Egypt.

In **1895** Spyridon Lampros did a catalogue of Greek manuscripts on Mt. Athos, volume 1. In volume 2 in 1900 he did the second volume of Greek manuscripts at Mt. Athos, and right here on page 454 is a record that Benedict, Simonides and Kallinikos were all on Mt. Athos together working on a manuscript in **1841**.

So he did exist, he was real and he was there when Simonides and he said they were there. Independent corroboration of the point.

Q: How much did the museum pay for that...?

A: I don't know that factoid off the top of my head but it was a few million bucks at least. It was a lot of money, and that's in the Depression that they're buying it.

Man in class: \$500,000

A: Yeah, something like that; I don't know what that equates to in Russian money but it was significant.

Man: They don't want to see that thing turn into a fake.

A: That's why, and they even say, I've got the article here but we don't have time to get into it, but they even say that the inks, the parchments, they've never been forensically tested, they've never subjected them to forensic analysis. They [Leipzig University] supposedly had a test scheduled in like 2015 and cancelled it.

[A Tale of Two Constantines: Rethinking Codex Sinaiticus, Part 4](#)

Review of Forensic Evidence & Mark 16

Transcript

Pastor Bryan Ross

[Grace Life Bible Church](#), Grand Rapids, MI

June 25, 2017

I want to pick up where we were last time; last Sunday I had finished the hour by getting into some things related to the forensic evidence related to the Codex. Remember I continued to draw a timeline up here, we talked about a few different points, a few points that we didn't discuss in the past related to that timeline, and we ended by looking at some other forensic evidence.

I gave you this visual overview [[1:31](#)] and we looked at the fact that the different sets of leaves – so the ones here on the left, these are the ones that are classified or described as being snow white. These were the 43 leaves that were taken by Tischendorf in **1844** to Germany and given to the King of Saxony as a gift and became known as Codex Frederico-Augustanus.

This is the coloration on the leaves that Tischendorf took in **1859** [on the right [2:07](#)] when he got the remaining portion of the Codex. So, you can just see forensically, are they the same color? I talked about how different people described the Codex and described it as being different colors, and the reason they are doing that is because they are, it's depending upon what part of it they are looking at. Those that see the first 43 leaves that were taken to Germany in 1844, they see them and they're white, to this day they are still that white color; whereas the rest of it has been darkened. We looked at Simonides' testimony that when he saw the Codex in the **1850's** that it had an older appearance than it should have had.

One thing I do need to clear up from last week is I mentioned to you two guys named Kallinikos. So, this is a tale of two Constantines, two Kallinikos', and there are a lot of people with similar names, so it can get confusing pretty fast. But there was a guy named Kallinikos who knew Simonides, was friends with Simonides and he was in Alexandria and he wrote the British newspapers in the **1860's** to corroborate what Simonides was saying. He testifies to seeing someone (maybe even Tischendorf) darkening the Codex. So, this is just the forensic reality here.

Then I showed you a couple of other pictures' parchment color, so again it's important for you to realize that these different pictures and so forth, these are based upon what still exists today. If you notice in this conglomerate photograph of the entire Codex [[3:59](#)] you will notice that there are leaves that are distinctly more white than the other ones – these are the 43 leaves that were first taken by Tischendorf to Germany in **1844**; the rest of it is what is now in possession of the British Museum that was taken in **1859** to St. Petersburg, Russia.

So, we also saw here, so these are contiguous pages [[4:25](#)], so if you had a book open this would be like facing pages on the same side – so one side of the page is this darker color, the other side is this whiter color. You can see a few more photographs along those lines making that same point.

Q: So, the white ones are the 43, the others are the darker; then are we to understand that at some point they've been re-collated back together?

A: They have only been re-collated back together digitally on codexsinaiticus.org. The 43 leaves that were taken to Germany in 1844 are still in Germany, so they have only been assembled together through this project that was done by the British Museum online.

Another question I got during the week was, is there a different way to explain those are this different color and in So, in other words if these 43 leaves are taken to Germany and these [315] remain in Alexandria and remain in the desert sands of Sinai would that explain the different coloration? I'm going to say to you that I do not believe that it would because for the following reason:

One of the big stories you always hear about the reason why Codex Sinaiticus exists at all by those making the traditional argument that it's from the 4th Century, or from like 325 to 350 A.D., is because it was in an arid, dry desert climate which meant the pages didn't deteriorate. Well these pages [43] are taken back Germany into a more humid climate and they didn't have air conditioning in 1844, and so it doesn't make sense to me that the pages taken to the humid climate of Germany would survive, been in better condition than the ones that remained in the sands of Egypt for an extra 15-16 years.

So, you have those forensic things, and then we started talking about the actual Codex itself. This one I've got up here, this is an example of what I'm calling unnatural wear [6:50]. You will notice that that particular page [right] is almost at an exact cut and almost at an exact right angle; same as on this side [left]. This is indicative, not of natural wear and tear on a piece of parchment, but this is indicative of some blunt force trauma being enforced on the Codex.

Let me show you that one and then let you compare one, so I'm going to go to quire 10, folia 1. The point is, would you expect naturally over time a thing to wear away at an exact right angle? No, it is indicative of somebody tampering with it.

I have lists here of things that can demonstrate all types of issues with the Codex just from a forensic standpoint, and remember that the inks, the pigments, the parchment has never been tested via forensic evidence.

I have here a list of other things I wanted to show you: Unnatural wear vs. natural wear; I wanted to show you what appears to be unevenly faded ink on specific pages; I wanted to show you legitimate cases and examples of worm damage where the worms ate through sections of the parchment and what would be considered to be a natural way. Remember last time I showed you that the scribe altered the lines and spacing on the text to avoid a wormhole that was already in the parchment.

So, I had down here to show you all these different examples and apparently we are still not going to cooperate, so I'm not going to wait for this thing to come back to life. If it does and if I have an opportunity to show to you those things I will; other than that I'm going to move on.

Q: So, the pages got unnatural wear, I couldn't [tell] from the picture what that was.

A: The issue was that it was worn like this [10:03], so somebody had removed this section here at an almost exact right angle.

Q: Was there significance to that chunk?

Q: Well that's up for debate, because one of the things that we haven't talked about yet is Simonides' claims that as he's doing the Codex he puts distinguishing features into it to signify that he wrote it – things like acrostics and his initials and different things like this that appear to have been removed somehow from the Codex. So those who are obviously being uncharitable towards Tischendorf will say that Tischendorf removed those things because they would give away the fact that Simonides was actually telling the truth. [10:52 – complete shot of diagram with right angles].

Let me just make a point about that while we're on that topic – while he is in Britain he challenges Tischendorf to a debate; Simonides challenges Tischendorf to a debate, tells him to bring the Codex to England, have a public debate at Cambridge, and he will show the world that he is telling the truth. Tischendorf initially agrees to this meeting and then decides later on, decides not to show up, and Simonides talks about that.

Let me see if I can show you examples of faded ink. I'm going to go to quire 36, folia 1, recto side (I'll explain what that means later). So, you can see on this, I think, pretty clearly [12:02] that the ink is faded in spots in an uneven way. This could signify places where somebody was rubbing it or doing something to it to make it, to darken the page to make the page look older.

I showed you one example of candle wax; I want to show you one more where I think it's candle wax but there's some blemish in the page and the scribe, this time, interrupts an entire word to go around it. I want column two – so you can see right here [13:26] – see this right here? These are the first two characters of a word, then you have the blemish and then you have the rest of the word on the other side. What this forensic evidence suggests is that whoever did this, did it on a parchment that already had these different blemishes in it already, which is consistent with Simonides' story that he took an old largely blank codex off the shelf and wrote in it what ultimately became Codex Sinaiticus.

So, you have examples of wormholes, what appears to be candlewax, water damage, other worm damage, faded ink, natural vs. unnatural wear.

I do want to see if I can show you this one that I tried to earlier so you can get a better comparison of what I was saying earlier. This is quire 10, folia 1 verso, and you can see the difference between a page that would have what we consider to be natural vs. – you see how this page is definitely worn [14:35] but it's worn in a way that would be consistent with something happening naturally over time vs. this one over here in quire 11, folia 2

So, while we're doing that let me just talk to you about this issue of quires and folias because this is going to be an important thing as we look at what I want to get into about Mark 16. I have to give credit to what I'm about to do to David W. Daniels of Chick Publications and a video he did on Sinaiticus.

This would be a sheet of paper [15:35]. If you were going to make a book you would take a sheet of paper and you would fold it in half. So, this would be sheet 1, or folia 1, and this is the recto side, so if somebody says hold the book right side up, you would hold it like this, this is the right side and then if

you turned the page this would be the verso side. And this would be (this is also the same sheet), but then this would be folia 2, and this would be page 1, page 2, page 3, page 4 if you were turning it like a book. So, when this website is talking about quires and folia and recto and verso, this is what it's talking about.

A quire would be if you took four sheets and folded them in half, and then what would happen is your book would be made up of a bunch of different quires that would then be sewn together and thus creating the codex or the book. So, in this particular case a quire with Codex Sinaiticus, a quire equals four sheets; those sheets folded in half equal eight folia, which equals 16 pages. So, if you just turned through here you would see (I've got the pages numbered) you would see that you start with page 1 and by the time you were done with this quire you'd have 16 pages.

Why is that important? If you have your bible, open to Mark 16. I have a footnote at verse 9 in my Scofield Reference Bible and I mentioned this to you guys the very first lesson (this is how I started); I have a footnote in Mark 16:9 and it says:

“The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and the Vatican, and others have it with partial omissions and variations, but it is quoted by Irenaeus and Hippolytus in the 2nd or 3rd Century.”

So, what that is essentially saying is the following: What two codices don't have Mark 16:9-20 in them? So Vaticanus and Sinaiticus don't have Mark 16:9-20 in them. It does not matter that the remaining 600 Greek witnesses [exact number of witnesses varies] to the book of Mark all have those verses in them; so, they're suggesting based upon the authority of the Sinaitic Codex and the Codex of the Vatican that those 12 verses should be removed, or should not be in the book of Mark.

Tischendorf claims that he observes what they call a cancel sheet (This is going to be a big deal if I can't show you this.) I'm going to go to Luke 1; this is the beginning of Luke 1 [19:54]. This is the end of Mark 16. You will notice that, what do you see here? (I think that's bleed through) but can you see that there is a big space that is between the end of Mark in Codex Sinaiticus and the beginning of Luke.

Q: Is that atypical?

A: That is not necessarily atypical.

Tischendorf describes what he claims is a cancel sheet. So, if I've got a quire here like I just explained, he is saying that a scribe removed a sheet from the Codex and reinserted a new sheet to cancel out what was originally there. This argument is made based upon the fact that, different handwriting and different colored page – the coloration on the pages is slightly different and the handwriting is slightly different.

The canceled sheet runs from Mark 14:54 – Luke 1:56. Now why would that be? Because you're dealing with a quire [21:23] and it's the middle page; so that means that wherever page 6 ends he's got to start the next page at the top to make sure that things aren't off in the quire; well the reverse is also true. He's got to make sure that wherever page 10 ends that it doesn't mess up where page 11 starts, so if I remove this sheet from the Codex [21:49] and I insert a new sheet am I bound to fit in what I'm doing spatially between this page and this page so everything else makes sense?

So Tischendorf claims to have observed a cancel sheet here between Mark 14:54 and Luke 1:56. Now I've looked at this in great detail If you want to look at these things all you have to do is go up here to the Reference, choose what you want to look at and it will pull up that page for you of the Codex, so you don't have to know what quire and folia and all that is to find what you're looking for, you can just go chapter and verse and it will pull it up.

Sinaiticus, as I said, is made up of a series of quires that are stitched together to make up a codex. So, if you are correcting something in the middle of the folia, the middle of the quire, (pages 7 through 10) you would just remove that [folded] sheet and insert another one.

Let's just say it this way, if the error is on the middle sheet that's pretty easy, because all I have to do is match up the words at the beginning and the end to make sure they're in the right spot. But what if the error or the mistake is in one of the other sheets? Now I've got to make sure they line up on at least four different times if I'm adding a cancel sheet. It's called a cancel sheet because it needs to match up with all the other pages in the quire.

The sheet on Mark 16, this sheet right here [24:10], this is in the middle of the quire. There's a couple ways you can do this...the last page ends on this verse [Luke 1:56] because at the top of the next page is going to be Luke 1:57. This page ends here [24:34] so at the top of the first page of the cancel sheet you're going to have the rest of Mark 14:54 and the rest of it so it fits where it's supposed to fit; so that means if I'm the scribe that's adding the cancel sheet, do I have a limited amount of space to work with?

So what people think happened (I'm just going to draw it out this way visually; I don't know if this is the best way to do it or not.) [25:00]. Let's say I've got Luke 1:56 here [bottom of page on right] and I've got up here at the end of my cancel sheet I need to have Mark 14, the rest of verse 54. If I'm going to take out the end of Mark 16 do I have to leave a significant amount of space but still have everything fit the page? This is all based upon the science of stichometry which counts the height of the letters, the number of characters per column and you can count all this stuff out.

So the idea is that the scribe worked backwards [25:52] to the beginning of Luke [top of page on right], and then he starts over here [top of page on left] and he comes back this way [down page on left] and then he ends the column right here at Mark 16:8 [upper left of page on right], and then you have this blank space [first column on page on right].

Go to Luke 1. So, the idea is he measures out the space for Luke first, and in the space for Luke he ends up compressing the letters; so he ends up having more letters per line in the Luke section of the cancel sheet [26:41]. There are 200 more letters on these pages than there are on the rest of the Codex. So, what's he doing? He's compressing it in to get it to fit, but one of the problems is he realizes that he's compressed it too much and now over here he's got too much space, so over here there are fewer letters per line to make it bigger to fill the space so that he gets everything to fit and line up where it's supposed to line up in the quire. There is significant evidence here that this was done in a hurry.

Come with me to Luke 1:26; now is Luke 1:26 part of the cancel sheet? Yep, it fits in the range of verses that would be part of the cancel sheet.

Luke 1:26 *And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,*

The scribe made a mistake on verse 26 in Codex Sinaiticus and it says: “In the sixth month the angel was sent from God unto the city of Nazareth of Judea” not ‘Nazareth of Galilee’; now that is an error of 70 miles difference in geographic terms. No other manuscript in the world has this error in this verse; the only one that has this error in this verse is this Codex right here.

Another example, go to Luke 1:41:

“And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:”

At verse 41 Codex Sinaiticus adds some words to the text; it says, “And it came to pass that when Elisabeth heard the salutation of Mary, the babe leaped in her womb *for joy*; and Elisabeth was filled with the Holy Ghost.”

The insertion in the words in Greek *for joy* is added into that verse at that spot and no other manuscript in the world makes that insertion; so what this is seemingly demonstrating is that whatever happened here, it was potentially done in a hurry and that mistakes were made as it was done. Now the question then is what in the world is going on here? What is going on here; how could this be the case?

What are some things we already know?

- We already know that in **1856** Simonides published the Shepard of Hermas.
- We also already know that that same year Tischendorf wrote and said that it was a modern creation.
- We know that Tischendorf found the remaining leaves of the Codex in **1859**.
- We know that in **1860** he wrote and said that what Simonides did had to be old because it was in there [point to Codex Sinaiticus **30:30**].

This is a piece from **1863**; it contains in it Tischendorf’s statement from **1856** (Constantin Tischendorf, 1856). This is him saying that Simonides’ Hermas is a fake and a modern creation. Then he finds the Codex, and this is him in **1860** [holds up paper] saying that he was mistaken about this Hermas that Simonides did because he finds what in here [1860 paper]? What does he find in this [**1859**] Codex? He finds a copy of the Shepard of Hermas and so he’s got to retract and recant in **1860** what he had previously said in **1856**, and he does it again in **1863**; we’ve been over that already.

What we’re after is trying to figure out what’s going on with Mark 16. There are only two codices in the world that don’t have verses 9-20 [Vaticanus and Sinaiticus]; so in both of these Mark 16:9-20 is missing.

So, this is an argument by Constantin Tischendorf and a narrative of the discovery of the Sinaitic manuscript and this is an English translation from **1866**. I found this just this week and I only printed the portion that relates to what we are talking about, and there are a couple of things that I want to read to you out of this. He says:

“Learned men have again and again attempted to clear the sacred text from these extraneous elements but we have at last hit upon a better plan even than this which is to set aside this Textus Receptus altogether and construct a fresh text derived immediately from the most ancient and authoritative sources.”

So what's he saying? He's saying we should set aside the text of the Protestant Reformation because we now have better, more ancient [texts]; and what is he referring to primarily? Mostly the one is his precious discovery, and the other one that is basically its twin sister in many respects.

Now he also says in here; (it says a lot of interesting things in here; I'm just giving you some of the highlights) he says that:

“This plan is to clear up in this way the history of the sacred texts and to recover if possible the genuine apostolic text which is the foundation of our faith.”

So, he is taking the position that what we need to do is to recover, reconstruct and recover the text. Does he take the position that the text was preserved? No, he takes it as his position and his job to reconstruct it based upon new manuscript evidence.

May, 1843 – now remember, 1843 is significant because this is the year Simonides published the epistle of Barnabas. In May, 1843 Tischendorf is at the Vatican meeting the Pope and looking at Codex Vaticanus. He says:

“My audience with Pope Gregory the 16th in May, 1843 and my intercourse with Cardinal Meza Ferretti...”

And then he mentions the elaborate linguist and so forth and he talks about going into Egypt. Then he says in relationship to finding the Codex:

“On my return to Saxony (*So this could be in 1844*) there were men of learning who at once appreciated the value of the treasure which I brought back with me; I did not divulge the name of the place where I found it in the hopes of returning and recovering the rest of the manuscript.”

Why would he do that? So nobody else could get it first, and we already know he goes back again in 1853, gets nothing, he goes back again in 1859 where he gets the rest of it. This is part of what I want and is relevant, but here's what he says about this – he is given commendations by the Pope and Oxford and Cambridge University for finding the Codex, and he says in here at one point that he would rather have found the Codex than the crown jewels of Great Britain.

1859 – He's describing having found the rest of it and he's got it now in his overnight quarters, for lack of a better term:

“After having devoted a few days and turning over the manuscript to the.....On the afternoon of this day I was taking a walk with the steward of the convent in the neighborhood and as we returned towards sunset he begged me to take some refreshment with him in his cell, scarcely had”

Now what did we learn last week? According to Tischendorf, this guy now in 1859, he invites him into his cell for tea.

“Scarcely had he entered the room when resuming our former subject of conversation he says, ‘I too have read the Septuagint’, i.e., a Greek copy, a Greek translation made by the 70, and so saying he took down from a corner of the room a bulky kind volume wrapped in a red cloth and laid it before me. I unrolled and discovered to my great surprise not only those very fragments

which 15 years before I had taken out of the basket, but also other parts of the OT, the NT complete and the addition of the epistle of Barnabas and part of the Pastor of Hermas. Full of joy which this time I had self-commended and concealed from the steward and the rest of the community, I asked as if in a careless way for permission to take the manuscript to my sleeping chamber to look it over at my leisure. There by myself I could give way to the transport of joy which I felt.”

So he’s like, ‘Well I’m not going to act like I did the first time because when I acted like I did the first time they locked this thing away and I never saw it again ‘til, I had to come back again; so I’ve learned from my first experience and I’m not going to do that; I’m going to bring it back to my room and have a party.’

“I knew I held in my hand the most precious biblical treasure in existence, a document whose age and importance exceeded that of all manuscripts which I had ever examined during my 20-year study of the subject. I cannot now I confess recall the emotions I felt in that exciting moment with such a diamond in my possession. Through my lamp dim and the night cold I sat down at once to transcribe the epistle of Barnabas.”

The very first night he’s got this thing in his quarters, what does he do? Where does he go first? He goes to Barnabas.

“For two centuries search has been made in vain for the original Greek of this part of the epistle.”

He’s calling it the original Greek, but what did Simonides already publish in 1843?

“And yet this letter from the second down to the beginning of the fourth had extensive authority since many Christians assigned to it and the Pastor of Hermas a place side by side with the inspired writings.”

So let me ask you a question. Tischendorf, the very night that he gets it, what’s the first thing he reads? He goes to Barnabas and he no doubt also reads [Herms]. How long does it take him to realize he’s got a major problem? I don’t know the exact time but has he already said that Hermas is not old that Simonides wrote? And what does he find in this thing [Codex Sinaiticus] in 1859? He finds almost an identical copy of Hermas that matched what he already said was a fake in 1856. We already showed you, in 1860 does he reverse course?

So, who’s responsible for this cancel sheet? I’m going to suggest to you that I believe that Tischendorf is, and that he either did it or knows who did it and had it ordered; and the reason for that is the following: Does he have a major problem with the epistle of Barnabas and the Shepard of Hermas [in 1860]?

What I have here, this is the NT in the original Greek; this is the Westcott and Hort text but this one is published in 1882. This is the first American printing and it has an introduction by Philip Schaff, and he says the following about Codex Vaticanus: “It was first printed under the supervision of the celebrated Cardinal Angelo Mai.” But it was not published until 1857.

Where was he in 1843? He’s at the Vatican. In **1843** does he see Vaticanus under the supervision of Cardinal Mai? In **1857** Cardinal Mai publishes Codes Vaticanus. In **1859** Tischendorf finds Codex Sinaiticus and goes immediately the first night he has it to the epistle of Barnabas and the Shepard of Hermas. The very next year [**1860**] he issues a retraction saying that what he said about Hermas wasn’t

accurate and that the Hermas that this Hermas [1856] as well as the one found in the Codex [1859] have to be old.

So what is one of the quickest ways that he can bring this [Codex Sinaiticus] into agreement with this [Codex Vaticanus] and thereby close the circle that this is an ancient Codex? He can have Mark 16 altered in one of its clearest most discernable distinguishable readings.

Let me also say this, this [holds up paper 43:01] is the Nuevo Testamentum Vaticanum; this is the NT of Vaticanus and notice whose name is on that – Constantin Tischendorf. In 1867 Tischendorf publishes his own copy of Nuevo Testamentum Vaticanum. When he finds this thing in 1859 is he already aware of what's in Vaticanus? He saw it himself, part of it, back in 1843, and Cardinal Angelo Mie two years before [1857], had he published a facsimile of the Codex? Does a guy like Tischendorf pay attention to this kind of stuff?

Philip Schaff says...he's talking about Sinaiticus, the connection between Sinaiticus and Vaticanus...he says:

“It often confirms Codex Vaticanus in characteristic readings.”

And then he lists: John 1:18, Acts 20:28, I Timothy 3:16; he lists the doxology of the Lord's Prayer in Matthew 6:13; and then he says:

“The end of Mark 16:9-20.”

Now who knew he was up a creek and had to alter his course about Hermas? Who knew what was in Codex Vaticanus? Who calls the world's attention to the fact that there is a cancel sheet in Mark 16? Tischendorf – once in 1844 and in 1867 in *Nuevom Testament Vaticanum*. So, understand who's saying there's a cancel sheet there? Tischendorf himself is saying that there is a cancel sheet there.

Stichometry, James Rendell Harris, 1893, page 72:

“It's generally held today that Tischendorf was justified in recognizing in the Sinaitic Codex traces of the same hand that wrote the NT in the Codex Vaticanus.”

So Tischendorf says that the same hand that wrote sections of [Sinaiticus] wrote sections of [Vaticanus]. Why would he say that? Because he's trying to make sure that these two are linked together.

“It's generally held today that Tischendorf was justified in recognizing in the Sinaitic Codex traces of the same hand that wrote the NT in the Codex Vaticanus.”

So, he's saying that the same person that wrote the NT in Vaticanus wrote sections of Sinaiticus.

“And this is a most important point and one that settles, if it be correctly inferred, both the unity of the time and the place in the two codices.”

So he's saying that if what Tischendorf said is true, then that means that these things [Vaticanus and Sinaiticus] came from the same source, the same time, the same place and therefore they are both old. [47:05] saying they are fake; he's saying therefore they're both old.

“According to Tischendorf there are in Codex Sinaiticus six cancel leaves of the NT which have been rewritten by another hand, the hand namely that transcribed the books of Judith and Maccabees.... The evidence for this is Tischendorf’s eyes and Tischendorf’s judgment.”

So, the only reason we should believe any of this is because Tischendorf said so. Now think about this folks, before 2009, well before the British Museum bought Codex Sinaiticus in the 1930’s, where was Codex Sinaiticus? It was in the middle of St. Petersburg, Russia in the back of beyond of Europe where you would take time, money and a lot of things to go over there and look at it, and the only thing people are using here during the Revision [translation of the Revised Version] are facsimiles; they’re not actually using the actual Codex, and so they’re judging based upon Tischendorf’s judgment that these things have the same source, time and place provenance origin.

“The evidence for this is Tischendorf’s eyes and Tischendorf’s judgment. The hands are apparently the same. On such a matter Tischendorf’s opinion is of the greatest weight.”

Now one of the sections that he says, he just so happens to mention, is one of these six cancel sheets is our little cancel sheet, Mark.

“Consequently most people, even if they have not seen the Sinaitic Codex, accept his judgment.”

Then he goes into Mark 16:

“The interest of question is much intensified by the fact that one of the cancel sheets is that which contains the closing passage of St. Mark, where Codex Vaticanus and Codex Sinaiticus both show a remarkable omission. The coincidence is a curious one and many naturally enough refuse to believe that it is accidental. They say we have the scribe of B twice over for the omission.”

Now here’s the thing about Tischendorf. Does he claim that this is a cancel sheet? [49:39] Does he claim that they’re written in the same hand? Does he claim that this cancel sheet for Mark 16 is written in the same hand that did the entire NT Codex Vaticanus? The answer’s yes, that’s what he said. Has anybody seen Codex Vaticanus; has anybody seen Codex Sinaiticus, or are they just taking Tischendorf’s word for it?

William Cooper who wrote the Kindle book *The Forging of Codex Sinaiticus*, and Dr. David Sorenson who wrote *Neither Oldest nor Best*, they both say, they both believe Tischendorf, and they say if he’s responsible for the cancel sheet why would he tell everybody about it? I’m taking the exact opposite opinion. Why do they say that everything Tischendorf says can’t be trusted except in this one case?

Now here’s my argument: What did he say about Hermas here [1856]? When he finds this [1859], the first place he goes the very night he has it is to Barnabas and ultimately no doubt to Hermas. Does he have to know that he’s got a problem? Does he reverse course here in 1860 on what he said about Hermas here in 1856? Has he already seen portions of Codex Vaticanus in 1843, and then has he already no doubt looked at the ones Cardinal Mie published in 1857, and so he’s got a problem here [1860] so the quickest way to close the loop on this is to have Mark 16 altered – say it’s a cancel sheet, say the same hand did it in Vaticanus and nobody’s going to argue with it. By the time you get to the Revision committee in the 1870’s they are using a copy of Vaticanus, and facsimiles of Sinaiticus that are both produced by Tischendorf.

I’m not necessarily thrilled with the smoothness of this particular lesson, but is everybody at least following what I’m saying? I submit to you that Tischendorf had Mark 16 cancelled and re-scribed so

that it would match the unique reading of Mark 16 that he already knew was [in Vaticanus], because does he already have a problem for arguing the antiquity of the Codex based upon the Shepard of Hermas and the epistle of Barnabas? So one of the quickest ways to close that loop is to have that cancel sheet made, make sure these two [Vaticanus and Sinaiticus] match in Mark 16, then say that the same hand did this drop cancel sheet that did all the NT in Vaticanus, and thereby creating what appears to be the same source, time and place provenance of origin.

In the meantime, has Simonides called into question the antiquity of the Barnabas and the Hermas that are found in the Codex? Who is the guy that has access to all this stuff? It's Tischendorf. Did the monks at St. Catherine's do it? No. I'm reading again from Rendell:

“But those who accept Tischendorf's identification will go a step further and try to assign a common origin; thus Dr. Hort says in his introduction that he is inclined to believe that both manuscripts were written in the West, probably at Rome.”

Have Westcott and Hort ever seen a day in their life the original Vaticanus in the Vatican Library or the one that's in St. Petersburg under the auspices of the Russian government? No, and they are reconstructing the text based upon facsimile reproductions that have ultimately been produced by the same guy. Now that's a lot of information.

Q: Even with Tischendorf, when he gets it in 1859 he's looking through it in his quarters, he hasn't seen Codex Vaticanus, the original Codex, since 1843, [No] so how is he making that judgment that this is the same handwriting even though he hasn't seen that for over 10 years, almost 15 years. [Right] same handwriting, I saw 15-16 years ago....

A: That is so beyond, that's a great point; it's an excellent point I hadn't even thought about.

Q: You brought up a good point about the title that he got and everything so maybe it explained what this meant economically and positionally to Tischendorf.

A: He tells you some of that in *When and Where Were the Gospels Written* [55:11] where he talks about getting commendations from the Pope:

“In the month of October, 1862 I repaired to St. Petersburg to present this edition to their majesties (*so that's the final edition that he prints of Sinaiticus*), the Emperor who had liberally provided for the costs and had approved the proposal of this superb appearing in the celebration of the millenary jubilee of the Russian monarchy, has distributed impressions of it throughout the Christian world which without distinction of creed have expressed their recognition of its value. Even the Pope, in an autographed letter, has sent to the editor congratulations and admiration.”

So the editor is who? Tischendorf.

“It is only a few months ago that the two most celebrated universities of England, Cambridge and Oxford, desired to show me honor by conferring on me their highest academic degrees. I would rather set an old man himself of the highest distinction for learning; I would rather have discovered the Sinitic manuscript than the Koh-i-noor of the Queen of England.” (*That's the crown jewel of the Queen.*)

So, did he benefit from all of this? Yeah, absolutely he did. So, you need to understand that I'm taking a decidedly different interpretation than what some of these authors have. I know there's a lot of

conspiracy theorists and stuff out there and this kind of thing, but in the question of who killed JFK, the official story is that Lee Harvey Oswald did it and he acted alone. In this whole story there are a lot of people that want to see Jesuit conspiracies and the Jesuits doing this and forging documents and doing all of this stuff – I'm going to say to you and I'm going to suggest that in the case of Codex Sinaiticus, Tischendorf did it and he acted alone. That to me is the most reasonable, plausible explanation and that he alone is responsible, in large part he is responsible for setting up the line of argumentation that Westcott and Hort buy based upon manuscripts that they had never even seen or handled themselves with their own hands. And they are totally trusting the judgment of Tischendorf as the piece from Rendel that I just read to you said.

I feel like this was very disjointed; maybe it wasn't as bad as I feel that it was. There are a couple of things that I still want to do – I want to talk about some more of the details about Simonides, and then I want to talk to you about what is this ... okay, so what? What is the significance? If Simonides really wrote the thing, who cares, why does it matter and how is it a big deal if he was telling the truth? I believe at this point, I'm sure you figured it out that I do think he was telling the truth. I don't think this thing is old.

What we're going to talk about next time is even if I think it's old, even if one were to think it is old, it's certainly not best. It is absolutely certainly not best. There are over 23,000 marginal notes and corrections in Sinaiticus; it is the most corrected Greek manuscript in existence, and yet somehow, it's supposed to be one of the best, and the only reason they make that argument is based upon how old they say it is.

[A Tale of Two Constantines: Rethinking Codex Sinaiticus , Part 5](#)

Archaic Mark: A Category One Forgery & Which Part is Scripture?

Transcript

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I want to start out by talking about a few things of what we've seen so far:

- Hermas
- Epistle of Barnabas
- History of the Codex
- Forensic Evidence
- Mark 16

...and laying out three things that I want to get through today:

- Odds and Ends
- Archaic Mark (2427)
- Not Best

I started out in the first lesson by talking to you about Hermas and why the Shepard of Hermas included in the end of the Codex is a big deal; I just want to touch upon what we've already looked at.

In the second lesson we talked about the epistle of Barnabas and why that's important as far as Simonides publishing that in **1843** and then it showing up in the Codex.

So just to recap: Hermas and Barnabas are both published independently before Tischendorf discovers the bulk of the Codex in **1859**. We've talked about why that's a problem for the age of the Codex.

We talked about the history of the Codex in lesson three, and I introduced you to some of the forensic evidence; so we talked about the fact that it is not known to have existed until **1844**; we talked about people all the way into the **1740's** had been to St. Catherine's Monastery, had seen the library, said there was nothing, and then all of a sudden, boom, in **1844** this thing is there.

We talked about how Simonides has a story to account for that even though most people seemingly don't believe him. So in lesson three we looked at the history of the Codex and we touched on forensic evidence.

Last Sunday in lesson four we looked at some more forensic evidence and I talked to you the bulk of the hour about Mark 16.

Today what I want to talk to you about is some odds and ends first; just some different things that I think are important for you to know that don't necessarily really fit into any clear category. Then I want to talk to you about Archaic Mark (or manuscript 2427) and why that's important. At the end I want to spend some time talking to you about why even if this were the oldest – let's say that this was old, why it is certainly not the best.

So to get started here on the odds and ends, last Sunday I was talking to you about Mark 16 and I told you that I thought Tischendorf altered the end of Mark 16 in Codex Sinaiticus through a cancel sheet to make it match Codex Vaticanus. I found this [holds up paper] this week, it is dated from 1801; this is a printing of a critical apparatus of Codex Vaticanus. I've started here at Mark 16 (you can see Roman numerals Mark 16), then if I go to verse 8 then all of this material underneath [3:10] is a discussion in Latin of the fact that the end of Mark 16 is missing. The reason I'm bringing this up to you is to show you beyond doubt, was it a known fact as early as **1801** that Codex Vaticanus did not have Mark 16:9-20 in it?

I'm just telling you that because it is my belief that Tischendorf has that altered once he discovers he has a problem because of Hermas and Barnabas; we went over all of that last week – so has Mark 16 altered because it is the quickest way to make it agree with Codex Vaticanus, which he needs to have that agreement.

I also found from **1864** [3:53] from the magazine *The Homilist*; on page 158 there are reproduced two lengthy letters (remember I told you that Tischendorf received commendation from the Pope and praise and adulation from the Pope when he found this thing); so there's a short one and a long one. I'm going to read you the short one:

“The following is part of a letter which Tischendorf received from the Pope in the spring of **1862**, ‘We do not doubt that your researchers and laborers are destined to be of great value to scholars of the Catholic persuasion as you are enriching the sacred sciences with new treasures. We congratulate you that the celebrity you deservedly enjoy has been still more increased by this new work, especially as your noble sentiments separate you very widely from those who as you have well remarked rejoice in their contempt for religion over the shipwreck of faith, the decay of Christianity.’”

So these guys view all this as going to save Christianity from, you know in the new modern era of modernism and science and in higher criticism and all this stuff, so I just share that with you, there's more on that.

So still on the topic of odds and ends – **January 28, 1863**, *The Guardian* newspaper printed an open letter from Simonides to Tischendorf, and it said:

“Again, I seriously assert that I wrote the Codex and that Tischendorf has given the names of Frederico Augustanus and Sinaiticus, and I challenge him to produce these codices in London and in a public meeting of literary men assembled for the purpose it shall be once and forever decided whether he or Simonides has spoken truly.”

So what is Simonides doing there? He’s basically throwing the gauntlet down to Tischendorf, said I’m going to be here in London, you bring the Codex and we’ll have this thing out here in public and we’ll see what’s going on here.

In first edition **1893**, *Books in Manuscript* by Falconer Madan, he’s got on page 142 in a section of literary forgeries; he has an interesting section about this that’s pertinent to what I just said:

“After Simonides appeared only once with any prominence before the public when in **1862** he boldly asserted that he himself had written the whole of Codex Sinaiticus which Tischendorf had brought in **1859** from (*that’s a typo, that’s not right, it should be 1859*) the monastery of St. Catherine’s Mt. Sinai. The statement was of course received with utmost incredulity, but Simonides asserted not only that he had written it but that in view of the probable skepticism of scholars he had placed certain private signs on particular leaves of the Codex.

When pressed to specify these marks he gave a list of the leaves on which were to be found his initials and other monograms. The test was a fair one and the manuscript which was at St. Petersburg was carefully inspected. Every leaf designated by Simonides was found to be imperfect at the part where the mark was supposed to have been found; but many thought that the wily Greek had acquired through private friends a note of some imperfect leaves in the manuscript and had made unscrupulous use of the information.”

So they’re accusing him of having insider information and saying that he did these things again, so can Simonides do anything right? No.

I told you about his friend Kallinikos. This is from *The Journal of Sacred Literature* in a letter dated **November, 1861**. Kallinikos says the following:

“This Codex, my son, I saw several times, and particularly three of the acrostics which thou showest me at Athos when I overlooked thee in the pleasant writing room of thine. The first thus...”

So he gives three acrostics or three statements that Simonides put in the text to indicate that he wrote it.

“...I also saw the fourth and the fifth but do not remember them now and also calligraphic symbols, and especially the numerous corrections again of thine and annotations both of thyself and of thy uncle.”

So is this guy saying that he saw Simonides put these distinguishing marks into the Codex? I don't have time to read it to you but there's another section where Simonides talks about that he put initials in, and that the initials that he put in to identify what he had been copying in that particular section, and according to all of the evidence all these places that Simonides said that he did this have now been removed. One of the biggest ones seems to be in Genesis 24. I want to show you Genesis 24 because if my memory is correct, Genesis 24 is one of those pages that I showed you that had uneven or unnatural wear on it; remember I showed you that page last time that was cut at almost an exact right angle, and we talked about the difference between natural and unnatural wear?

One of the sources that I've read, and I've been over, this stack of stuff is just growing, it's just ridiculous, but I was back through trying to find exactly where I read it and I couldn't find it exactly, but I do remember reading something about Genesis 24, so I'm going to go there and I think if my memory is correct you're going to see that this is one of the examples of unnatural wear in the section of the Codex for Genesis 24.

So while that loads, the bottom line here is Simonides claims to have done this; Kallinikos is seemingly confirming it; he challenges Tischendorf to a debate to produce the Codex, and does Tischendorf show up?

It's not the right angle one, but you can see does this page have heavy mutilation on it? [11:33] something's been done to Genesis 24, which again if my memory is correct is one of the chapters that he said he put one of these marks on the page. He says, this is from *The Journal of Sacred Literature* a few months later; Simonides writes:

“The real test of the genuineness of Codex Sinaiticus is neglected. The public were assured in May Tischendorf was to be in London armed with a portion at least of his great Codex. I've waited in England hoping to have the opportunity of meeting him face to face to prove him in error, but May has come and gone and “the discoverer” has not appeared. Would the favorers of the antiquity of the manuscript persuade him to come at once and brave the ordeal or else forever hold his peace?”

So is Simonides really calling Tischendorf out here? He's calling him out. There's one bulleted section I wanted to read from the book by Sorensen (which by the way I should say I do believe now to have some pretty significant issues, but I don't have time to get into all that):

“In his original letter to the Guardian of **September 3, 1862** Simonides wrote of credulity. The context was his claim of writing Sinaiticus. He was speaking of being accustomed to being defamed as a forger and the accompanying derogatory comments about him. The poignant irony is that the one document he claims to have produced, Sinaiticus, was disclaimed while he was routinely accused of having forged just about every other document that he ever touched.”

So he's accused of forging every other thing that he's ever had anything to do with except that one.

“He openly said that he produced Sinaiticus but the establishment frantically denied it.”

So those are just some of the odds and ends.

Q: The letter from the Pope – some are challenging Christianity or something like that, was that close to the time of the Reformation?

A: No, this is a letter from the Pope addressed to Tischendorf in 1862 after he has found the remaining portion of the Codex and taken it back to St. Petersburg.

Q: I wonder if he's thinking it will help slow down the Reformation.

A: That's a good question; I think that he may have thought that because the Catholic Church, I don't have this document with me today, but one of the Popes put out just an excoriating piece against the Protestant bible societies, in the early half of the 1800's, that were sending copies of the KJB all over the known world.

A: It seems like the biggest challenge was the Reformation to the Catholic Church.

A: Yeah, the Pope views what Tischendorf is doing as favorable to Catholicism, so it is beyond my ability to comprehend how supposedly Protestant Christians can think and function and operate with this idea that none of this stuff matters and that it's just six of one, half a dozen of another. I cannot wrap my mind around that because even the Pope thinks that what Tischendorf is doing is going to benefit Catholicism.

I'm just going to mention this – this stack right here I just got this week [15:43]; this entire stack is about the controversy over when Simonides died. There's not even agreement about when this guy died. He was last seen in Britain in October, 1865. By 1867 there are reports that he died in Cairo from leprosy in 1867. In 1869 he's seen, in all places, in St. Petersburg working on a project. There are sources here that I have that literally say that he faked his death and that he didn't really actually die until 1890. How I got turned onto that, I was just wondering, because I had questions about what we're going to talk about next (Archaic Mark), and I'm like when did Simonides die, and I went to the internet and the very Wikipedia entry on Simonides, it gave one date of 1867 and another date of 1890; so they can't even agree in that piece on Simonides when the guy actually died.

In the Nestle-Aland critical text, the 27th edition (There is now out a 28th edition); there is a manuscript out there that goes by the number of 2427 and it is a manuscript of the book of Mark. All it is, is the book of Mark. I'm reading from my notes:

“This was viewed as an important textual reading and it is rated by Kurt and Barbara Aland as a category one manuscript.”

Let me tell you what that means – so in the text of the NT published in **1985** by Kurt and Barbara Aland, they say the following (they rate Mark 2427 as a category one manuscript and this is how they define a category one manuscript); they say:

“It is a manuscript of a very special quality which should be considered in establishing the original text – example: the Alexandrian text belongs here. The papyri and uncials up to the **3rd and 4th Century** belong here almost automatically because they represent the text of the early period.”

Would Codex Sinaiticus by that definition be a category one manuscript? They’re also saying that 2427 is a category one manuscript. I already told you that this is only of the Gospel of Mark. The thing about this is that this particular manuscript is dated from the **14th Century**, or the 1300’s If it’s dated from the 14th Century, the 1300’s, how is it that it’s a category one manuscript?

The reasons for that is that it is almost completely the same as the text of Codex Vaticanus, so because Codex Vaticanus is an ancient uncial 4th Century manuscript and it’s category one, and this one is almost identical with it [19:43] then this one [14th Century] also has to be category one by the “so-called” rules that these guys have established for textual criticism.

As I said, it is almost completely the same text as Codex Vaticanus in Mark, so it was viewed as a...it [2427 Mark] was also called “Archaic Mark” [20:19], and it was largely viewed as a primitive text of Mark. So in other words, this 1300’s manuscript was a copy of an older manuscript that was representative of this particular set of readings that are found in here, and it just so happens that Archaic Mark is almost identical with Codex Vaticanus [20:54]; so since Codex Vaticanus is a category one manuscript and this one [1300’s] is almost identical with that one [2427 Archaic Mark], therefore this one has to be a category one manuscript.

“It seemed like a more primitive text of Mark and text scholars said it might be the closest thing we have to what Mark originally said.”

I need to pause here and give credit to David W. Daniels from Chick Publication for the content I’m sharing with you right now about this particular document.

Problems start in **1989**. In 1989 a scientist named Orna (I forget her first name) recognizes what she believes to be Prussian blue ink in Archaic Mark [21:57]. The problem is that Prussian blue ink was not invented until **1704** and it was not sold commercially until the **1720’s**; so now our **4th Century** manuscript that is supposed to be Archaic Mark can’t be any older than [1720’s].

The first known provenance of Archaic Mark is **1917** when it shows up in the collection of a tax collector in Athens, Greece [22:45]; so this text was not known to exist before 1917.

In **2006** a woman at University of Chicago named Margaret Mitchell did digital photographs for the first time of Archaic Mark, or 2427, and sent a piece of the Codex out to be tested chemically and scientifically. Here's what she found:

In 2006 there's a chemical test of manuscript 2427 or Archaic Mark. It uncovers:

1. Prussian blue was the original ink, so in other words it was not touched up later on with a different ink.
2. There is a second blue coloring called synthetic ultramarine blue. Synthetic ultramarine blue did not come onto the market until the **1820's**. [24:16] So now the first known existence of this is **1917**; now based upon a chemical forensic analysis of the ink it could not have been written before **1820**.
3. It also uncovered zinc white which was a pigment that was not available until **1825**.
4. It also uncovered zinc sulfide pigment which was not available until **1874**.

Here's a document that by all the text scholars, Kurt and Barbara Aland, all these people who are supposed to know what they're talking about, is rated in the critical apparatus of the 27th edition of the Nestle-Aland Greek text as a category one manuscript and the thing was a complete fake the whole time, and it was created at some time between **1874** and **1917**, but yet this is supposed to be this great category one that's an original witness to the book of Mark.

So the **1300's** witness to Vaticanus was a **19th Century** forgery, clearly demonstrated to be such by the forensic analysis of the pigments of the ink. Remember I've already told you that in 2015 the British Museum cancelled the forensic tests on Codex Sinaiticus.

Now here's the thing, what you could say is that doesn't matter because whoever made it after 1874 still could have been copying something that was old. Well a guy named Carlson wanted to know about this, and so in Archaic Mark there are three distinct readings: Stephen Mark 6:2, 8:11 and 14:14. So Stephen Carlson reasons as follows, he goes, "Well if I can find a manuscript that matches in these three readings I will have found the source document for Archaic Mark."

So this guy searched and searched and searched until finally he hit upon an **1860** edition of the Greek NT by a guy named Philip Buttmann and he has the exact same wording and mistakes in those same three verses that are found in Archaic Mark; so that means that Archaic Mark was produced after **1874** and before **1917** using a copy of Vaticanus that was put forth by Philip Buttmann in **1860** going off the one by Cardinal Mai from **1857**; this thing is copied and creates this particular document.

That University of Chicago still has this document in their possession (Archaic Mark) and they use it now as a case study to the text forgeries. The so-called experts that are trying to recover and restore for us the NT, that tell us what God actually said by taking a critical approach are completely fooled by a 19th Century forgery that can be demonstrated to be such done off of a

copy of Vaticanus by Philip Buttmann from 1860; and yet this was for years a category one witness to how Mark should read.

In this issue here with Archaic Mark there is no known provenance, let me say it this way, there are three tests that you could use:

1. The test of provenance, where did the thing come from?
2. The test of chain of custody, how did it get to us today?
3. A chemical forensic analysis of the Codex.

With Codex Sinaiticus we're just supposed to take whose word for it? Tischendorf's. Is there any clear chain of custody and has the thing ever been tested chemically? The reason I'm talking to you about Archaic Mark is because here is a prime example of where the so-called experts are completely fooled by a forged manuscript that was created in the 19th century and they want to tell you on the basis of this how your bible should read.

I'm sorry but does that sound like preservation? Does that sound like what we observed when we studied the doctrine of preservation over the last nine months? It doesn't sound like it to me. But this is the point; there were some points of tension where If you're going to go with the experts this is what you're going to get. If you're going to go with God's word, God's word would never lead you to think about things like this. God's word would teach you to think about it the way I laid out: Multiplicity of copies that are available and that are in use.

Codex Sinaiticus is not used by a single bible-believing Christian before 1844 because it wasn't even known to have existed, and yet they're telling you that that is the true NT. I'm sorry but that's just beyond my ability to comprehend that. [31:14]

By the way, all this is happening in roughly the last ten years. I personally believe that somebody at the British Museum or somewhere else is scared to death to have that Codex tested because they're afraid that it will be proven that Simonides was telling the truth.

So far we've been talking about why Codex Sinaiticus is not old; now I want to do some things with you talking about why it's nowhere near the best either; so get two passages: Get I Chronicles 19:17 in one hand, and get Ezra 9:9 in the other.

1 Chronicles 19:17 *And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Syrians, they fought with him.*

Ezra 9:9 *For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia....*

Why do you think I had you skip from I Chronicles 19:17 to Ezra 9:9? That Codex right there skips the entire portion of the OT. It goes from I Chronicles 19:17 all the way to Ezra 9:9, and

the same scribe does it. [34:24] Here it is [Codex on projector]; here is I Chronicles 19:17 and then, boom, it goes straight to Ezra 9:9 and it does right on that line without stopping, without noting a mistake, without missing a beat it just jumps over all of the rest of I Chronicles, 2 Chronicles and the first part of Ezra, and goes straight to Ezra 9:9 and just leaves it out, never fixes it, never corrects it, never puts it back in. And this is supposed to be “the best”.

I’m telling you, if my students did that they’d get an F in my class. If they gave me the introduction and jumped straight to the conclusion, “And in conclusion, Mr. Ross, here you go”, because you can’t just leave out a section. Right there on that line in that Codex it jumps from I Chronicles 19:17 all the way to Ezra 9:9, never tells you it, never notes it, never corrects it, never fixes it; the scribe just keeps going and it’s the same scribe that did it.

The same scribe is the same one who takes out the woman taken in adultery in John 7 and the beginning of John 8. It’s the same scribe. Go to Luke 2:33:

Luke 2:33 *And Joseph and his mother marvelled at those things which were spoken of him.*

Sinaiticus says ‘His father’; it takes out *Joseph* and switches it with *father*. The same guy that leaves out the end of I Chronicles, all II Chronicles and the beginning of Ezra, is making these types of changes as he is copying the text. Are there modern versions today in print that will change the reading of Luke 2:33 and call Joseph the father of Jesus? And we’re just supposed to accept that this doesn’t affect any doctrine. I’m sorry, but where did the reading come from? It came from that Codex and it came from the same scribe, so what scribe in this Codex is the one that’s actually giving you scripture? Is it scribe A? Is it Scribe D, the boss corrector? Is it scribe B1 who wrote the Major Prophets, or is it scribe B2 who wrote the Minor Prophets and Hermas?

Let’s look at a couple of things. Ecclesiastes 4:3 [on Codex 37:25]. Notice they left out the entire verse and wrote it in the margin. At least this time they correct the mistake.

I’m going to go to the beginning of Isaiah. You see all this stuff up here at the top of the page? [37:44] See how this has been overwritten and at the top of the page it has a bunch of scribbles and stuff? They’re debating here how the beginning of Isaiah should read.

This is a video from David W. Daniels from Chick Publication [38:21]; look at this page. What on this page is scripture? What exactly is scripture? [Pointing to scribbled notes all over the page] They’re omitting (I think this is from Nehemiah) verses 22, 39 through 42; they’ve got to put it there. There’s another mistake here – they erased over and then rewrote chapter 22 verse 47; they omitted verse 38 and had to reinsert it up there; so what is scripture here and what isn’t scripture, and this is supposed to be “the best”, one of the best manuscripts available to reconstruct the text.

[Pulls up video of David W. Daniels with closed caption] Look at that page. What is scripture on that page? [39:27] Who’s going to tell me what is? Is James White going to tell me what’s scripture and what isn’t? Is Daniel Wallace going to tell me? Are Kurt and Barbara Aland going

to tell me? Who's going to tell me what's scripture on that page and what isn't? Is the Catholic Church going to tell me? Who's going to tell me? Who gets to decide how that should read?

You know what this has the marks of to me? This has the marks of a rough draft. This has the marks of exactly what Simonides said they were doing – correct it all up, get it how you want it and then rewrite it. Who is going to tell me which one of those corrections is scripture and which one isn't? They run the length of the whole page, and this is supposed to be “the best” copy of the bible that we have...this is so ridiculous...they are going to use this manuscript to change the text of the Protestant Reformation. Unbelievable!

Let me ask you a question: Has changing the bible from the traditional Received text and its translations in the vernacular languages to this new and so-called improved text based upon older and better manuscripts and all this sort of stuff, has it increased biblical literacy in the body of Christ? Has it led to a clear articulation of dispensational truth? Has it led to more people having confidence in the word of God or has it spawned more doubt in the word of God? How could it not spawn doubt when you just look at the thing, how are you supposed to know what's scripture and what isn't?

I've got a few more things here and then I've got some stats. There's another one. What's scripture on this page [Codex on projector 41:57]? Who's going to tell me what it is? Which marginal corrections, who's doing it, how are we even going to know what it is?

Q: Most ministers are being trained with this kind of teaching and system, and so many of them in pulpits today don't really teach the authority of scripture and don't stand on the fundamental doctrines of the faith.

A: Correct, because there's a domino effect, and this is what I was trying to get at. Remember around Christmas time, the first of the year I was talking about why preservation matters and I talked to you about how Protestant bibliology was changed after 1860 and I went over what those forces were that changed it? That's exactly what we're seeing here and why they made this change; and the impact of the change was not positive.

Q: So they're coming out of seminary not even having any confidence in the authority of scripture.

A: Until recently they came out of seminary never even having seen that thing a day in their life. They're just taking someone else's word for it, and it's not God's word, it's what Kurt and Barbara Aland or what Bruce Metzger, or Nestle said, or the United Bible Society or whoever else; they're taking their word for it about what it should be, when these guys are taking a book like Archaic Mark and telling us it's a category one manuscript when it is a complete fake, proven to be a fake, admitted by the University of Chicago (the institution that possesses the manuscript in their collection) now uses it in a case study in forgery; but it was a category one manuscript in the 27th edition of the Nestle-Aland Greek text. So that's why we got to put out a 28th [edition] because the text is never settled. If the text is ever settled these guys don't have a job. Sorry but that's true.

Q: So the guy who wrote it, Simonides, he wrote it, so how did we get to this [?] doing all this other stuff then?

A: What you see here is completely consistent with the process he described. He talked about himself, his uncle Benedict and the scribe Dionysius going over his work and making corrections to it. This completely smacks of something that was done in a relatively hurried fashion. How do you skip from I Chronicles 19:17 to Ezra 9:9 like nothing ever happened and don't even tell anybody and seemingly not even realizing that you [messed up. There are three crosses in the margin with a note acknowledging the blunder but the text is never corrected.].

Let me ask you a question: If this is the so-called "oldest and best" (here's the inconsistency of all this stuff here), why do you have II Chronicles in your bible at all if it's not in Sinaiticus, because aren't they leaving the end of Mark 16 out because it's not in two of them?

Another thing, this OT is in what language? This is the Septuagint; this is a Greek OT, but now it's supposed to be "oldest and best"? I thought we couldn't trust translations as category one witnesses. Uh-oh. Do you see what you are left with if you are going to believe what these guys are saying over the way God would have you think about it in his word? Now I'm getting a little bit fired up here, I'll admit it ... but this is an important deal.

The body of Christ has been duped. The body of Christ has been sold the biggest bill of goods related to what their bible is and they have bought it and they think that people like you and I that take the position that we hold are a bunch of uneducated hillbillies and backwards bumpkins who just don't want to enter the modern world. But I'm not done.

Sinaiticus is missing:

- All but four chapters of Genesis
- All of Exodus
- All but three chapters of Leviticus
- All but 12 chapters of Numbers
- All but five chapters of Deuteronomy
- All but three chapters of Joshua
- All but seven chapters of Judges

The following are missing altogether:

- Ruth
- 1 and 2 Samuel
- 1 and 2 Kings
- It has parts of Chronicles twice
- All of 2 Chronicles
- It skips from 1 Chronicles 19:17 all the way to Ezra 9:9
- The entire book of Lamentations after chapter 2 verse 20.
- All of Ezekiel

- All of Daniel
- All of Hosea
- All of Amos
- All of Micah

It's missing 11 entire books and most of six more – ¼ of the bible is not found in Sinaiticus, but it's "oldest and best". You should trust it to fundamentally rewrite what the bible is.

What's equally telling is what it does have. So it's missing all of that but it conveniently has:

- Tobin
- Judith
- 1 and 4 Maccabees
- Wisdom
- And Sirach

It has apocrypha in it; but it's missing canonical books in the OT. We already know that in the NT it has:

- Barnabas
- Hermas

Barnabas teaches baptismal regeneration; the Epistle of Barnabas teaches that Jesus wasn't God until his baptism, but we should trust Sinaiticus, and we should trust the scholars to interpret what on that page is actually scripture and what isn't.

Here's the thing ... the average Christian listens to all this and they read the marginal notes and they have no concept of what's even being said. There are 23,000 corrections in Sinaiticus; that averages out to 30 corrections per page – this is the most corrected biblical manuscript known to exist and yet we're supposed to accept it as "the best".

These are just factual statements about the Codex. There are other things that we could get into about how it just makes the most blatant silly kind of mistakes. Remember last week we talked about how it said the difference between Galilee and Judea, Nazareth to Judea vs. Nazareth of Galilee, and how there's a 70 mile difference between those two things and how the Codex Sinaiticus got it wrong and how it's the only manuscript in the whole [world] to even read that way because they're trying to stuff it in there on that cancel sheet for Mark 16.

There is all of this stuff and frankly we could go on and on and on going through stuff here on this website, but at some point I'm going to have to beg your patience because this will probably be discussed in the future in more detail. These six studies have just been sort of an overview of things.

Q: Just a clarification – so if Chronicles all the way to Ezra has been left out of the original document, and there are current bibles based upon that translation, how do these fit back into those bibles?

A: In that case what they have to do is disregard their own rules; and so what they end up doing is having an arbitrary thing. In Mark this one's a category one, but in 2 Chronicles it's not a category one, it's a category two. You look at the critical apparatus and you're like, how is that, how is it the case that in one case it's a category one (the same manuscript) and in another case it's a category two or three ... other than the fact that that's what the text critic is telling you. They are the authority now telling people what the bible should say and how it should read. That is not the approach that observes what God said, that he preserved what he said, and we should be able to locate in some fashion what he preserved for us. It is a completely, totally opposite approach.

Q: Based on the same question but with a comment, if the translators can't use their "oldest and best" to produce a whole bible, they have to bring in...

A: Correct, they absolutely cannot do that.

Q: ...they have to bring in other manuscripts in order to...

A: They have to bring in other manuscripts and other witnesses, so you will see if you look at the critical apparatus you will see (and somebody will say, what are you talking about?), if you look at a page of the Nestle 28th edition, at the bottom of the page there's a bunch of footnotes and it's got a bunch of letters and numbers and stuff – all of those different things represent different manuscripts. It will show what manuscripts speak to a particular disputed reading.

In one case you're going to have, well in the 27th edition Archaic Mark was a category one manuscript; now it's a known forgery, so what do we have to do? We have to make a new edition, but even beyond that, if you go through each section of it you are going to see that they are not consistent in how they rate....in one verse they'll give a weight of a category one to one text, which in the same page or in a different part they're now going to say that's a category three, and you're like well why and they don't really ever tell you, you just have to take their word for it; so the whole thing is always being juggled around.

I don't think it's the oldest. It is certainly not the best, and this particular Codex along with the one that had belonged to the Vatican were the primary manuscripts that were used to fundamentally change the bible, and since that time, I don't want to say all, I will say most all, virtually all translations have come off of that text.

This 28th edition of the Nestle-Aland text is a modern update of essentially the same thought process that was started by Westcott and Hort that they got from Tischendorf that was assembled in the late 19th Century. I would say to you that it does not create maximum certainty, it creates maximum doubt.

If you read some of the stuff we were going through in the last term – if you read W. Edward Glenny's work, if you read Combs' work, if you read Daniel Wallace's work, they will get upset with Textus Receptus and King James advocates for saying they just want maximum certainty. Well, duh! Don't you need to know what God said? Either God preserved what he said or he didn't, and if he did then should we be able to find what it is and is it in a manuscript that was

buried in a monastery until 1844 that has every mark of not only *not* being old, but potentially being in the same category as Archaic Mark, but also secondly *not* being anything close to “the best”?

[A Tale of Two Constantines: Rethinking Codex Sinaiticus, Part 6](#)

Codex Vaticanus & Concluding Thoughts

Transcript

Pastor Bryan Ross

[Grace Life Bible Church](#), Grand Rapids, MI

July 23, 2017

Vaticanus:

- Conventional Wisdom
- Drop Caps
- Inconsistent Handwriting
- Missing Books
- Pagination
- Wormholes and Overwriting
- Concluding Thoughts

...So before this point there is no known historical existence of Codex Vaticanus (**1475**, **0:07**)
 ...[inaudible] ...a little bit from Codex Sinaiticus. Do we have any known record of that Codex existing at all before Tischendorf found something in **1844**? No, we have no record of that historically.

There is an entry into the catalog in the Vatican Library in the year **1475** that this Codex was in the Vatican's possession in that particular year. There's no historical record before that and to this day there is a call number or catalog number on the manuscript that is 1209, that's the same number that they originally assigned to it when they entered it into the log in 1475. So you understand how libraries work, they have a referencing system so you can locate information in the library.

Erasmus in **1521**...reports differ. I've read some sources that say in 1521 Erasmus went to the Vatican Library and looked at the document. So, in 1521 Erasmus is working on his third edition of the Greek NT, now obviously this is going to be the text that Luther and Tyndall are going to use to translate the bible into German and English.

In 1521 Erasmus either goes to the Vatican himself and looks at it or writes to the prefect, or the head librarian of the Vatican Library and asks about the reading in I John 5:7 [inaudible **2:15**]. This is the famous verse ...go to I John 5:7. So the sources disagree somewhat on whether or not, I'm just saying that for the sake of historical honesty, I would love to be able to tell you right now that I can say for sure that he actually went and looked at it himself but I can't do that at this point; all I can say is that there are conflicting reports about he actually went himself or whether he just wrote to the chief librarian and asked him about this.

But the verse in question is 1 John 5:7 where it says:

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.*

So, this is a verse on the idea of the Trinitarian God, so modern versions are going to leave that verse out or offset it, footnote it, mark it off and say it's not in the two oldest and best manuscripts because that verse is not in Codex Vaticanus.

Why this is important is for the following reason: It demonstrates does Erasmus know that that Codex exists? Yes, so whatever he thinks of, he clearly does not find it to be a valuable witness because he's going to disregard the witness of Codex Vaticanus and ultimately include I John 5:7 in the Textus Receptus.

So, this document has a known existence and it is known to exist for a while, and in 1521 we have a concrete reference point of somebody seeking it out for a research purpose; in this case it is Erasmus as he is compiling his third edition of the Greek New Testament.

So, this one has a known history. It's known to have existed from **1475**. Erasmus is referencing it in 1521, whether he went himself or just wrote to the librarian, he knows it's there and he's ultimately going to reject a ton of readings that are found in Codex Vaticanus. So that sets it apart differently from Codex Sinaiticus. We're still on point one – *Other Conventional Wisdom*.

Q: Being that Constantinople is involved here wasn't there a debate of two churches, Roman Catholic Church...

A: That's later on. When I say later on it depends upon your point of view. The split between the Eastern Orthodox and the Roman Catholic Church happens before 1475, the exact year escapes me; but yes, there is a definitive point in time where the Roman Catholic Church is going to split from what becomes the Greek Orthodox Church, but that's happening before 1475. That had already happened before Luther's Reformation in 1570.

Q: So, the different codices are not a factor in the two different churches, did not bear on the codices?

A: I would say that's a loaded question because ultimately they do in the sense that the Roman Catholic Church is going to use what is known as a Western text which is going to follow certain readings that the Latin Vulgate was based on, and the Greek Orthodox Church is going to use what is commonly referred to as the Byzantine text.

The Byzantine text differs from the Alexandrian Western text; so when you set a KJB on the table and when you set a modern version on the table, the reason why those differ in English is because of their Greek text basis – what Greek text are the using to do the translation?

So, the critical text theory is based largely on these two things that we're talking about here: Codex Vaticanus and Codex Sinaiticus. When I say Codex Vaticanus, all I'm meaning to identify is this is a document that is in the possession of the Vatican; the Roman Catholic Church is the holder of this document and still is to this day.

Comment: **1054** [when the two churches split?]

In **1809**, interesting point of history, Napoleon takes Codex Vaticanus to France as a spoil of war; so he conquers in Italy, he takes the Codex back with him to France as a spoil of war.

In **1815** the Codex is returned to the Vatican Library. From **1828 through 1838** it is under the control of Cardinal Angelo Mai who is involved in producing a typographical facsimile; remember we talked about that already; so he is largely the custodian of it for that ten-year period as he's working on assembling the information for the typographical printing.

In **May, 1843**, who saw it? Tischendorf saw Codex Vaticanus. Before he goes on his whirl-wind adventure in **1845**, Tregelles saw the Codex and I want to read you something about that. I'm going to read from Sorenson's book, *Neither Oldest nor Best* and he says the following:

“After his visit to the Vatican in 1845 Tregelles said the following, ‘They would not let me open it without searching my pockets and depriving me of my pen, ink and paper, and at the same time two prefects kept me in constant conversation in Latin and if I looked at any page too long they would snatch the book out of my hand.’”

So, do they [the Catholics at the Vatican] want him necessarily looking at it? Apparently not, so these are the known facts in the conventional wisdom about it. Then in **1857** Cardinal Mai publishes the facsimile.

- So what's the earliest known date of the Codex? **1475**.
- Erasmus is aware of it in **1521**.
- Napoleon takes it to France in **1809**; he returns it in **1815**.
- It's under the control of Cardinal Mai from **1828 to 1838**; he's working on preparing the facsimile.
- Tischendorf is allowed to see it in **May, 1843**.
- In **1845** Tregelles sees it.
- In **1857** the Vatican publishes its facsimile.

Scrivener, in **1861** said the following about it:

“Codex Vaticanus 1209 is probably the oldest large vellum manuscript in existence and is the glory of the Vatican Library in Rome. To these legitimate sources of deep interest must be added to almost romantic curiosity with which has been associated with the jealous watchfulness of its original guardians and whom an honest zeal for its safe preservation seems to have now degenerated into a suspicious capricious willfulness and who will show a strange incapacity for making themselves the proper use of a treasure, they secretly permit others more than to gaze upon it. It is so jealously guarded by the Papal authorities that original visitors see nothing of it but in the red Moroccan binding.”

So, in other words, are they letting anybody see the actually Codex?

In February 2015, so a little more than two years ago, the Vatican digitized the Codex. So this is the Vatican website and this is the digitized version of the Codex Vaticanus [12:44]. So again, February 17, 2015 the Vatican released photos of the Codex online. Before this few Protestant scholars were even allowed to examine it. Westcott and Hort and all these guys when they're doing the Revision, they are not doing it with having the original Codex in front of them; they're doing it based upon typographical

facsimile reprints. And let me just add to that – in the middle 1800’s these facsimiles are not like facsimiles that you and I know today. I have in my library at home a 1560 reprint of a Geneva Bible. So, what they did, they took an original 1560 edition, digitally scanned every page and then printed them out to match exactly with the way that Bible looked in 1560.

In the middle 1800’s when all this is going on, do they have the technology the capacity to do that? No. So, before the year 2015 few Protestant scholars were even allowed to see it, so that means that for 150 years text scholars, including Westcott and Hort, had never actually seen the Codex; they never saw the actual Codex, they were just using transcribed typographical facsimiles. Scholars saw the reproduced text, but they never saw the text of the actual Codex.

At the beginning of every biblical book...so this is the beginning of the book of Ephesians [on projector 14:32]...at the beginning of every biblical book in Vaticanus there is what is known as a *Drop Cap*. You see this fancy lettering? This is a drop cap [14:51]. Look at your bible, what’s the first word of the book of Ephesians? Paul. This right here is the Greek letter for the first letter of Paul’s name, so this is the P, as it were, and then the rest of his name is here on the line. This is a feature that is known as a drop cap. So at the beginning of every biblical book in Vaticanus there is a drop cap or this sort of fancy lettering, and you can see that they’re printed in color – this bar and the drop cap itself, this is all in colored ink, while the rest of the page, and you can see it here in the cutout [15:41], the rest of the page is just black.

The thing you need to understand is that these drop caps are integral to the text. What that means is they were created when the initial manuscript was prepared. So, if I’m writing out Paul’s name, the equivalent would be – there’s the *P* and then on the line I would have *aul*. This would probably be sitting more like this [tail of the P below the line 16:17]. So that’s in English what you’re looking at here in Greek. So, these drop caps in Codex Vaticanus are integral to the text; that means they were created when the initial manuscript was prepared; they were not added at a later date after the fact.

In his book Sorenson says that drop caps are a medieval feature. This is some more information about initials or drop caps [holds up paper 16:52]. It says:

“In an illuminated manuscript initials with images inside of them, such as those illustrated here, are known as historiated initials. They were invented of the insular art of the British Isles in the **8th Century**.”

Does anybody see a problem here? This thing is supposed to be a **4th Century** Codex, yet it has integral drop caps that are indicative of a later medieval practice. The other thing is where did this practice originate? It originated in the British Isles, not in Alexandria, Egypt, but that’s just a technicality, you’re not supposed to pay attention to that.

“The classical tradition was slow to use capital letters for initials at all. In surviving Roman texts, it is often difficult even to separate words as spacing was not used either.”

Now if this is a **4th Century** Codex, would it count as a classical Codex? It would have been written in the **300’s A.D.** What these guys are saying is that the practice of using drop caps or initials was not even a thing until the **7th Century** which would put it at the minimum in the **600’s A.D.**, and the practice was first invented in the British Isles not in Alexandria, Egypt, not in the region that they’re saying this Codex was supposed to have come from.

If you can't see that yourself are you going to be aware of that problem? Probably not. This means one of the following: Either one, it was written during the medieval era; or two, it was modified and rewritten in the medieval era. Either way from an analysis of the Codex itself it would certainly appear that the thing is not as old as they're saying it is. So according to Sorenson the manuscripts dating from the **4th and 5th centuries** had little if any textual artwork. I want to read from page 135; it says the following about this; he says:

“Other ancient manuscripts dating from the 4th and 5th centuries either have no textual artwork whatsoever, or what little there is it is simply (what he calls curly-Q doodles in black ink) almost always at the end of the book when there was little space left over on the parchment. In no other ancient documents of the 4th and 5th centuries that this author has researched, is there colored textual artwork or drop caps...”

Now I've got to be careful here because he certainly hasn't looked at every 4th and 5th century manuscript that's existed, so we have to have some caution here, but he does say:

“In no other ancient documents of the 4th and 5th centuries that this author has researched, is there colored textual artwork or drop caps particularly integral to the text. Full color initial drop caps as a literary device were unknown in a timeframe when Vaticanus was purported to have been produced. Once again the artwork of the initial drop caps in Vaticanus is clearly medieval in character.”

If that's true, what that means is that thing is not as old as they're saying it is.

Inconsistent Handwriting, that's the next point. Portions of the Codex are written in lowercase, miniscule writing, whereas other portions of the Codex are written in uppercase uncial writing.

This is Ephesians; this is all uppercase uncial handwriting. Now compare that with the first half of Genesis. So, here's Genesis 1:1 [on projector **21:54**]. Does this handwriting look the same? It doesn't look the same. Why? Because this is lowercase handwriting. The other thing we saw was uppercase handwriting and I want you to also notice something – does this drop cap look the same? [**22:12**] There's no color, and is this one far more ornate in its decoration than the other one we looked at just a moment ago?

So, portions of Codex Vaticanus are written in lowercase miniscule writing whereas other portions are in uppercase writing. So, here's what I'm talking about – this is the first half of Genesis. The first half of Genesis is written in lowercase script, whereas the second half is written in uppercase script; so in the middle of the book of Genesis it switches from miniscule lowercase script to now uppercase uncial script halfway through the book of Genesis, and then it remains uppercase all the way until you get to the book of Hebrews, and then Hebrews and Revelation are once again in the lowercase.

Now look at the drop cap in Genesis, and then I just want to show you by way of comparison to the handwriting of the drop cap, we're going to go all the way to Revelation. This is the beginning of the book of Revelation in Codex Vaticanus [**23:20**] and you will notice again it has what kind of drop cap, and again the handwriting is in lowercase.

Just for visual comparison purposes again go back to Ephesians; there you have Ephesians again [23:40]. Does the drop cap look the same at all? No. Is the script different? So, this suggests at least, potentially more than one scribe; this suggests a possibly later tampering; this suggests a whole host of things that are currently unanswerable at this point. The point of me bringing it up is just to show you that when the text critics make definitive statements about these things, they're asking you to believe things that have not conclusively been proven at all.

So, you have handwriting issues. So, what this does is it raises basic questions about the integrity of the manuscript because they're suggesting that we should make wholesale...that wholesale changes to the bible needed to be made based upon this Codex because it is supposed to have come from the 4th Century. There is reason to doubt its age; there is reason to doubt its reliability based upon goofy things that are actually going on in the Codex.

Missing Books: Remember how we saw that Codex Sinaiticus was missing – that it cut off in I Chronicles 7:9, or something like that, and then picked up in Ezra 9:9; and it cut out the end of I Chronicles, all of 2 Chronicles and the first portions of Ezra – remember I showed you that in the last lesson.

In this one see if you can figure out what's missing. So, the following epistles start here, and they end here with II Thessalonians [25:31], tell me what's missing [list of books on projector]. So here's the beginning of Paul's epistles, here's the end. What's missing? I Timothy, II Timothy, Titus, Philemon – all missing in Codex Vaticanus. Not there; four of Paul's epistles are not in it. But again, this is supposed to be the “oldest and best” witness to what the NT is supposed to be.

Q: [inaudible] ...translations have the books of the bible in them [26:24]

A: Yeah, very odd that we would leave out whole verses and the end of Mark and other things because they're not in the two so-called “oldest and best”, but yet there are things that are totally missing from the so-called “oldest and best” and yet find themselves in modern versions. The inconsistency is maddening. The inconsistency and application of the so-called “rules” is just extremely frustrating.

Now let's go on to the next one – *Pagination* (Inserted pages and changed pagination): I was talking about later tampering. What's the issue? So, the upper right-hand corner of Ephesians 1, what's the problem? [27:28] Someone has struck through the original page number and what? So somewhere along the line, was something added to the Codex in some way, shape and form to cause the page numbers to be off and some scribe to change the page numbers? Now maybe it was a mistake, it could have been a mistake originally, I don't know the answer to it right now, but the point is when you look at not what...What you start doing is you start building a case here:

- You've got the drop cap issue;
- you've got the different script issue;
- you've got the different style of drop cap issue;
- you've got the missing books issue;
- now you've got page number changes and what seems to be added pages and changing of page number and pagination.

And now you start saying, “Is this thing really reliable, is it really a reliable witness to the OT, and is it really as old as they say it was?” This changing of the page number also happens in the book of Acts and it seems to speak that inserted leaves seem to have confused or muddled or changed the pagination, but it seems to be indicative of some sort of modification or later tampering, although the answer right now is again it is inconclusive.

The fourth one is *Wormholes and Overwriting*: Codex Vaticanus contains natural and unnatural wormholes. Now remember we talked about wormholes when we looked at Codex Sinaiticus. There are examples where the text goes around the wormhole, which again is indicative of a situation where the scribe putting the text on the page is altering the line so that he misses the wormhole. Wormholes are also isolated from each other. So, for example, let’s say there’s a wormhole in this page. Under normal wear should there be a matching wormhole in this page as well as a matching wormhole in this page [consecutive pages in a book]. What ends up happening is there will be a wormhole in that [isolated] page but not the page before or after.

So again, we have puzzling things here with this Codex. There are other places, and I could show you an example but I don’t remember what reference to look at because I forgot to write it down, where there is clear overwriting where somebody came in after the fact, overwrote something and or added things to the margin just like what we saw with Codex Sinaiticus.

I want to offer *Concluding Thoughts* first on Vaticanus, and then I want to offer a second round of concluding thoughts on all six of these lessons. So, regarding Vaticanus: Codex Vaticanus appears to be a medieval creation not an ancient one. Are there strong reasons to think that this is not as old as they claim? If this is true it is not older. Let’s say that drop caps were invented in the 7th Century; that means the earliest this thing could be is from the 600’s. We know that there is no known record of it existing before 1475; by the way is a medieval date.

Let’s say even if you go with the 600’s are there other manuscripts that speak to the writing of the NT that would be pro-Textus Receptus King James that are that old? So the point is, if this thing, even if it dates from the 600’s then their whole argument about it being one of the 50 bibles commissioned by Constantine the Great and being a 4th Century Codex, possibly even done in the same scriptorium as Codex Sinaiticus and all the stuff that they say about it is totally bogus.

Did we already look at last time that they were ranking Archaic Mark as a category one manuscript to Mark when the whole thing was a fake the whole time? Indisputable fake, proven by the University of Chicago to be a fake. I printed out 100 pages just this week on the forensic analysis of Archaic Mark. I have a very exciting life.

My point is that this stuff is all speculation; they don’t really know how old this thing is and from its known existence it has been under the express guardianship of the Roman Catholic Church.

So, if it is true that it is a medieval creation, then it is no older than many of the manuscripts supporting the Textus Receptus. So, it could have been done any time from 600’s, any time before 1475. I’m going to say to you, it is clear to me that if you compare these drop caps [Ephesians1] with the ones in Genesis and the ones in Revelation, someone altered it at some point. They don’t look the same and they’re written in different handwriting.

Point three: Erasmus knew of the existence of the Codex in **1521**, so the idea that this is some new ancient discovery, the idea that this is some new thing that is going to change the way that we fundamentally understand the bible because we were able to go further back in time, make it closer to the original and more accurately reproduce the original because we now have this older manuscript, that whole thing is completely bogus; that thing was known to have existed from **1475** and Erasmus consulted in 1521 in making editorial decisions on the third edition of the Greek NT. So that means all the way through from 1521 all the way to **1881** when the Revised Version came out, was Codex Vaticanus known to have existed? Yeah, so the only so-called real new thing is whether or not Codex Sinaiticus is what?

Now let me say just a few things about that. In the 1800's...so we talked a lot in class about the years **1860 through 1900**, remember we talked about the change in the Protestant interpretation of the bible, that it took place between 1860 and 1900, we went over that in class. In this era no Protestant scholar worth his salt is going to agree to fundamentally change the bible based upon one lone Vatican document. It is only after they now have the other one, its twin sister or its ugly stepsister (Sinaiticus), that now all of a sudden, they feel they have a textual base to change it.

The document Vaticanus has been under Roman Catholic control since its first known existence in 1475, and that Protestant scholars would use it to supplant the text of the Reformation is beyond my ability to comprehend.

I'm going to be teaching a lesson in the conference coming up in October, I just changed the name of it, some of you might have seen it on Facebook; I just changed the name of it to [Pilfering the Power of the Paper Pope of Protestants](#).

You want to know when the Reformation went in the tank – it's when they switched the traditional texts of the Reformation for the "new and improved" texts of textual criticism. I am assembling quote after quote after quote of pro-Roman Catholic scholars hailing the Revised Version of **1881** as the best thing to ever have happened in Christendom, and how it was going to lead to ecumenical return to unity between Catholics and Protestants.

This whole idea that none of the differences matter and all this sort of thing, that is a modern lie. The people that were living back there when that stuff was going on, they absolutely believed there were doctrinal differences between their King James Bible and what was done in 1881. They absolutely believed that.

But my point here is both of these...now the case right now about Vaticanus is much more up in the air; more work has to be done on it because it's a different situation. We know it existed back to 1475, but even if you take that as the earliest known date are there reasons to still doubt the conventional wisdom about it? There are tons of reasons to doubt the conventional wisdom about it.

But you have to understand that the modern critical text is fundamentally based upon the work of Westcott and Hort. When Westcott and Hort did their work they put the majority of the emphasis on what two codices? The Vatican Codex and the Sinaitic Codex. I already told you that when they did that neither one of those guys had ever seen the original documents; all they were working off was typographical reprints and facsimiles; they never handled the actual things, they never saw them themselves.

We can see more about what's going on living in the 21st Century because of internet technology and photographic images that are on the internet than those guys actually saw when they sat down to fundamentally change the bible between **1870 and 1880**.

Now let's talk about the second round of the conclusions.

Codex Sinaiticus:

- Hermas
- Barnabas
- History
- Forensic Evidence
- Mark 16
- Archaic Mark
- Not Best

Does Constantin Simonides claim to have produced Codex Sinaiticus as a gift for the Czar of Russian between **1839 and 1840**? There are three primary objections to that idea. If you listen to James White, if you listen to people that are out there they will raise three primary objections to Simonides having done the Codex in that timeframe:

1. No known exemplars
2. Alexandrian text
3. Not enough time

So, let's take these one at a time; so these are the primary objections. Objection #1, *no known exemplars* – what that means is that the readings that are in Codex Sinaiticus, some of those readings are not found anywhere else; therefore, what was Simonides copying? (No, he wasn't copying Vaticanus, although Sorenson might make you think that if you read it.) I should just say this, the Sorenson book is what got me into this to start with, but the more I've read this and reflected on it, I think there are major problems with this book. I think its major contribution is actually the stuff he's raising about Vaticanus, not the stuff necessarily about Sinaiticus, because the stuff about Sinaiticus, I can read most of that stuff in other books.

So no known exemplars – that means Simonides couldn't have done it because what was he copying? We don't know what his exemplars were that he was working off of to produce the readings found in Codex Sinaiticus. So let me just say something about that. Did Codex Sinaiticus include Greek Hermas and Barnabas? Had anybody seen Greek of Hermas and Barnabas before Simonides published it? So, does that mean that he's got stuff in front of him that no one else had ever seen? If he's got Hermas and Barnabas in front of him that no one had ever seen, then is it reasonable to assume that he's got other things in front of him that no one had possibly ever seen?

So the first thing of no known exemplars falls off the table when you understand what we know for sure is that he had that [Hermas and Barnabas] in front of him because he put it in the Codex, and remember that he publishes stand-alone editions of both of these before Tischendorf found them in the Codex. So,

objection #1 about no known exemplars is bogus because whatever he has in front of him that he's copying, is he copying stuff that no one had seen or knew about before he copied it?

#2, *Alexandrian text* – well, what they'll say here is Mt. Athos is an island in Greece, or a peninsula in Greece and the manuscripts that were available were visiting manuscripts not Alexandrian manuscripts so how is it that Alexandrian readings got into this document created in Mt. Athos in **1839** is important. That is making a few pretty significant assumptions; number one, it's assuming that they don't have the Alexandrian readings, which is not a safe assumption based upon what we have already observed about Hermas and Barnabas.

Number two, we have to realize that Simonides, when he does this, is something like 20 years old, give or take. He is working with Uncle Benedict. Let me read to from this...found this this week too with the help of Steven Avery, *A Graphic Memoir of Constantin Simonides* from 1859. (Bibliograph, excuse me.) Page 4:

“Benedict who was a most accomplished scholar and a great linguist; Benedict was a teacher of religion in many parts of Greece as well as so highly esteemed at Capodistrias that he received at his hands an appointment of Professor of Doctrinal Theology.”

The 20 year old Simonides is largely copying what Benedict is putting in front of him. The school that Benedict is a professor at just so happens to be located in Turkey at the time. He is a professor for 35 years. As he is professor-ing he is assembling and collecting documents. Is it most often the case that the professors are more liberal than their students? The responsibility for the Alexandrian readings in the Codex are fully explainable by the academic career of Uncle Benedict; not to mention, what really is the Alexandrian text? What really is it?

Recall that conventional wisdom holds that Sinaiticus along with Vaticanus and several other old manuscripts were of the Alexandrian textual family. That is the presumption that as they were copied in or about Alexandria, Egypt in the 4th Century; however, the conclusion that codices Sinaiticus and Vaticanus, Bezae and Alexandrinus are all Alexandrian is a highly subjective opinion.

The so-called Alexandrian text family is highly amorphous, that means not the same and disparate (that means they don't agree), though there is general agreement that Vaticanus was initially produced at Alexandria, it is dissimilar in its textual variations when compared with Sinaiticus.

Dean Burgon, a conservative bible believing textual expert in the 19th Century wrote an entire book on the disparate differences between Sinaiticus and Vaticanus. As you read in the quote below recall that the names Vaticanus was B and Sinaiticus was א [Aleph]. He says:

“It matters nothing that all four are discovered on careful scrutiny to differ essentially, not only in 99 out of 100 of the whole body of extant Greek manuscripts.”

What Burgon is saying is that these two codices, they differ from 99 out of 100 of the entire available number of Greek manuscripts. Then he goes on to say:

“Besides, but even from one another, in the Gospels alone Vaticanus is found to omit at least 2,877 words, to add 536, to substitute 935 words and transpose 2,098 words, to modify 1,132 – in

all 7,578. The corresponding figures for Sinaiticus being 3,455 omitted, 839 added, 1,114 substituted, 2,299 transposed and 1,265 modified – in all 8,972.”

“And if you remember that the omissions, additions, substitutions, transpositions and modifications are by no means the same in both, it is in fact easier to find two consecutive verses in which the two manuscripts differ the one from the other, than two consecutive verses in which they entirely agree.”

And so there you have it folks. Based upon that evidence we’ve changed the whole understanding what the bible is.

So, we’ve dealt with the *No Known Exemplars*; the *Alexandrian Text* is logically and explainable; so then we have the *Not Enough Time*. There is no way that a 20 year old in a year (**1839-40**) is going to have the time to produce the entire volume. So, I already said up here [50:42] for the Alexandrian text that Benedict’s 35-year career, as a scholar and linguist is responsible for explaining, can explain the Alexandrian text readings in it, whatever that even is (that was the point of reading from Sorenson).

But in **1859** after Tischendorf found the Codex Sinaiticus, in two months, March and April, 1859, with the help of two other Germans, he copied the entire thing – 110,000 lines of text in two months. But Simonides couldn’t have done it himself in only a year, but Tischendorf can copy the whole thing in two months.

Q: Did Simonides write any other material during that time period, so you could actually compare, a handwriting expert could say it looks like he wrote this Codex and he wrote other things?

A: So that’s an interesting question and I’ll answer that when I’m done with the report.

In **1866** Tischendorf was granted access to the Vatican and he’s granted access to Codex Vaticanus for 14 days for three hours a day. So how much time is that, you math geniuses? That’s a total of 42 hours. In 42 hours Tischendorf copied the entire NT of Vaticanus by hand for what he was preparing to publish in **1867**, but there’s no way Simonides could have done Sinaiticus in a whole year when these other guys can accomplish these Herculean feats in 42 hours in two months.

Frederic Kenyon says in his book *Our Bible and the Ancient Manuscripts*; he says the following about Tischendorf:

“In 1866 Tischendorf once more applied for leave to edit the manuscript but with difficulty obtained leave to examine it for the purpose of collating different passages. Unfortunately, the great scholar so forgot himself as to copy out 20 pages in full contrary to the conditions under which he had been allowed to access the manuscript and his permission was naturally withdrawn. Renewed entreaty produced in six days longer study making in all fourteen days of three hours each, and by making the most of his time Tischendorf was able in 1867 to publish the most perfect edition of the manuscript which had yet appeared.”

He can do it in 42 hours, but Simonides can’t do the whole thing in one year. So, I’m going to leave you with this: The only reason anybody thinks Codex Sinaiticus, the chief reason why anybody thinks Codex

Sinaiticus is old is because of the paleographical estimation of Constantin Von Tischendorf. It has never been tested; it has never been evaluated, and I told you about the cancelled test and all of that stuff.

My point is who are we going to trust here? Are we going to trust a bunch of text scholars to give us the bible, or are we going to trust that God did what he said in his word and preserved it? Because if we're going to trust what God said in his word that he preserved it then he's given us markers and understanding in his word that helps identify where that preservation is and where that preservation is located. I don't trust what these guys are telling me and I don't think you should either.