

Codex Sinaiticus or Codex Simonides: Understanding How the Text of the Reformation Was Undermined

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Soldiers Training for Service

Grace School of the Bible

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Introduction

- Ephesians 3:4—in order to understand “the mystery of Christ” one simply needs to be able to read the scriptures.
- This simple principle was not lost on the adversary.
- Prior to the Protestant Revolution this was accomplished through two primary mechanisms:
 - Extremely low literacy rates
 - Binding God’s word in an elite scholastic language i.e., Latin
- Even if people could read their native tongue they lacked the specialized academic training to have access to the Bible, in many cases.

Introduction

- The Protestant Revolution reversed both of these trends that had held sway for the first 1500 years of the dispensation of grace.
 - Literacy rates exploded
 - God's word was made available in the vernacular languages of the people.
- These trends coupled with the Protestant doctrine of *Sola Scriptura* converged to create a seismic shift in the established power structure of Europe.
- The availability of the Bible in the vernacular languages of Europe was the driving force of the Protestant Revolution.
- In addition, the notion that the Catholic hierarchy was not needed to interoperate scriptures created a serious problem for the Catholic Church.

Introduction

- According to the Pew Research Center's *Religious Landscape Study* conducted in 2014:
 - Nearly half (45%) of Evangelical Protestants and the vast majority (76%) of Mainline Protestants do not believe that the Bible is the word of God and should be taken literally.
 - Nearly half of all Mainline Protestants read the scriptures seldom or never.
- If current generational practices continue, the percentage of Americans that read the Bible at least once a week will decrease from 45% to 25% during Millennials' lifetimes.
- America is approaching the point where the majority of the population seldom if ever reads the Bible.
- Prior to the Reformation, the word of God was largely inaccessible. Today, it is ignored.

Introduction

- During the Middle Ages, the Bible was denied to the common man through many barriers (e.g., illegal to own, expensive, not in the vernacular languages).
- Today, through textual criticism, Satan has convinced man that the pure word of God does not exist, and thus, men disregard the word of God that is easily within their reach.
- In the 19th century, a monumental shift occurred within Protestantism in terms of how to view and approach the Bible.
- Instead of being something that God had preserved, the Bible became something that needed to be “reconstructed.” Textual critics made it their mission to do so based upon purely rationalism presuppositions such as “older is better.”
- This turned into a never ending search for MSS and an unsettled and ever changing text.

Introduction

- Swept away was the historic Protestant belief in the scriptural promise of preservation.
- Gone was the notion that the extant copies were inspired.
 - Protestant Dogmaticians of the 17th century
- Gone was the notion that the scriptures were preserved via the multiplicity of extant copies.
- Replacing historic Protestant belief was the notion that only the original autographs were inspired and inerrant.
 - Rationalistic response to the rationalists.
- Instead of creating more certainty this approach sowed the seeds of doubt. The results of which we are seeing in our day.

Introduction

- How did this happen? How and why did Protestants allow the scriptures to be pilfered in this manner?
- How & why did Protestants give up the text of the Reformation for a “new & improved” Greek text that agrees with the Vatican’s MS 90% of the time.
- Answering these questions is the goal of this presentation.
- In doing so, we will also see how one of the darlings of the modern critical theory, Codex Sinaiticus is a complete fraud and a creation of the 19th century.
- In order to accomplish this task, we will consider the following points:
 - State of Textual Criticism Before 1844
 - Tischendorf’s Big Discovery 1844-1863
 - Simonides Challenges Tischendorf
 - Codex Sinaiticus: Not Best
 - Codex Sinaiticus: Not Old
 - Discovery of Codex Sinaiticus Was not Necessary

State of Textual Criticism Before 1844

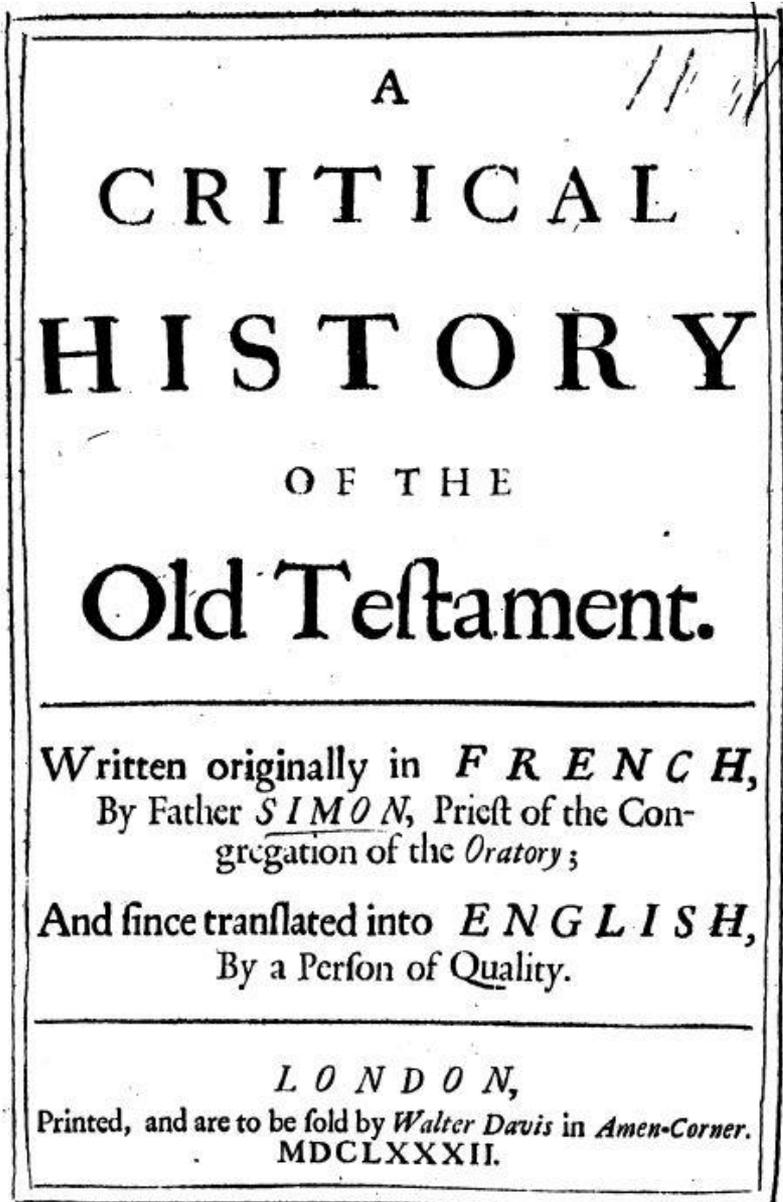
State of Textual Criticism Before 1844

- 1481—Codex Vaticanus (B) is registered in the Vatican library in Rome. First known existence.
 - Not in 1475 catalog, according to some reports.
 - Is missing the Pastoral Epistles (I & II Timothy & Titus)
- 1521—Erasmus is supplied with a transcript of I John 4:1-3 & I John 5:5-11 from B by his friend Bombasius.
 - I John 5:7 is missing from Codex B.
 - B is rejected by Erasmus as corrupt.
- 1534—a series of letters between Erasmus and his friend Sepulveda discuss various aspects of Codex B.
 - Sepulveda mentions 365 readings. The exact list or readings has not survived history.
 - Erasmus views B as part of a Medieval move (Council of Florence 1431-1499) to conform Greek MSS to the Latin Vulgate.
- 1647—[Westminster Confession of Faith](#) is drafted. Stated belief in preservation:
 - “. . . being immediately inspired by God, and, by His singular care and providence, **kept pure in all ages**, are therefore authenticall;”

State of Textual Criticism Before 1844

- 1659—John Owen publishes [*The Integrity and Purity of the Hebrew and Greek Text*](#) in response to the publication of Brian Walton's [*Ployglot*](#) noting many variant readings.
 - Owen mentions the Codex B and Erasmus view of it.
- 1669—first collation of Codex B is made by the Librarian of the Vatican.
 - Never published. Transcript could be found in Paris. Was used by Tischendorf.
- 1682—Catholic priest Richard Simon writes [*A Critical History of the Old Testament*](#) in which he attacks the Protestant notion of *Sola Scriptura* by arguing that only the lost originals were inspired and therefore Catholic tradition was necessary to identify and interoperate scripture.
- 1689—Simon expands upon this view in [*A Critical History of the Text of the New Testament*](#)

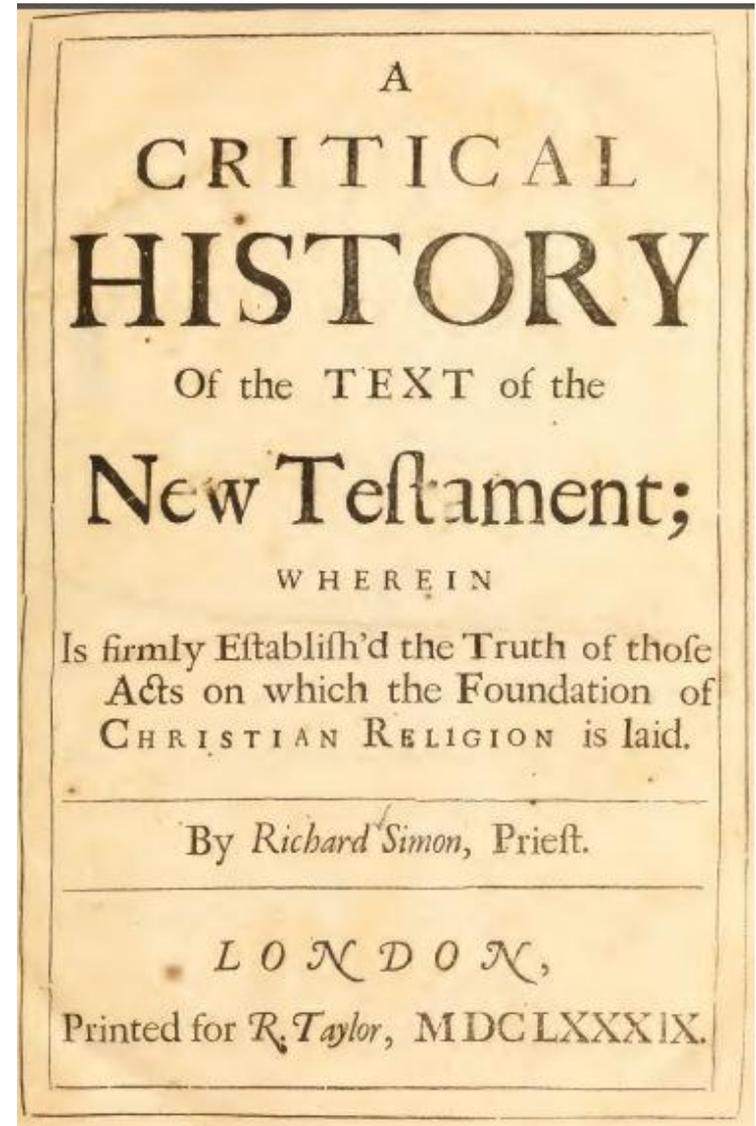
State of Textual Criticism Before 1844



- 1682—“The great alterations which have happened, as we have showed in the first Book of this Work, to the Copies of the Bible **since the first Originals have been lost**, utterly destroy the Protestants Principle, who consult only these same Copies of the Bible as we at present have them. If the truth of Religion remained not in the Church, it would be unsafe to search for it at present in Books which have been subject to so many alterations . . .” (Simon, Unnumbered Preface)

State of Textual Criticism Before 1844

- 1689—“Is it possible (may some say) that God hath given to his Church, Books to serve her for a Rule, and that he hath **at the same time permitted that the first Originals of these Books should be lost** ever since the beginning of the Christian Religion? There have been from the very first planting of the Church, Hereticks who have disputed against the Writings of the Apostles, and therefore it seems to behoove the Divine Providence to preserve these Originals at least for some time, from whence these Hereticks might be solidly confuted. . . Although the Scriptures are a sure Rule on which our Faith is founded, yet this Rule is not altogether sufficient of itself; it is necessary to know, besides this, what are the Apostolical Traditions . . .” (Simon, 30-31)



State of Textual Criticism Before 1844

- 1696—Francis Turretin writes *Institutes of Elenctic Theology, Vol I* in which mentions the following variant readings found in Codex B.
 - John 8:1-11; Mark 16:9-20; and I John 5:7—views only heretics as questioning the validity of these passages.
- 1707—John Mill included B in his index of witnesses as “Vat,”
 - Access limited to only 20 extracts.
- 1720—Richard Benently sends Abbe Mico to Rome to collate B.
 - Collation was published in 1799.
- 1726—Thomas Bently collates B.
 - Brought back three chapters highlighting mistakes by Mico.
- 1729—Abbe Rulotta is sent to Rome to revise Mico’s early work.

State of Textual Criticism Before 1844

- 1780—Andrew Birch collated B and published it 1788 and again in 3 volumes in (1798-1801)
- 1809—Napoleon takes B to Paris as a spoil of war.
 - Examined in Paris by Catholic theologian Leonhard Hug.
- 1810—Hug publishes *De Antiquitate Codicis Vaticani* (*On the Antiquity of Codex Vaticanus*). Hug is the first to claim B as the oldest extant witness to the New Testament.
 - Views it as a 4th century MSS.

State of Textual Criticism Before 1844

87
1837 edit
2. B. 100. 31
DE
ANTIQUITATE CODICIS VATICANI
COMMENTATIO

QVA
ALBERTINAE
MAGNI DVCAVS ZAHRINGO BADENSIS
VNIVERSITATIS LITTERARVM
NOMINE

INITIA LECTIONVM PVBLICARVM
AD. XXX. APRILIS MDCCCX.
INDICIT.

I. O. LEONARDVS HVG,
Doctor et Professor pub. ord.

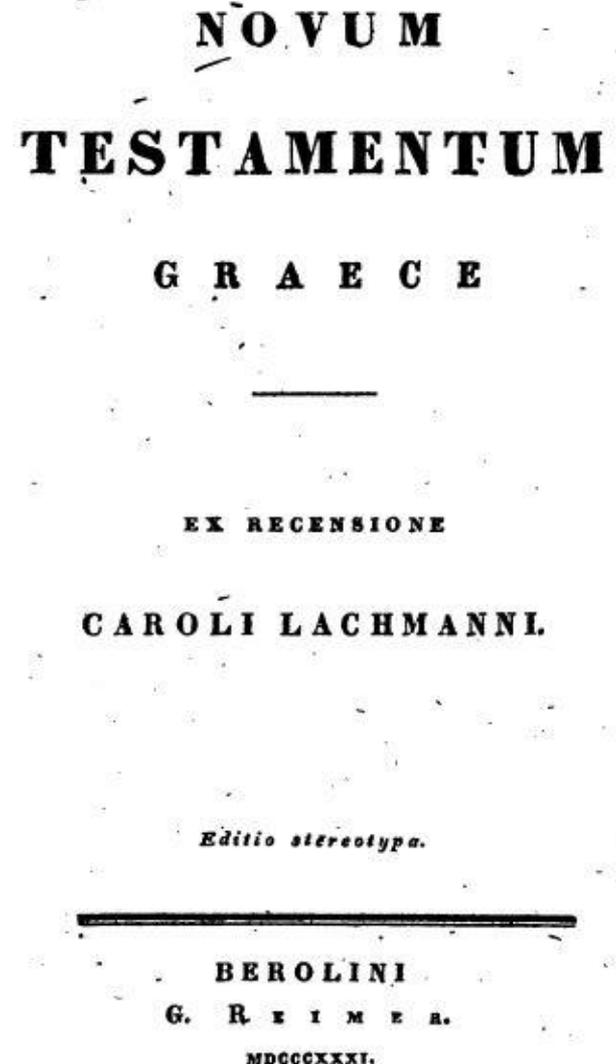


FRIEVRGI BRISGOVIAE,
TYPIS HERDERIANIS MDCCCX.

- 1810—Hug stated the following regarding Codex B:
 - “. . . One of the oldest and most venerable extant monuments of sacred antiquity.”

State of Textual Criticism Before 1844

- 1831—Lachmann publishes his [Greek New Testament](#)
 - “Lachmann determined to cast aside the received text altogether and edit it in such a manner as if it had never existed. His object was to give the Greek Testament in a form in which the most ancient documents had transmitted it. . .” (Tregelles, 99)
 - “Lachmann said, “**Down with the late text of the *Textus Receptus*, and back to the early fourth-century church.**” (Porter, 17)



State of Textual Criticism Before 1844

- 1837—Penn publishes [*Annotations to The Book of the New Covenant*](#). The work contains a reprint of Hug's 1810 work [*De Antiquitate Codicis Vaticani*](#) (*On the Antiquity of Codex Vaticanus*). Penn sought reconstruct the NT text based upon Codex B.
 - “we have at length acquired a thorough knowledge of the original text.” (17)
 - “The principle of correcting-criticism. . . Instead of the text vaguely called “*textus receptus*”. . . I have taken the continued and entire text of the most ancient surviving manuscript, the Codex Vaticanus. . .making it the basis and substance of the revision.” (28)
 - “Hug, in his treatise on the antiquity of the antiquity of the Vatican MS., has proved, that it was written before the middle of the fourth century.” (29)

ANNOTATIONS
TO
THE BOOK
OF THE
NEW COVENANT:

WITH AN
EXPOSITORY PREFACE.

WITH WHICH IS REPRINTED,
J. L. HUG
“DE ANTIQVITATE CODICIS VATICANI COMMENTATIO.”

By GRANVILLE PENN, Esq.

Οὗ ἕνεκα τὸν τίτλον Χρῆστιανὸν ἐκ τῆς ἀμφιβαλλομένης ἰστοριο-
ζήσεως, εἰς ἰδιαιτέρας καὶ κεινὰς ἐπιλογισμένων γραφῶν ἰκανῶς πάντα
ἀπερίστωται περὶ αὐτῆς τοῦ λόγου τοῦ Χρῆστιανῶν.

Cosmas Indic., ap. Wolfstein, tom. ii. p. 698, not.

LONDON:
JAMES DUNCAN, PATERNOSTER ROW.

M.DCCC.XXXVII.

1837

State of Textual Criticism Before 1844

- 1840—Tischendorf leaves Germany for Paris to decipher *Codex Ephraemi*.
 - 5th century Biblical MS that had been overwritten in the 12th century by the Syrian churchman Ephraim.
 - Catapulted him into the World's small circle of leading paleographers and brought him plenty of recognition. He received an honorary doctorate from a Prussian university, three non-German governments' **including the Vatican invested him with orders**, and the Dutch struck a new medal for outstanding scientific achievement especially in his honor." (Gottschlick, *Bible Hunter*, 39-40)
- 1841—Tischendorf published his first critical edition of the Greek New Testament *Novum Testamentum Graece*.
 - Published after his 1839 to 1840 trip to southern Germany, Switzerland, and Strassburg looking for MSS. (Porter, 18-19)

State of Textual Criticism Before 1844

- 1843, Jan.—Tischendorf publishes *Codex Ephraemi* & embarks on his journey to find more MSS.
 - Tischendorf received a letter of recommendation from Prince Johann of Saxony to Pope Gregory XVI as well as the Archbishop of Paris, Denis-Auguste Affre. (Gottschlick, *Bible Hunter*, 40)
 - The goal is to view Codex B in Rome.
- 1843, Feb.—Tischendorf arrives in Rome
 - “Spends four months in a vain endeavor to get at the Codex Vaticanus.” (Gottschlick, *Bible Hunter*, 40)

State of Textual Criticism Before 1844

- 1843, May—Tischendorf meets with Pope Gregory & is granted access to Codex B.
 - “. . . he was allowed a sight of the Codex Vaticanus. But what a disappointment: instead of being permitted to work on the text and undertake its decipherment and transcription, he was given only three hours on two successive days to examine the precious relic.” (Gottschlick, *Bible Hunter*, 41)
 - Saw it for a total of 6 hours (3 hours over 2 days).
- 1845—British text critic Samuel P. Tregelles is allowed to inspect Codex B.
 - Pockets searched for ink, pen, and paper.
 - Engaged in constant conversation in Latin by two prelati.
 - If he looked at any one passage too long they would take the book from him.

State of Textual Criticism Before 1844

- Codex B was a known commodity since 1481.
- Erasmus and the Reformers knew about many of Codex B's principal variant readings and rejected them.
- Erasmus viewed Codex B as a Medieval rewrite of a Greek MS based upon the Latin Vulgate.
- The Reformers believed in both inspiration and preservation.
- Richard Simon argued that the first originals were lost. Therefore the Catholic Church at its traditional were necessary.
- Awareness of Codex B increased and it eventually became viewed as the most ancient extent MS.
- Calls to replace the TR with a better text based upon older witnesses, most notably Codex B increased.
- Belief in preservation was replaced with the notion that the text needed to be "reconstructed."
- Reconstruction would be the job of the professional text critic.

Tischendorf's Big Discovery 1844-1863

Tischendorf's Big Discovery 1844-1863



- 1844, May—Tischendorf visits St. Catherine's Monastery for the first time; abstracts 43 leaves (folia) of 129 total leaves that he saw.
 - In a letter to his brother Tishendorf stated: **"I have come into possession of 43 parchment sheets** of the O.T. in Greek, which are the very oldest of any such possessed in Europe. I believe them to date from the middle of the 4th century." (Gottschlich, *Bible Hunter*, 97)
 - The story about rescuing the Codex from a rubbish bin was not published by Tischendorf until 1865 in [*When and Where Were The Gospels Written*](#) [English translation in 1866].
 - Says nothing to anyone about where he found the leaves.
 - Evidence suggests that Tischendorf cut the leaves out of a bound Codex.

Tischendorf's Big Discovery 1844-1863

- 1846—Tischendorf publishes *Codex Frederico-Augustanus* (CFA)
 - Publishes the first 43 leaves (for total of 86 pages) of Codex Sinaiticus that he took from Saini in 1844 and dedicates them to Prince Fredrick of Saxony for funding his trip.
 - Original leaves were given to the University of Leipzig where they still reside to this day.
 - CFA contains two sections:
 - Section 1: I Chronicles 11:22-19:17; II Esdras 9:11-23:31; Esther 1:1-10:3; and Tobit 1:1-2:2
 - Section 2: Jeremiah 10:25-52:34: and Lamentations 1:1-2:20

Tischendorf's Big Discovery 1844-1863

- 1853, Jan.—Tischendorf visits Mt. Sinai for a second time and finds nothing.
 - Gets funding for 2nd journey by telling the German Minister of Education von Beust where he found the 43 leaves of the CFA and that there were more of them.
 - Sinaitic monks actively obstructed Tischendorf's efforts on his 2nd visit.

Tischendorf's Big Discovery 1844-1863

- 1859, Feb.—Tischendorf visits Mt. Sinai for a 3rd time and obtains the remaining 315 leaves of the Codex.
 - On the 3rd journey Tischendorf traveled as an envoy of the Russian Tsar.
 - The details of how Tischendorf obtained the remaining 315 leaves of the Codex were disclosed in his 1865 work *When and Where Were the Gospels Written* (English translation in 1866).
 - Reads the *Epistle of Barnabas* and Shepard of *Hermas* first.
 - Tischendorf said, “I would rather have discovered this Sinaitic manuscript than the Koh-i-noor [crown jewel] of the queen of England.”
 - In Cairo, Egypt Tischendorf and two other Germans a doctor and a pharmacist transcribed 110,000 lines of Greek in two months.

Basic Facts About Codex Sinaiticus

- No known provenance or existence before 1844.
- Four columns of text per page.
- Uncial or upper case letters.
- Written on parchment or vellum.
- Contains part of the OT in Greek (Septuagint).
 - Canonical & Apocryphal books
- Contains a complete NT & New Testament Apocrypha
 - The Shepard of Hermas
 - Epistle of Barnabas

Tischendorf's Big Discovery 1844-1863

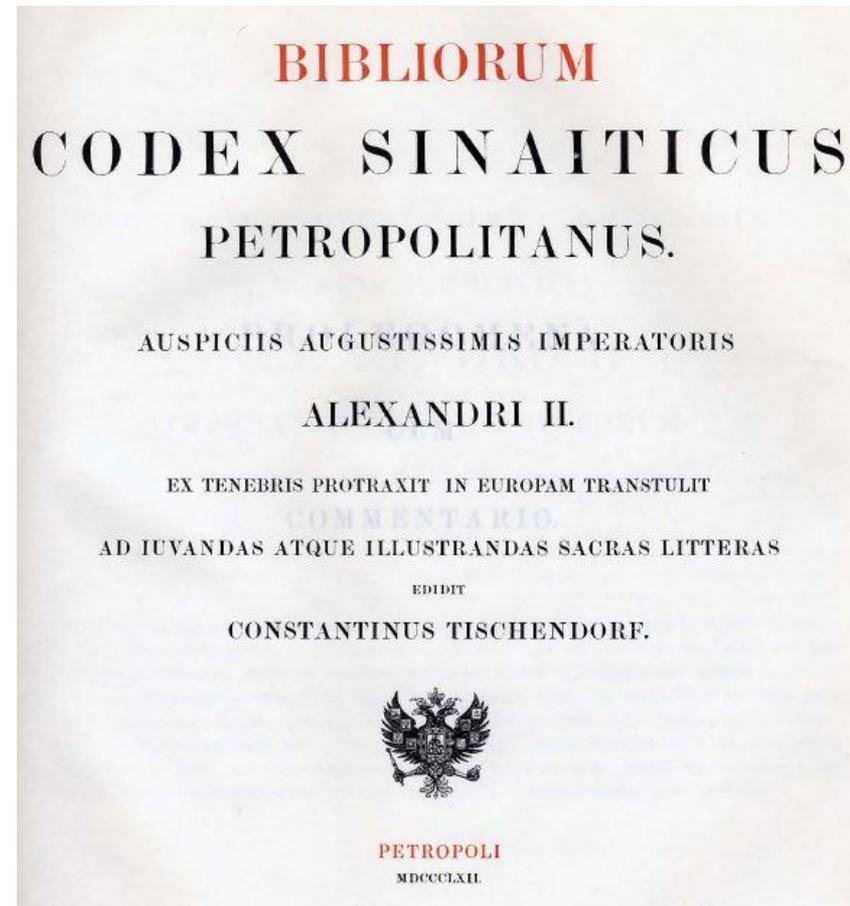
- 1859, Apr. 17—Tischendorf's assessment of the significance of Codex Sinaiticus is published in the German newspaper *Leipziger Zeitung*.
 - Tischendorf immediately placed Codex Sinaiticus on the same plain as Codex Vaticanus:
 - “You know what weight the learned world attaches to the famous Vatican MS of the Bible, and how it has for centuries been esteemed one of the special treasure of the Papal library: you are aware how anxious men have been, and how difficult they have found it, to collate even single passages . . . **If I should now say that Providence has preserved in a corner of the so—often ransacked cloisters of the East, a MS which may rank with the Vatican in regard to its character, extent, and age, and which on some accounts claims the precedence of it. . .The Vatican Codex goes back to the same century in my opinion and that of other able men.**”

Tischendorf's Big Discovery 1844-1863

- 1860, Jun. 24—The *Leipziger Zeitung* announces Tischendorf's plans to produce a facsimile of the Codex.
 - Explains that the completion of the work was going to be deferred until 1862 to coincide with 1,000th anniversary of the Russian Empire: **“the completion of the work being deferred to the year, 1862, is intended to illustrate still more the 1000th anniversary of the Russian Empire, which falls in that year.”**
 - Also announces: “But in order to satisfy the desire of scientific men, there will be prepared, besides this anniversary edition, another which is to reproduce in more simple form, although with the same critical precision, the Sinaitic text document.”
 - Printed in 1863.

Tischendorf's Big Discovery 1844-1863

- 1862—Tischendorf publishes *Sinaiticus facsimile (Bibliorum Codex Sinaiticus Petropolitanus)* at Leipzig, Germany.
 - The original leaves taken from Sinai were placed in the Royal Library in St. Petersburg, Russia.
 - Special characters were cast for typesetting.
 - Attempt at an exact replica.
 - Less than 400 were printed.



1862

Tischendorf's Big Discovery 1844-1863

NOVUM TESTAMENTUM SINAITICUM

SIVE

NOVUM TESTAMENTUM
CUM EPISTULA BARNABAE ET FRAGMENTIS PASTORIS.

EX

CODICE SINAITICO

AUSPICIIS ALEXANDRI II. OMNIUM RUSSIARUM IMPERATORIS

EX TENEBRIS PROTRACTO OBISQUE LITTERARUM TRADITO

ACCURATE DESCRIPSIT

AENOTHEUS FRIDERICUS CONSTANTINUS TISCHENDORF

THOMAS ET PHIL. DE. PALAEOG. BIBLIC. ITEMQUE THEOL. IN URIV. LIPS. URIV. PUBL. ORD. REGI SAXONIAE & COSSILIIS AUXILIO ORDINEM IMPF. RUSS. S. STANISL. SUPREMO IONONIBUS ET S. ANNAE CLAUSI II. CUM CONSUA URV. DECORATUS REG. SAXON. ALBERTI URV. FRANC. LEGATIONE URVOR. IMP. AUSTRIAC. UR. REG. REG. BOHEM. AQUILAE HERRAE CL. III. REG. BAVAR. S. MOHARD. CL. I. EQUUS REG. GRABO. SALVATOR. GENTIBUS REG. SIBIC. DE STELLA POLAR. REG. SARD. SS. NAVER. ET LASAR. MAONIDOC. VOMARIENS. FALC. ALE. CL. I. DOC. PARM. S. LEONICHI EQUUS REGIAE SOCIETATIS LITTERARUM LONDINENSIS ET INSTITUTI ABRUPTIACI SOC. HONORAR. REGIAE SOCIETATIS SCIENTIAM SVEDICOR. SOC. KATHE. SOCIETATEM HAGANAE PRO VINDIC. RELIG. CHRIST. SOC. AD EPISC. BISTOR. THEOL. LIPS. ET URIV. GREN. SOCIUS ORDIN.

Bible. N. T. Tischendorf

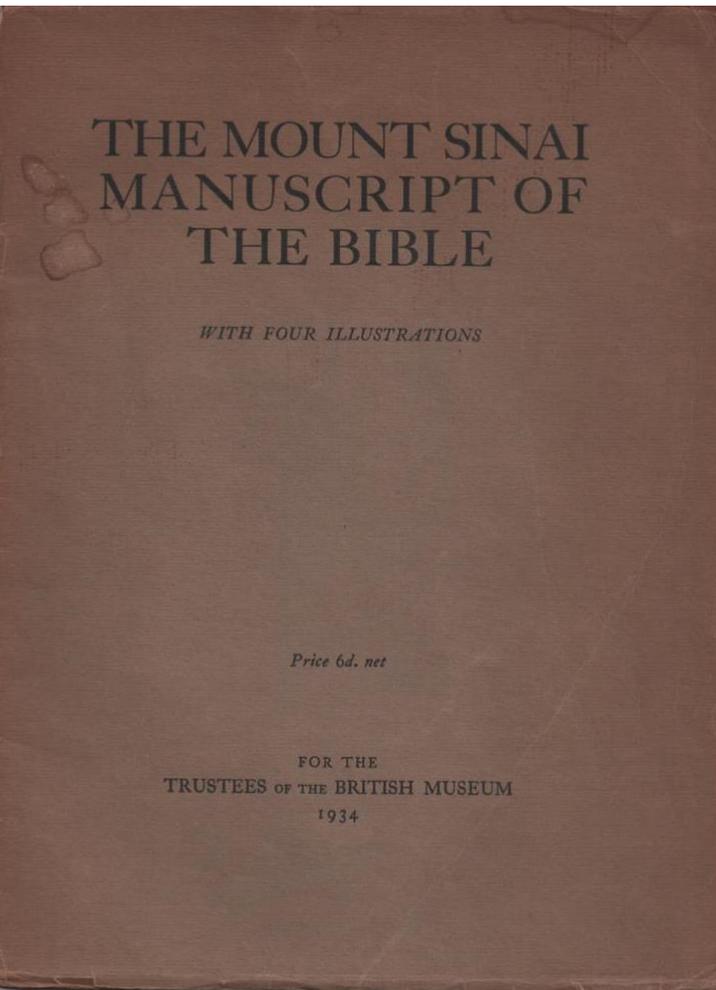


LIPSIÆ:
F. A. BROCKHAUS.

1863.

- 1863—Tischendorf publishes *Novum Testamentum Sinaiticum*
 - Contains the readings of the Codex in a less extravagant format.
 - Printed for more popular use by the scholarly community of Europe.

Tischendorf's Big Discovery 1844-1863



- Paleographers and text critics never actually saw/used the original Codex taken from Mt. Sinai.
- Since 1844 the Codex has never been all together at one time under one roof.
 - Leipzig, Germany
 - St. Petersburg, Russia
- In 1933 the Soviet Union sold the bulk of the Codex to the British Museum.
- In 1975 additional fragments of the Codex were found behind a wall at St. Catherine's Monastery.
- In 2009 a joint effort of The British Library, National Library of Russia, St. Catherine's Monastery, and Leipzig University Library digitized the Codex and put it online at codexsinaiticus.org

Simonides Challenges Tischendorf

Simonides Challenges Tischendorf

- 1861, Jul. 27—word hits the British Press that someone is disputing the antiquity & authenticity of Tischendorf's discovery.
 - “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.” (*Literary Gazette*)



Simonides Challenges Tischendorf

- Evidence indicates that Simonides expressed his claims to be the author of Codex Sinaiticus privately before word hit the British press in July, 1861. J.K. Elliot reports the following:
 - “. . . Simonides seems to have spoken about the date of Sinaiticus prior to September 1862, in so far as Tregelles knew of this theory before then. He spoke of it to J.E. Hodgkin in 1860 and in a letter to Sir Thomas Phillipps on August 2nd 1861.” (Elliot, 26)
- 1861, Dec. 19—in a letter addressed to A. Macmillian, Hort demonstrates knowledge of Simonides’ claim that he be the true author of Codex Sinaiticus and calls him a liar.
 - “As touching Simonides, I want to examine it carefully for myself. If you can get me the loan of a copy, so much the better; if not, I must buy it. One never knows where to have that fellow. He undoubtedly has found genuine and valuable MSS. as well as forgeries. To make the thing more complete, he says he forged Tischendorfs Sinai MS., which is the biggest lie of all.” (Hort, [*Life & Letter, Vol. I*](#), 450)

Simonides Challenges Tischendorf

- 1862, Sept. 3—*The Guardian* published a letter by Constantine Simonides disputing Tischendorf's claims. Simonides claimed the following:
 - He created the Codex in 1839-1841 on Mt. Athos, Greece as an intended gift to the Emperor Nicholas I of Russia
 - Written in the ancient form, in capital letters, on parchment
 - Would include Old & New Testaments along with Barnabas, Hermas, Clement Bishop of Rome, Ignatius, Polycarp, Papias, and Dionysius the Areopagite.
 - Benedict prepared the textual exemplars and Simonides copied them.
 - Selected an already existing largely blank codex.
 - Removed the ancient front material and other pages that had been "damaged by time and moths."
 - Only Barnabas and Hermas were included because "the parchment ran short."

Simonides Challenges Tischendorf

- Simonides claims continued:
 - Volume is bound and taken to Constantinople by Simonides and show to Anthimus & Constantius (former Bishop of Sinai) who recommends that it be placed in the library of Sinai.
 - Quoted a letter dated 13 Aug. 1841 from Constantius confirming that the volume was placed at Sinai.
 - 1853 saw it in the monastery “and found it much altered, having an older appearance than it ought to have. The dedication to the Emperor Nicholas, placed at the beginning of the book, had been removed.”
 - Does not know how Tischendorf “contrived” to carry the Codex away to St. Petersburg under the title Codex Sinaiticus
 - “Saw the first facsimiles of Tischendorf, which were put into my hand at Liverpool . . . I at once recognized my own work, as I immediately told him.”

Simonides Challenges Tischendorf

- Simonides claims continued:
 - Affirms the truthfulness of his statements and claims that “Tischendorf has foisted on the learned world as a MS of the fourth century.”
 - Offers many significant details of people who saw him with the Codex, many of whom were still alive and challenges his readers to check the truthfulness of his story.
 - Regarding internal evidence, “any person learned in paleography ought to be able to tell at once that it is a MS of the present age.”
 - Explains that multiple hands corrected it and that it was not intended to be a finished product: “my Uncle Benedict corrected the MS in many places, and as **it was intended to be recopied.**”
 - Explains the presence of three hands: Simonides, Benedict, and Dionysius the calligraphist of the monastery.

Simonides Challenges Tischendorf

- Simonides claims continued:
 - Simonides “marked in the margin the initials of different MSS from which I had taken certain passages and readings.” Says that these markings “bewildered Professor Tischendorf, who has invented many several highly ingenious methods of accounting for them.”
 - Claims to be able to “point to two distinct pages in the MS through I have not seen it for years, in which is contained the most unquestionable proof of its being my writing.”
 - Acknowledges the trouble he was going to bring upon himself for making these claims: “I know perfectly well the consequences I shall bring upon myself . . . and I now solemnly declare that my only motive for publishing this letter is to advance the cause of truth, and protect the sacred letters from imposition.”

Simonides Challenges Tischendorf

- Following Simonides letter to *The Guardian* in Sept., 1862 the authenticity of the Codex was hotly debated in the British press until Simonides left Britain in the Fall of 1864.
- The following newspapers, journals, and periodicals covered various aspects of the story.
 - *The Guardian*
 - *The Literary Churchman*
 - *The Journal of Sacred Literature*
 - *The Christian Remembrancer*
 - *The Parthenon*
 - *The Clerical Journal*
 - *The Athenaeum*
- 1864—F.H. Scrivener published [*A Full Collation of the Codex Sinaiticus With the Received Text of the New Testament*](#)
 - Contains a 13-page discussion on Simonides' claims to have created the Codex. Ultimately it dismissed Simonides claims as false.

Simonides Challenges Tischendorf

- As the debate unfolded in the press between 1862 and 1864 Simonides had both defenders and detractors.
- Defenders included:
 - J.E. Hodgkin
 - Kallinikos Monachos—claimed to be with Simonides on Mt. Athos when the Codex was created. Submitted numerous letters defending Simonides. Detractors accused Simonides of forging the letters from Kallinikos and inventing him.
 - Charles Stewart—Simonides biographer
 - Simonides
- Detractors included:
 - W.A. Wright
 - Henry Bradshaw
 - S.P. Tregelles
 - W.S.W. Vaux
 - W.T. Newenham
 - Constanine Tischendorf
 - Fenton John Anthony Hort
 - F.H. Scriviner
- While the supporters of the Codex's authenticity can claim victory since it was accepted by the scholarly world as "the world's oldest Bible," the debate in the press was never really settled.

Highlights of the Debate (1862-1864)

- 1863, Jan. 28—*The Guardian* newspaper ran an open letter from Simonides to Tischendorf.
 - “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.”
- 1863, Jun. 6—in a letter to *The Guardian* Simonides calls out Tischendorf and his supporters.
 - “All this time, too, the real test of the genuineness of the Codex Sinaiticus is neglected. The public were assured that in May Tischendorf was to be in London, armed with a portion at least of his great Codex. I have 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. Let the favorers of the antiquity of the MS. persuade him to come at once, and brave the ordeal, or else for ever hold his peace.”
- Tischendorf never came to London to debate Simonides. He showed up in Feb., 1865 after Simonides left London in the Fall of 1864.

Highlights of the Debate (1862-1864)

- 1863, Jun./July—Letter from Kallinikos of Sinai is published in *The Guardian*, *The Journal of Sacred Literature*, and the *Literary Churchman*
 - Claims Kallinikos Monachos is not a real person (Elliot, p. 104-106)
 - Letter claims that Codex Sinaiticus was “marked” in the “ancient catalogues” of St. Catherine’s monastery.
- 1863, Jun./July—Letter from Simonides answering the letter of Kallinikos of Sinai is printed in *The Literary Churchman*, *The Guardian*, and *The Journal of Sacred Literature*. (Elliot, p. 106-109)
 - Simonides takes exception with the claims of Kallinikos of Sinai that the Codex was “marked” in the “ancient catalogues” of the monastery: "I emphatically deny that the Codex Sinaiticus was inscribed in the Ancient Catalogue, for the good reason that **NO ANCIENT CATALOG EXISTS**; there was none there whatever, till I made a catalogue during my first visit. . ." (Elliot, p.108)
- No Catalogue was ever produced by Simonides opponents.

Unsolved Mystery of Literature

LITERARY FORGERIES

BY
J. A. FARRER

WITH AN INTRODUCTION BY ANDREW LANG

LONGMANS, GREEN, AND CO.

39 PATERNOSTER ROW, LONDON
NEW YORK, BOMBAY, AND CALCUTTA

1907

- 1907—J.A. Farrer wrote a book titled [*Literary Forgeries*](#)
 - Chapter 3 is titled “Greek Forgery: Constantine Simonides” and discusses the matter in detail.
 - While Farrer does question the character and trustworthiness of Simonides he is unwilling to definitively declare that Codex Sinaiticus is a NOT a forgery.
 - “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.” (Farrer, 65)

An Old Debate Gets New Life

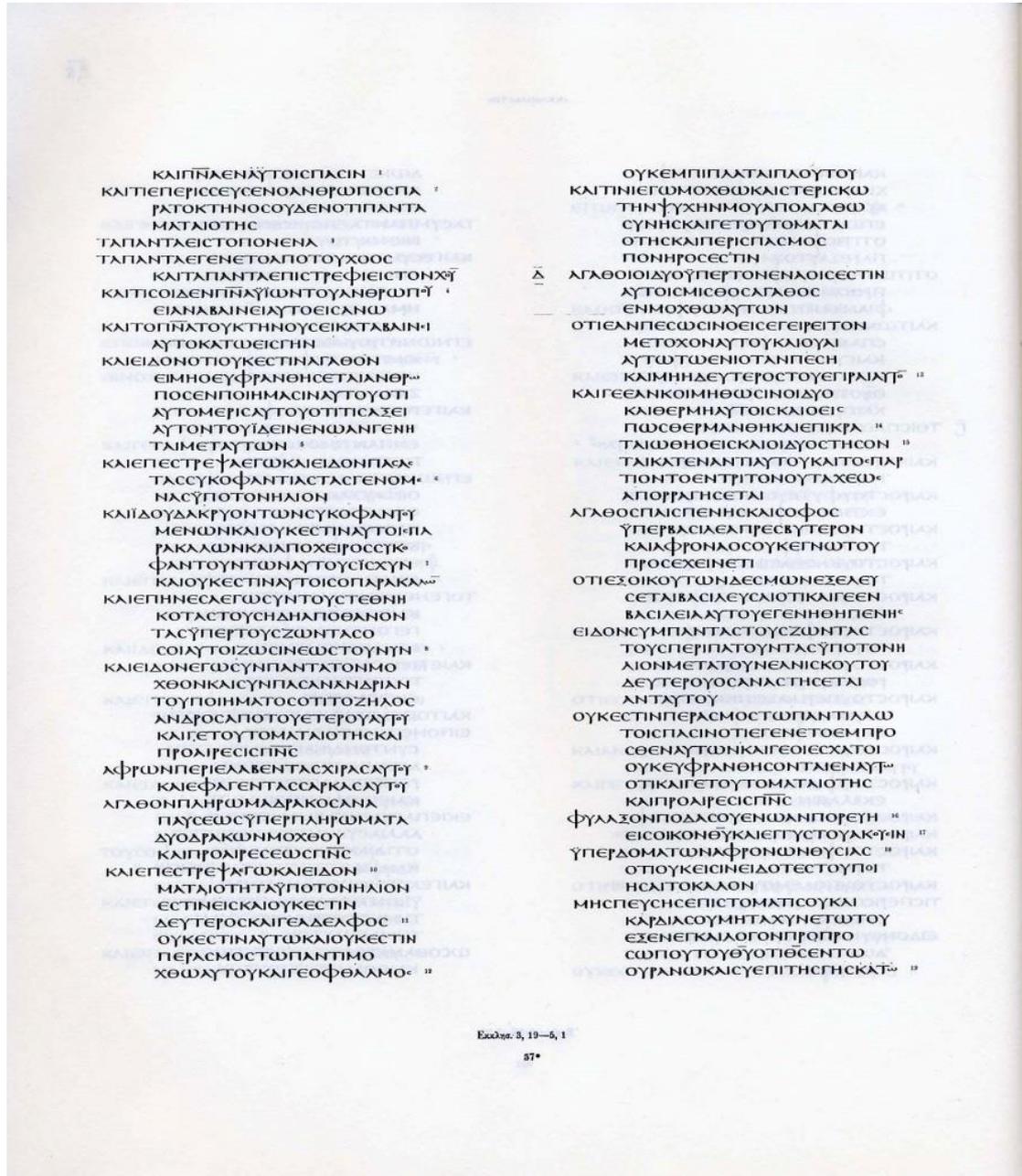
- 2009—the entirety (all sections) of Codex Sinaiticus were published online at www.codexsinaiticus.org
- 2011—Hendrickson Publishers prints a photographic facsimile of Codex Sinaiticus
- 2012—[*Tares Among the Wheat*](#) is produced by Chris Pinto of Adullam Films
 - This documentary revived the contemporary discussion as to the true origin of Codex Sinaiticus.
- 2015—Codex Vaticanus is published online by the [Vatican Library](#)
- 2015—Hendrickson Publishers in conjunction with the British Library publishes *Codex Sinaiticus: New Perspectives on the Ancient Biblical Manuscript*.
 - Fails to mention Constantine Simonides

An Old Debate Gets New Life

- 2015, Dec.—David W. Daniels begins his vlog series [*Something Funny About Sinaiticus*](#) on the Chick Publications YouTube page.
- 2016—[*sinaitiucs.net*](#) was launched as a joint effort of Chris Pinto, Steven Avery, David W. Daniels, Mark Michie, and W. R. Meyer.
 - This site is devoted to exposing the fraudulent nature of Codex Sinaiticus.
- 2016—[*The Forging of Codex Sinaiticus*](#) by William Copper is published.
 - Was originally published in Kindle format only. It has since been issued in paperback format as well (2018).
- 2017—[*Neither Oldest Nor Best*](#) is published by Dr. David Sorenson
 - Read this in April, 2017. This was my first exposure to the debate.
- 2018—[*Is the “World’s Oldest Bible” a Fake?*](#) is published by David W. Daniels of Chick Publications.

Codex Sinaiticus: Not Best

Page As It Appeared in the 1862 Facsimile

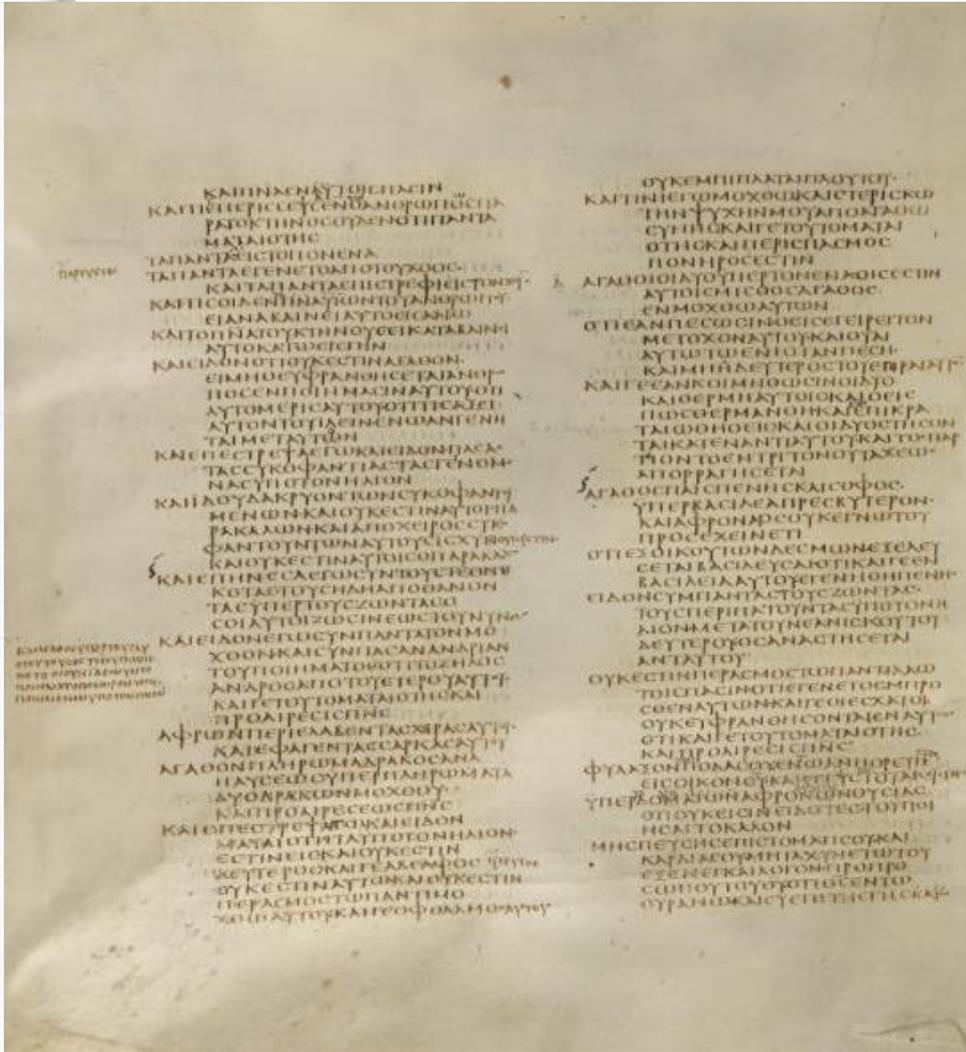


Side By Side of Ecclesiastes 3:19-5:1

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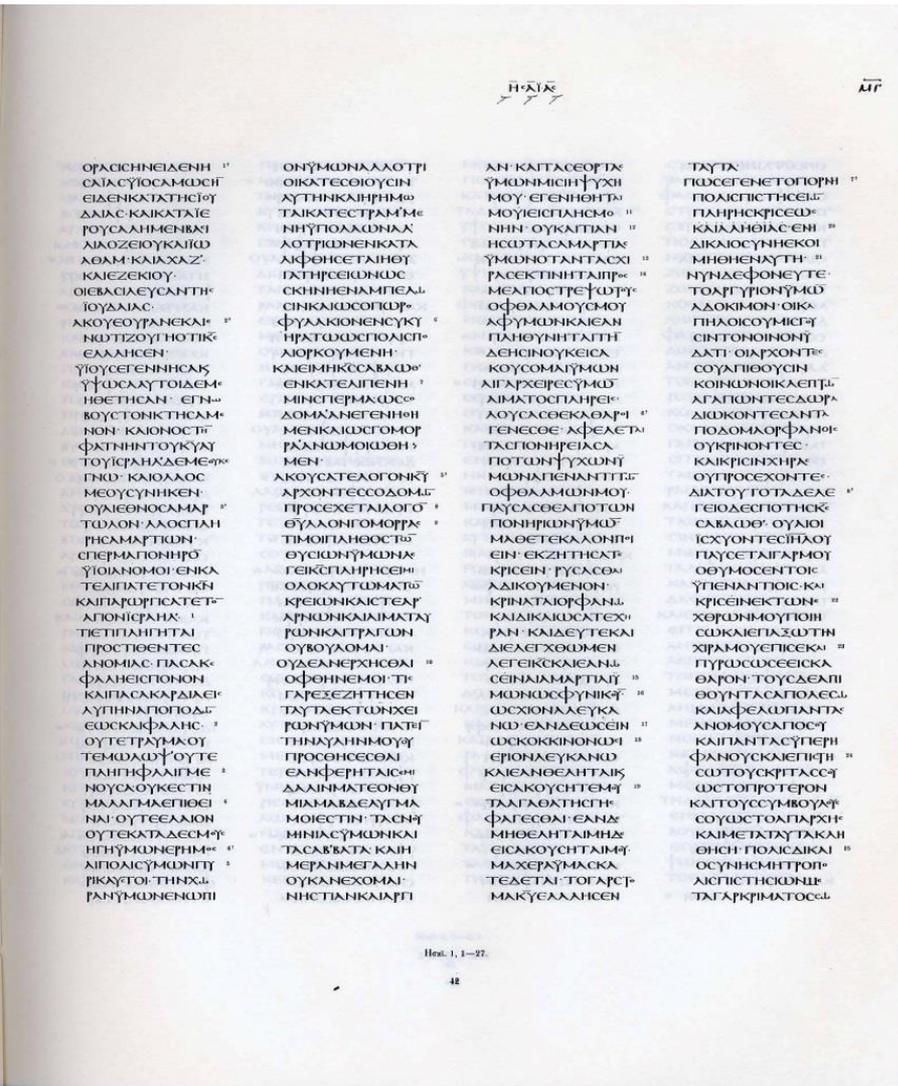
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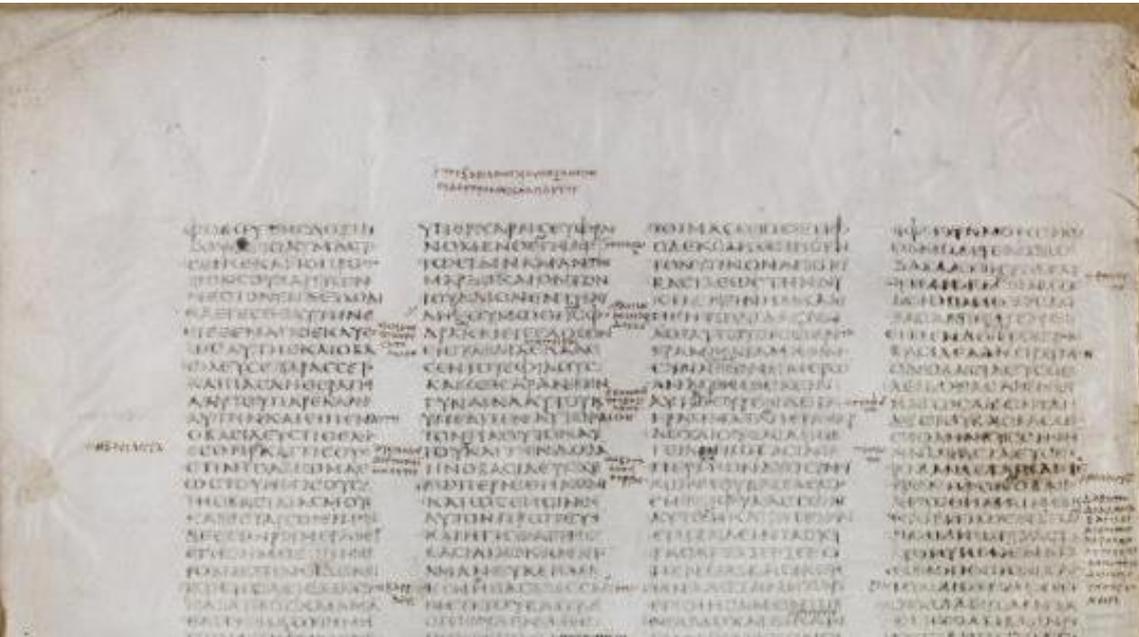
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Side By Side of Isaiah 1

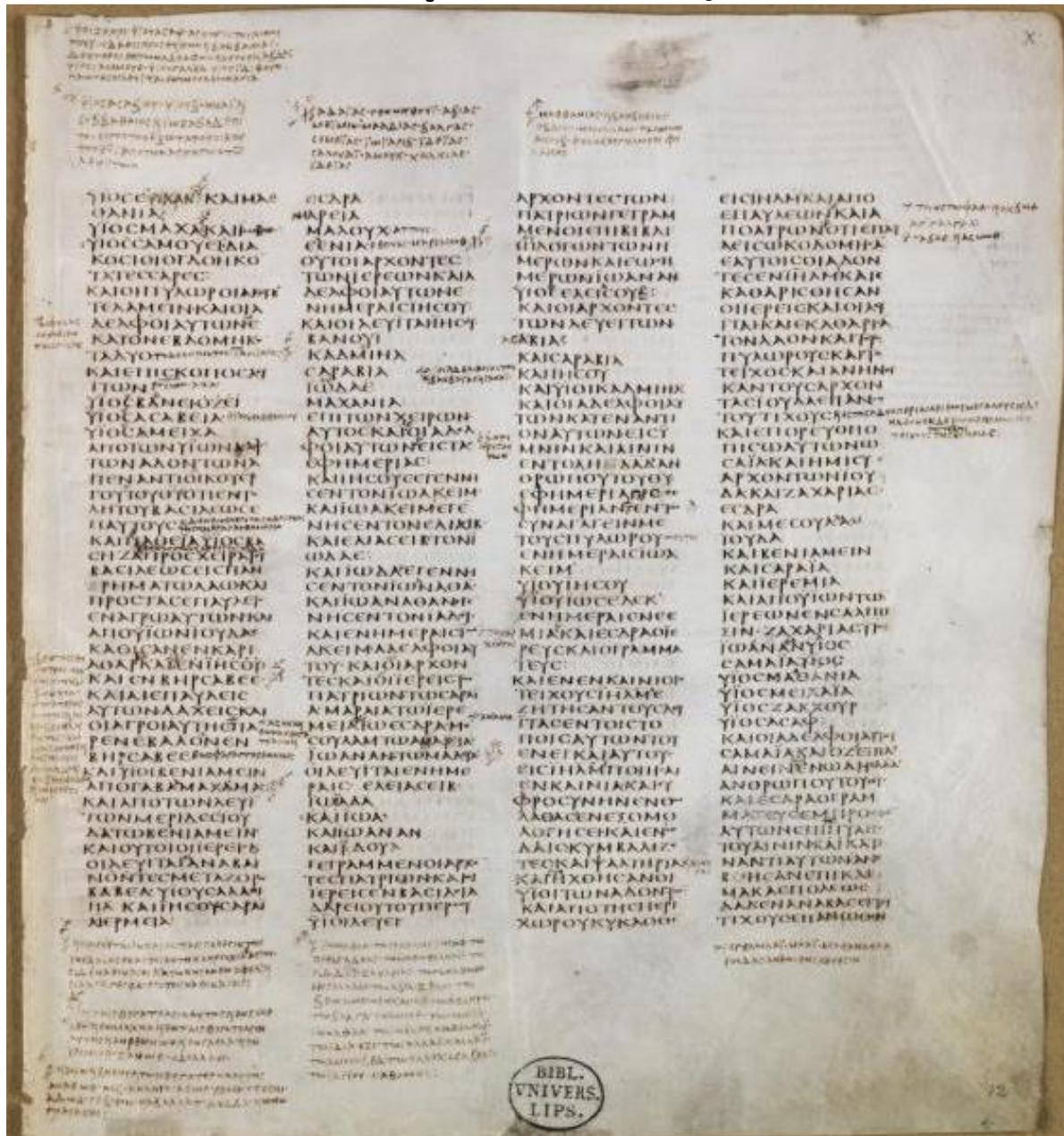


Heb. 1, 1-27.

What Is Scripture? (Esther 5:2-6:11)



What Is Scripture? (2 Esdras 2)



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Distinctive Readings in Codex Sinaiticus

- Matt. 5:22—leaves out the phrase “without a cause”
- Mark 16:9-20—is missing
- Luke 2:33—takes away Joseph and adds “his father”
- John 7:8—leaves out the word “yet”
- John 8:1-11—is missing
- I John 5:7—is missing

Codex Sinaiticus Is Missing

- Genesis—all but 4 chapters
- Exodus—all
- Leviticus—all but 3 chapters
- Numbers—all but 12 chapters
- Deuteronomy—all but 5 chapters
- Joshua—all but 3 chapters
- Judges—all but 7 chapters
- Ruth—all
- I & II Samuel—all
- I & II Kings—all
- I Chronicles—parts of it appear twice
- II Chronicles—all
- Lamentations—everything after 2:20
- Ezekiel—all
- Daniel—all
- Hosea—all
- Amos—all
- Missing 11 entire books and most of 6 more.
- ¼ of the Bible is missing

Codex Sinaiticus Includes

- Codex Sinaiticus Contains:
 - Tobit
 - Judith
 - I & IV Maccabees
 - II Esdras
 - Wisdom of Solomon
 - Sirach
 - Shepard of Hermas
 - Epistle of Barnabas—teaches baptismal regeneration
- There are 23,000 corrections
- Equals 30 corrections per page
- Most corrected MS in history.
- Is this your best work? Still think its the best?
- Looks like a rough draft as Simonides claimed it was.

Codex Sinaiticus: Not Old

What Color Is It Anyway?



See .. you do not have to be a world-class professor of combinatorial mathematics to understand the coloring and tampering of Codex Sinaiticus.

**1844 Leipzig
Codex Friderico-Augustanus
"Snow-White Parchment"**

A Tale of Two Manuscripts

**1859 St. Petersburg
Codex Sinaiticus Petropolitanus
"Yellow With Age"**

What Color Is It Anyway?

- The answer to this question depends on which portion of the Codex a person saw.
- 1864—in *A Full Collation of the Codex Sinaiticus With the Received Text of the New Testament* F.H. Scrivener states the following regarding the parchment color:
 - “The vellum leaves, **now almost yellow in color**, are not only the largest, but among the finest and smoothest yet known;” (Preface, xxx)
- 1910—the *Encyclopedia of Religion and Ethics* edited by James Hastings states:
 - “The wonderfully fine **snow-white parchment** of the Sinaitic MS seems to be of antelope skin.” (583)
- 1913—*New Testament Criticism: Its History and Results* by J.A. M’Clymont concurs:
 - “The latter was rescued from oblivion nearly fifty years ago, having been found in the monastery of St. Catherine, Mount Sinai, by the famous critic, Tischendorf, and now lies in the Library of St. Petersburg. **It is written on snow-white vellum**, supposed to have been made from the skins of antelopes.” (44)

What Color Is It Anyway?

- 1845—in between Tischendorf's 1st (1844) and 2nd (1853) trips to Mt. Sinai, Russian Orthodox Bishop Porphyrius Uspensky visited St. Catherine's Monastery.
- 1856—Uspensky wrote *The First Trip to Mount Sinai Monastery 1845* in which he describes seeing Codex Sinaiticus.



What Color Is It Anyway?

- 1845—in his book Uspensky notes that “best Greek MSS are stored in the priors’ cells” and that there were “four of them” at the time of his 1845 visit.
 - “The best Greek manuscripts are stored in the priors' cells. There are only **four** of them . . .”
- 1815—this number is up from the 3 reported by William Turner in 1815.
 - “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 Pococke states they had no rare manuscripts.”
- 1743—Richard Pococke writes *A Description of the East and Some Other Countries, Volume the 5th Observations on Egypt*. In this volume Pococke recounts his journey to St. Catherine’s Monastery. There is an entire chapter on Mt. Sinai. Regarding MSS Pococke notes:
 - “. . . the library where there are a few manuscripts, **but I saw none that were rare.**” (153)

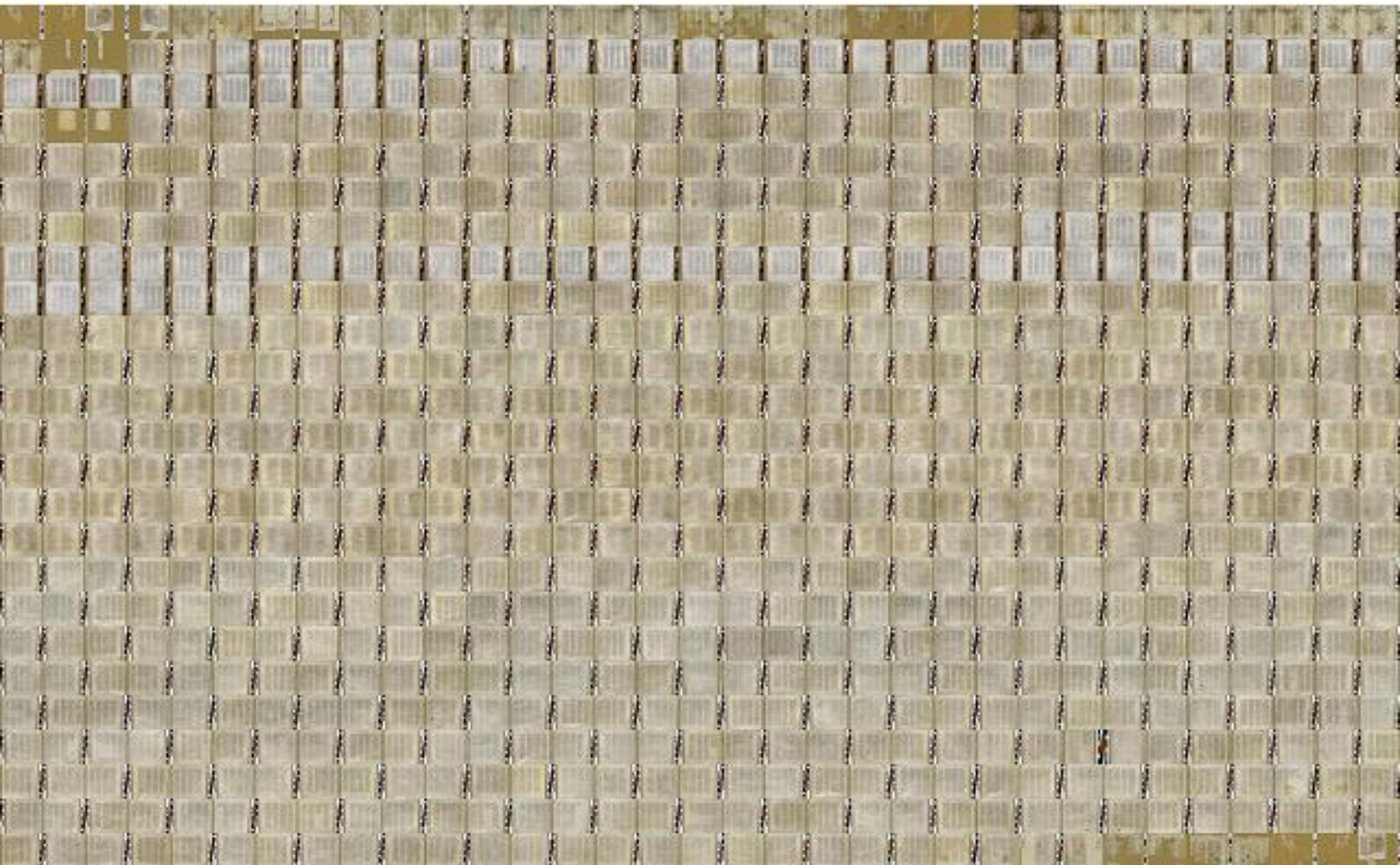
What Color Is It Anyway?

- 1743—Pococke’s testimony establishes St. Catherine’s as a religious pilgrimage site 100 years before Tischendorf discovers anything. Pococke got a tour of the monastery, looked around the library, and didn’t see any manuscripts that are rare.
- 1845—according to his testimony Uspensky saw a MS with the following features:
 - “The first manuscript, containing the Old Testament which was incomplete and the entire New Testament, 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.”
- There is only one extant MS in the entire world that matches that description: Codes Sinaiticus.
- Uspensky saw it after Tischendorf took first 43 leaves in 1844 and it was written on the finest “**white parchment.**”

What Color Is It Anyway?

- The pages of the CFA portion of the Codex taken to Leipzig, Germany in 1844 are still white to this day and don't match 1859 portion that was taken to St. Petersburg, Russia.
- Varying reports on the color of the parchment depended on which portion of the Codex one saw.
 - Leipzig Portion (43 leaves)— “snow white”
 - St. Petersburg Portion (315 leaves)—“yellow in color”
- An examination of contiguous pages clearly reveals the discrepancy.

What Color Is It Anyway?



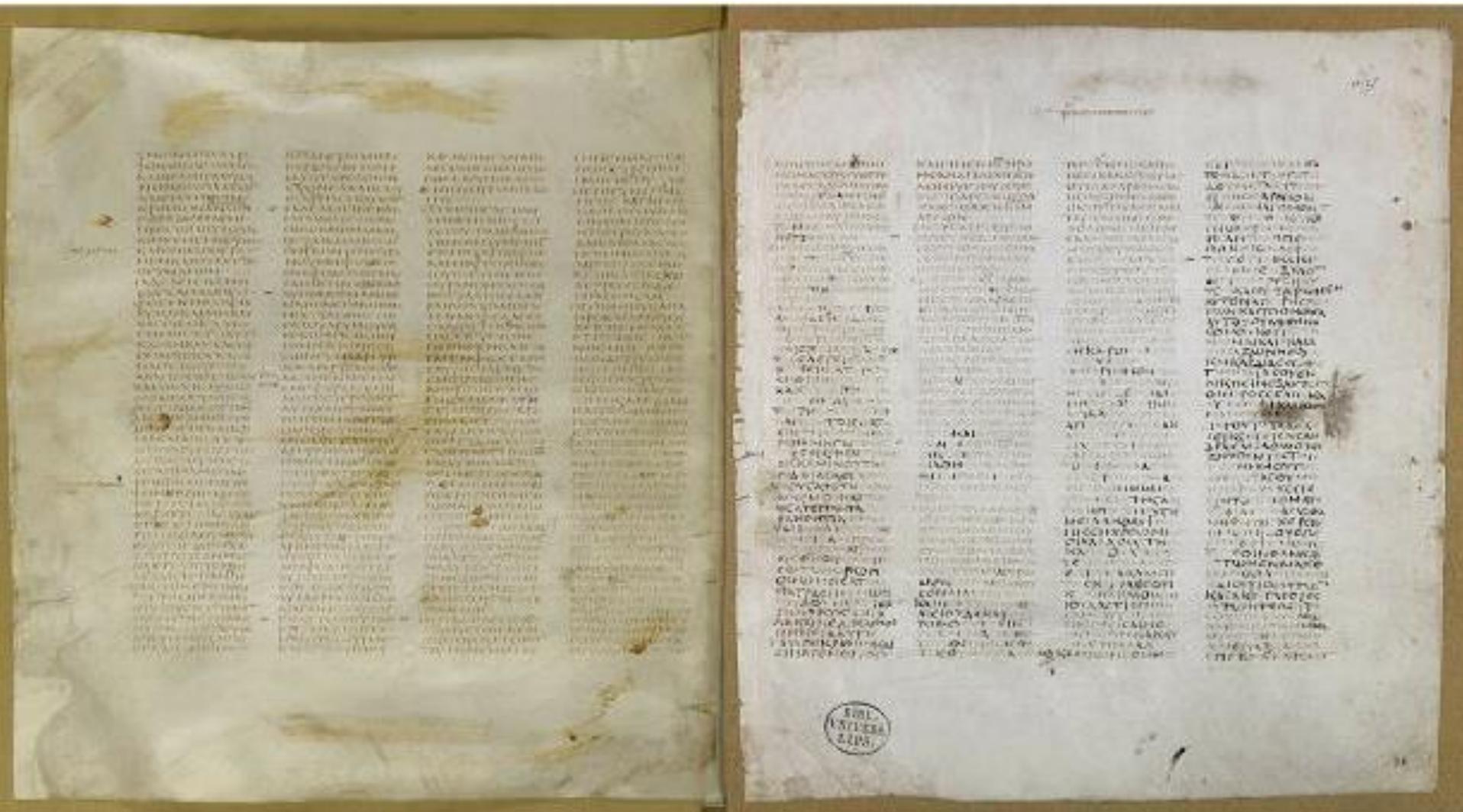
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What Color Is It Anyway?



What Color Is It Anyway?



What Color Is It Anyway?



What Color Is It Anyway?

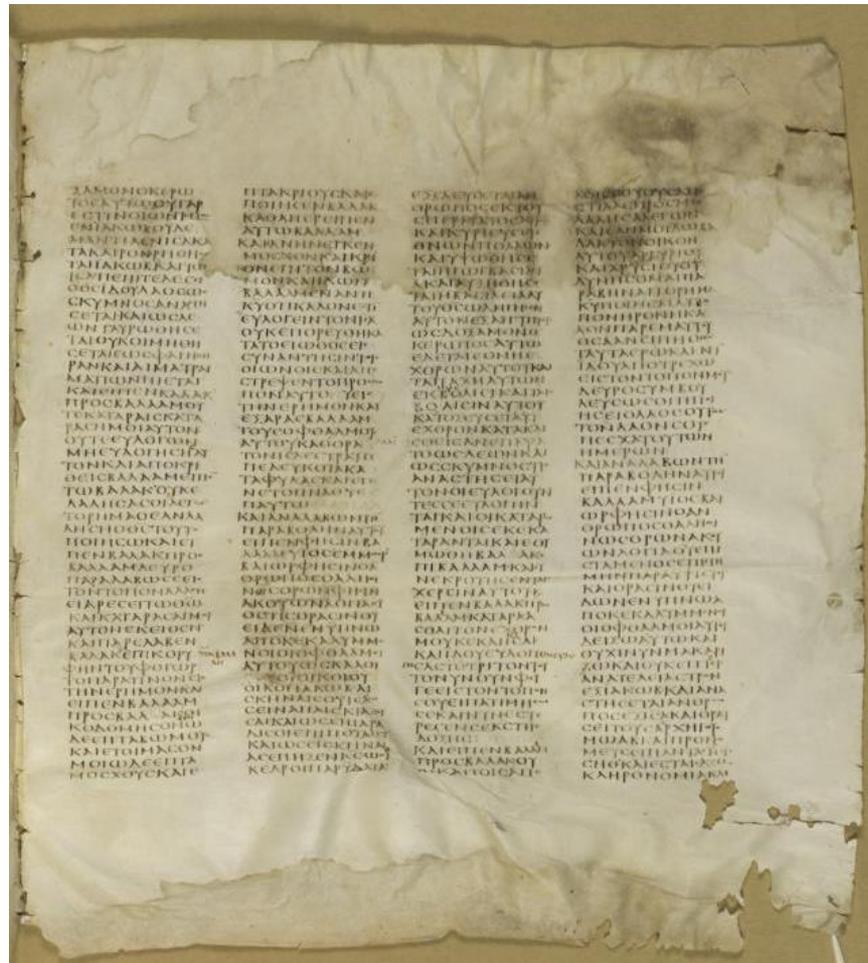
- 1853—recall from above that Simonides testified that he had seen the Codex again in 1853 in the following state:
 - “and found it much altered, having an older appearance than it ought to have. The dedication to the Emperor Nicholas, placed at the beginning of the book, had been removed.”
- The photographic evidence suggest that someone tampered with the Codex altering its appearance to make it look older.
- Also note that the number of MSS at Mt. Sinai increased from 3 in 1815 as reported by William Turner to 4 in 1845 as observed by Uspensky. What accounts for this difference. The creation of Codex Sinaiticus by Simonides in 1840/41 and its subsequent placement at Mt. Sinai. There is no evidence credible or other wise to suggest that the Codex was at Mt. Sinai before 1844 when Tischendorf made off with the first 43 leafs.

Interesting Note On Uspensky

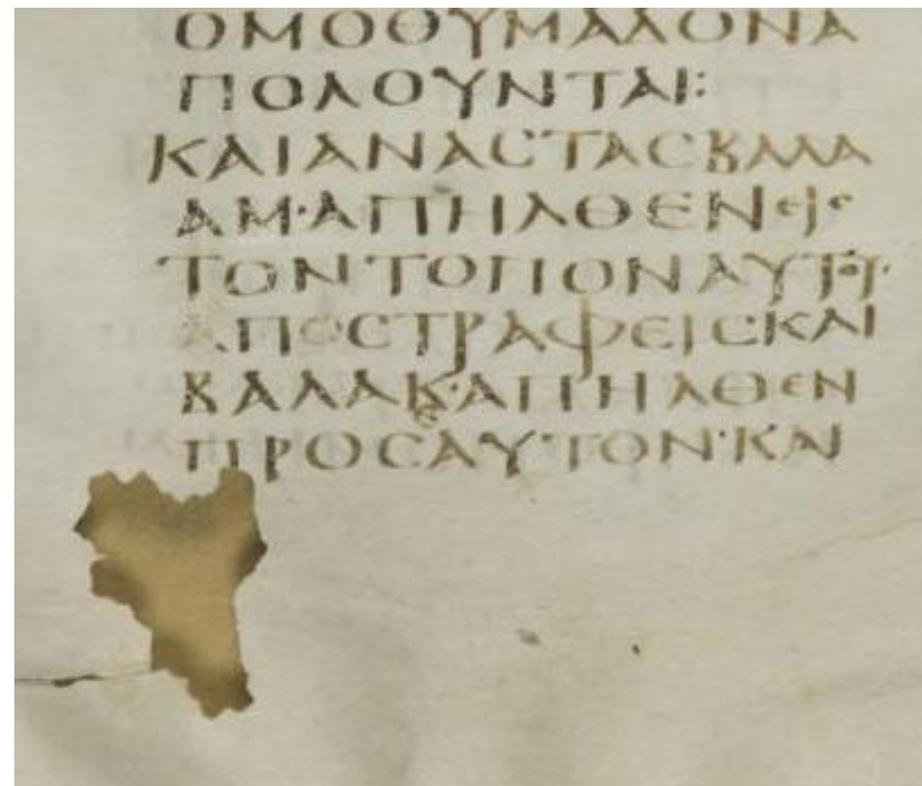
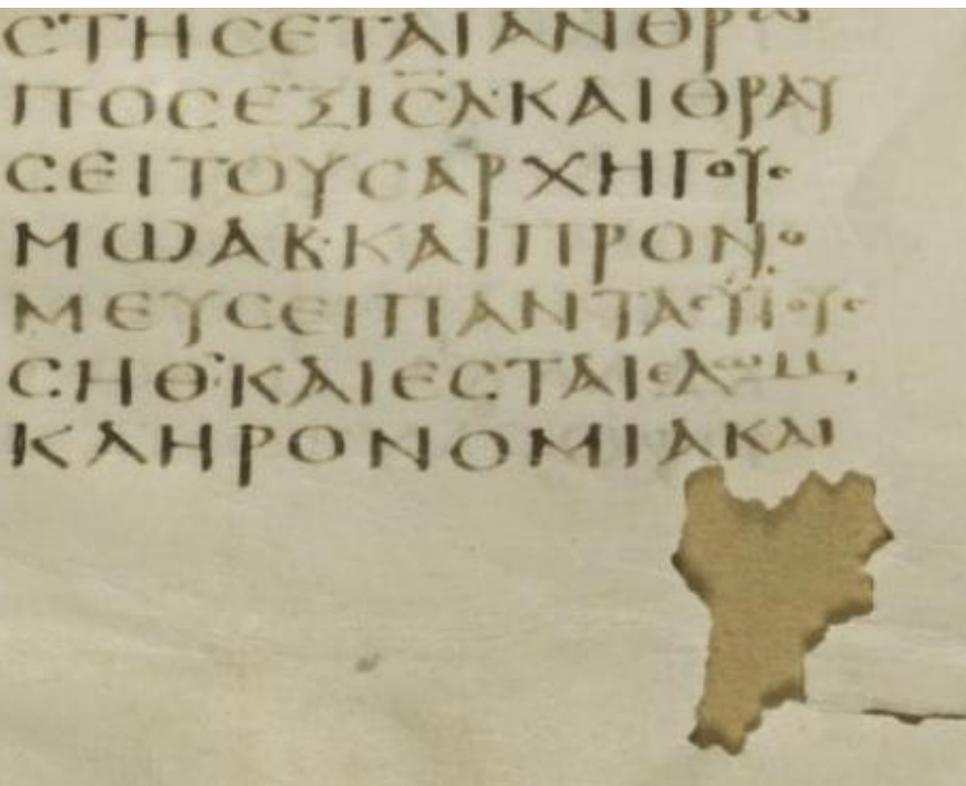
- Before moving on, it is important to note that Uspensky rejected the validity of the Codex on account of its “non-Byzantine readings.”
- When the bulk of the Codex finally made it to Russia Uspensky:
 - “described the codex as an attack on his accustomed Bible, which was based on a Byzantine version of the 8th or 9th century. Since his Bible had to be correct, the authors of the Codex Sinaiticus could only have been dangerous heretics. In addition to charging that the Codex Sinaiticus omitted to call Jesus the son of God and cast doubt on Mary’s immaculate conception . . . Uspensky pointed out that the whole of the end of St. Mark’s Gospel, which describes the Ascension of Christ, was missing.”
(Gottschlich, *Bible Hunter*, 121-122)
- Uspensky is to Codex Sinaiticus what Erasmus was to Codex Vaticanus.

Worm Holes and Other Blemishes

- 1863, Apr.—an editorial in the *The Christian Remembrancer* asked the following question:
 - “Are the worm-eaten holes through the letters, or do the letters avoid the holes?”

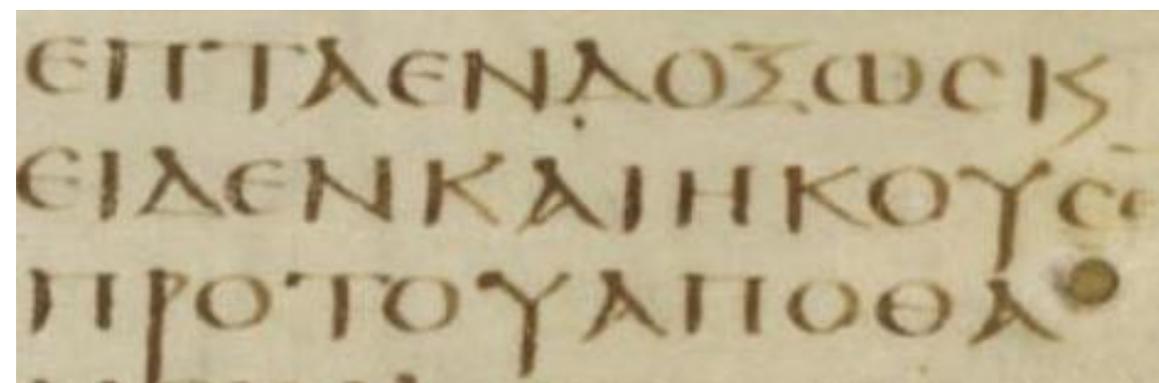


Wormholes and Other Blemishes

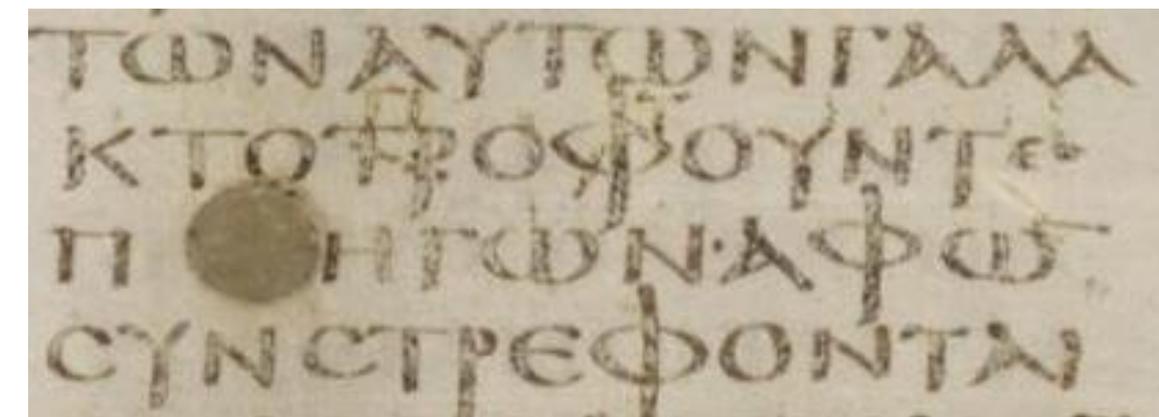


Wormholes and Other Blemishes

- 1862, Sep.—Simonides said that he wrote the text on an already existing ancient parchment that had been “damaged by time and moths.”
- Whoever put the text on the parchment clearly wrote around blemishes that were already present.



Quire 38 Folia 1 Verso Column 4



Quire 42, Folio 6, Verso Column 2

Age Betrayed by *Hermas*

- 1855—Simonides showed up in Leipzig, Germany with a Greek copy of the *Shepherd of Hermas*. This was the first time anyone had seen a Greek copy of *Hermas*.
- 1856—German professors, Anger and Dindorf publish a Greek copy of the *Shepherd of Hermas* that they bought from Simonides.
 - Anger and Dindorf believe they are printing an original copy of the *Shepherd of Hermas* in Greek.
- 1856—Tischendorf publishes his own copy of the [*Shepherd of Hermas*](#) disputing the alleged antiquity of the Simonides text printed by Anger and Dindorf.
 - Tischendorf argued that its not an ancient copy but a medieval translation from Latin into Greek.
 - Does not accuse Simonides of forging it. Says it was done in the Middle Ages.

Age Betrayed by *Hermas*

HERMAE PASTOR

GRAECE

EX

FRAGMENTIS LIPSIENSIBUS

INSTITUTA QUAESTIONE

DE

VERO GRAECI TEXTUS LIPSIENSIS FONTE.

EDIDIT

AENOTH. FRID. CONSTANT. TISCHENDORF

PHIL. ET THEOL. DR., THEOL. PROF. P. ORD. BOH., ORDO. SAC. ALC. ANIM.,
BOHEM. AGR. RURA. CL. III., FRANCO. LEG. BOH., SUBC. DE STELL. POL., SARD.
SA. MAUR. ET LAX., GRANO. S. SALV., PARM. S. LUD. EQUES, SOCIETY. ROY.
THEOL. LIPS., ORIENT. GERM., MAG. PRO DEF. BEL. CHRIST. SOCIET.

EX EDITIONE

PATRUM APOSTOLICORUM DRESSELIANA

CENTUM EXEMPLIS REPETITUM.

LIPSIAE,

J. C. HINRICHS.

1856.

- Tishendorf's copy of *Hermas* contained the text of Simonides along with a critical apparatus of his own and emendations, that he found the in lately discovered Latin *Palatine* MS of *Hermas*, thus dating the Simonides' text to the 1300s, not the 300s.
- In short, the Simonides *Hermas* was not ancient but a back transition into Greek from Latin (Latinisms), according to Tischendorf.

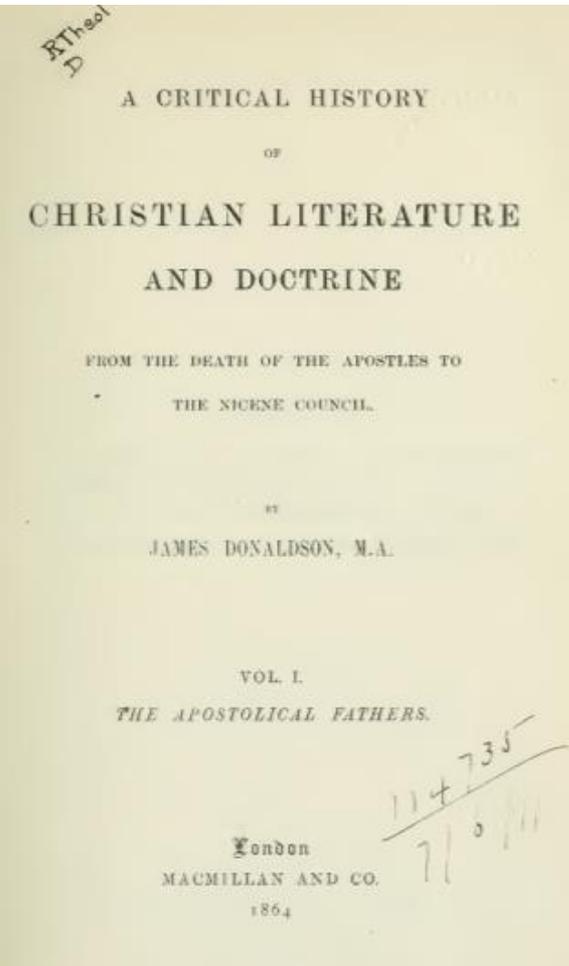
Age Betrayed by *Hermas*

- 1859—Tischendorf finds the bulk of Codex Sinaiticus. Contained within it is a copy of *The Shepard of Hermas* in Greek.
- An analysis of the Greek reveals that it is virtually the same as the text presented by Simonides in 1855. This is the same text that Tischendorf has himself published in 1856 and declared to be a Medieval back translation from Latin.
- If Tischendorf's arguments regarding the text of Simonides were correct, than that means the text of *Hermas* found in Codex Sinaiticus wasn't ancient either.
- Tischendorf is forced to walk back his previous arguments regarding the antiquity of Simonides' text.

Age Betrayed by *Hermas*

- Tischendorf's reversal on *Hermas* after the discovery of its existence in Codex Sinaiticus is well documented. Philip Schaff states the following regarding it in *History of the Christian Church Vol. II*:
 - “The Greek text (brought from Mt. Athos by Constantine Simonides . . . was first published by R. Anger, with a preface by G. Dindorf (Lips. 1856); then by Tischendorf, in Dressel's *Patres Apost.*, Lips 1857 (p.572-637); again in the second ed. 1863, **where Tischendorf, in consequence of the intervening discovery of Cod. Sinaiticus retracted his former objections to the originality of the Greek *Hermas* from Mt. Athos, which he had pronounced a medieval retranslation for the Latin.**” (678-679)

Age Betrayed by *Hermas*



- 1864—Donaldson published [*A Critical History of Christian Literature & Doctrine*](#). On pages 308-311 Donaldson rejected the antiquity and authenticity of the Greek text of *Hermas* found in both Simonides' 1856 *Hermas* from Mount Athos and the one found in Sinaiticus on the following grounds:
 - 1) words unknown to classical Greek
 - 2) use of modern Greek grammar as opposed to ancient
 - 3) not the Greek of the first five centuries
 - 4) Latinisms – the words that were translated from Latin into Greek.
- “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.” (Donaldson, 310)

Age Betrayed by *Hermas*

- 1866—B.F. Westcott published [A General Survey of the History of the Canon of the New Testament](#) in which he acknowledges Donaldson's comments from 1864 on the connection between the two editions of *Hermas*.
- Views Sinaiticus as confirming the antiquity of "Simonides' copy."
 - : "... I have given the Greek text of the quotations from the *Shepard*. The discovery of Codex Sinaiticus has placed the substantial authenticity of Simonides' copy beyond all reasonable doubt. Mr. Donaldson's arguments (l. p. 309) prove too much, for Codex Sinaiticus dates from a period within the first five centuries of the Christian era." (Westcott, 174)



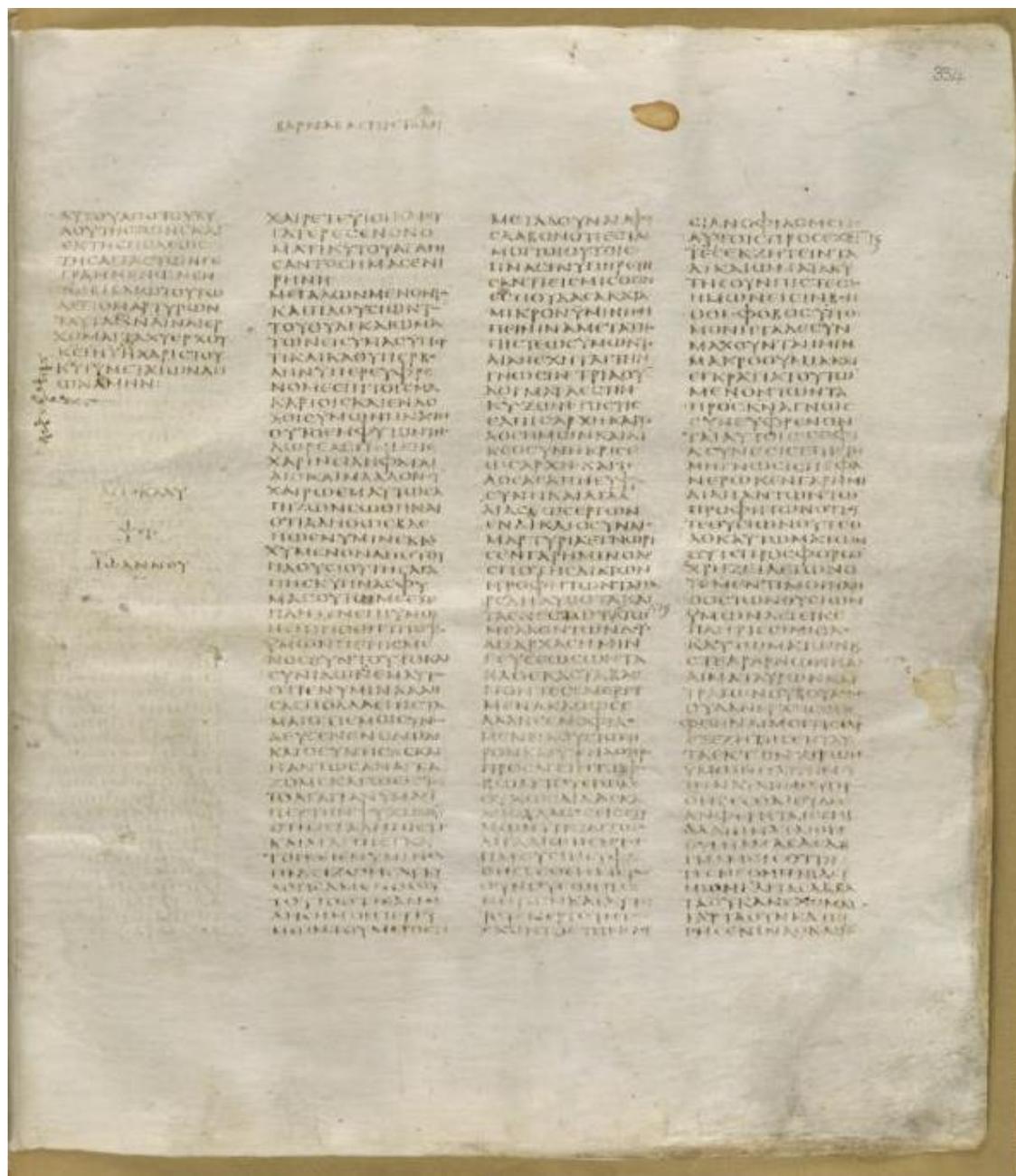
Age Betrayed by *Hermas*

- 1866—Westcott's documentable awareness in 1866 of Donaldson's arguments from 1864 demonstrate that he knew and dismissed scholarly arguments that Codex Sinaiticus was not ancient.
- Rather than following Donaldson's comments through to their logical conclusion, Westcott accuses Donaldson of proving too much.
- Westcott essentially argues— we all know that the *Hermas* found in Sinaiticus is ancient therefore Simonides' Athos copy of *Hermas* must be ancient as well.
- Westcott argued the opposite from Donaldson.

The *Epistle of Barnabas* the Smoking Gun

- 1865—in *When and Where Were the Gospel Written* Tischendorf reports that the first night he had the Codex in 1859, he set about to transcribe the *Epistle of Barnabas*.
- In Codex Sinaiticus, *Barnabas* is bound hard to the end of the book of Revelation. This means that it is of the same age of provenance as the rest of the New Testament found there it.
- So if it could be proven that Simonides wrote *Barnabas*, that means he would have been the author of the entire New Testament and therefore the entire Codex.

The Epistle of Barnabas the Smoking Gun



The *Epistle of Barnabas* the Smoking Gun

- 1870—a motion to consider a revision of the King James Version was passed by the Convocation of the Providence of Canterbury.
- 1874—after the revision committee had begun their work using the unpublished Greek text of Westcott and Hort James Donaldson published [*The Apostolic Fathers*](#).
- Donaldson says that Simonides published a copy of *Barnabas* in Greek back in 1843 that is the same as the one found in Codex Sinaiticus.
 - “Simonides also printed an edition of the entire text, ***as found in the Sinaitic***, with notes; on the title-page of which the date is 1843, and the place of publication, Smyrna.” (Donaldson, 315)

The *Epistle of Barnabas* the Smoking Gun

- 1876—the January to June edition of *The Athenian Journal of Literature, Science and Art* reviewed a copy of *The Apostolic Fathers* not written by Donaldson. This does not stop them from attacking Donaldson on page 53:
 - “The editors are puzzled by an assertion in Donaldson’s *Apostolic Fathers*, 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 Sinaitic Codex bearing a date of 1843, and the place of publication Smyrna.” (53-54)
- *The Athenian* accuses Simonides of printing a copy of *Barnabas* at his own expense and back-dating it to 1843.
 - “The editors put a query at the date 1843. The date given, notwithstanding its apparent improbability, is given correctly, and the edition of Barnabas is one of the most curious of the many fabrications which Simonides devised. The Greek went to the trouble of printing at this own expense an edition of the entire Epistle of Barnabas for the very purpose of putting the date 1843 upon it. He wished to make people believe that he had had manuscripts of the entire Barnabas before Tischendorf found his famous codex.” (54)

The *Epistle of Barnabas* the Smoking Gun

- *The Athenian* then accuses Simonides of inventing a newspaper and forging a review of his 1843 *Barnabas*.
 - “Simonides was not content with printing the text, he produced in attestation of the genuineness and date of his edition a newspaper of Smyrna, published in 1843, containing a long review of the work. The paper and the print of the newspaper looked uncommonly fresh, and on subsequent inquires at Smyrna, it was found that no such newspaper had ever existed, and that the printer whose name appeared at the bottom of it was also entirely unknown. Simonides had taken the trouble to fabricate his newspaper as well as the date of his edition.” (54)
- Notice how they never tell their readers the name of the newspaper.
- The name of the paper was *The Star of the East* in Smyrna, Turkey.

The *Epistle of Barnabas* the Smoking Gun

- 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.***”
- 1856—the book *Report on Smyrna* states the following:
 - “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 Amthela*, is a journal of considerable pretensions and the other two, ***The Star of the East.***” (40)
- Turns out *The Athenian* was reporting false information.

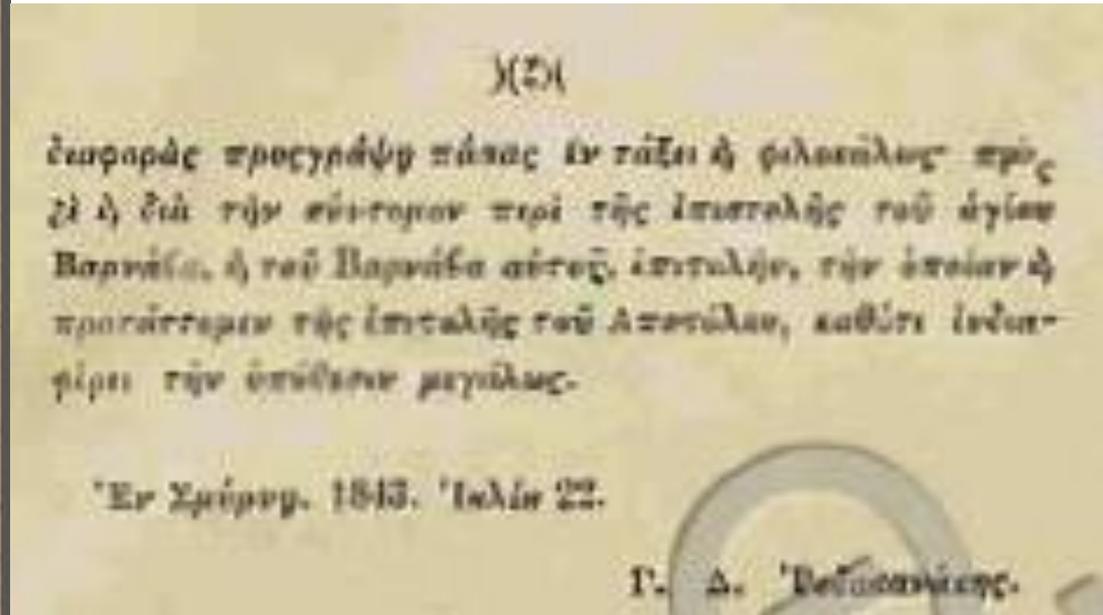
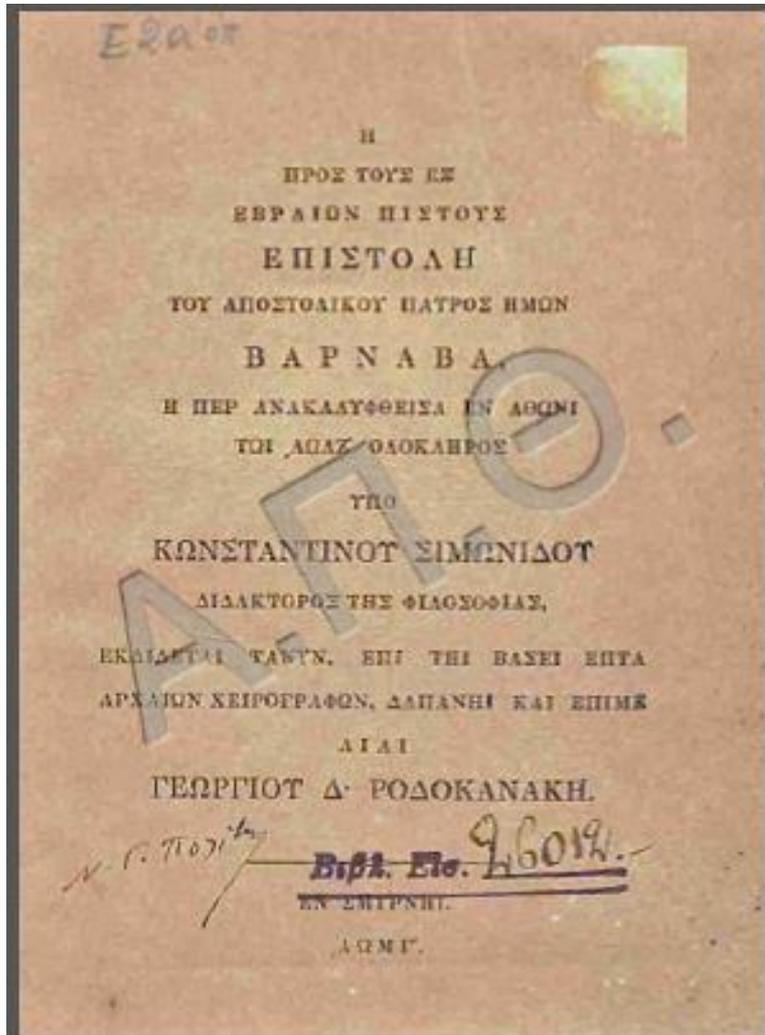
The Epistle of Barnabas the Smoking Gun



The Star of the East Cover Page (1844)

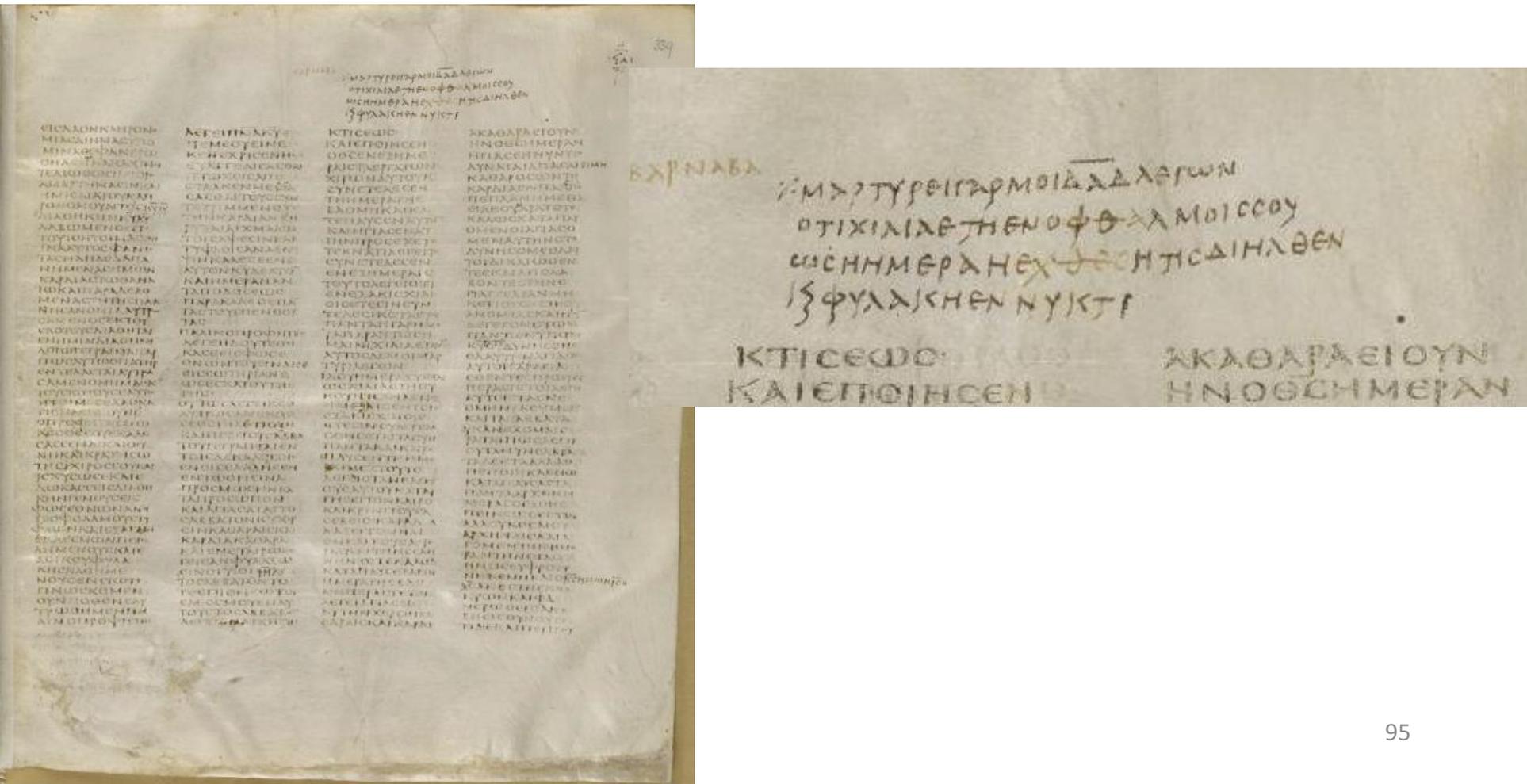
The *Epistle of Barnabas* the Smoking Gun

- 2017—I wrote to a university in Greece and they sent me a PDF copy of Simonides' 1843 *Epistle of Barnabas*.



The Epistle of Barnabas the Smoking Gun

- The Epistle of Barnabas in Codex Sinaiticus contains marginal notes. The main text of the Codex plus the marginal notes equal the stand alone edition published by Simonides in 1843.



The Epistle of Barnabas the Smoking Gun

- So, Simonides, the guy who claimed to be the author of Codex Sinaiticus had already published in Greek copies of both *Barnabas* (1843) and *Hermas* (1856), before Tischendorf finds anything in 1859.
- This means that two of the biggest distinguishing features of Codex Sinaiticus are completely explicable via standalone editions of *Barnabas* and *Hermas* written by the very guy who claimed to have authored the Codex in 1840.
- This is either one of the most fanciful coincidences in world history, or Simonides was telling the truth.
- 1900—Spyridon Lampros published [Catalogue of the Greek Manuscripts on Mount Athos Vol. II](#). The entries in the catalogue confirm the existence of Simonides friend Kallinikos and that the following men were all on Mt. Athos at the same time between 1839 and 1841.
 - Benedict
 - Simonides
 - Kallinikos Monachos

The Epistle of Barnabas the Smoking Gun

CATALOGUE

OF THE

GREEK MANUSCRIPTS ON MOUNT A

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS

BY

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VOLUME II.

CAMBRIDGE:
AT THE UNIVERSITY PRESS.
1900

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K' BIBΛIOΘΗΚΗ ΜΟΝΗΣ ΠΑΝΤΕΛΕΗΜΟΝΟΣ

381

5999. 492.

Χαρτ. 8. (0,20 x 0,14). XIX. (φ. 219).

1 (φ. 1 β). Τυπικὸν "Ἐνθίμους τι μεγάλοι τεσσαρακοστί."

2 (φ. 3 α). Εὐχαὶ κατ' ἀλφάβητον, ἐν εἶδει οἰκων, εἰς τὸν Χριστόν.

Ἄρχεται ἀπὸ τῆς Θεολογίας καὶ τελειοῦται εἰς τὴν Δευτέραν τοῦ Χριστοῦ παρουσίας. Περιέχουσι δὲ κατὰ τάξεις Δοξαλογίας, Εὐχαριστίας, Ἐξομολογήσεις καὶ Αἰτήσεις.

3 (φ. 16 α). Ἰωάννου τοῦ Δαμασκenoῦ

Εὐχὴ εἰς τὴν Θεοτόκον διὰ στίχων κατ' ἀλφάβητον.

4 (φ. 23 α). Ἰωσήφ τοῦ ἐπινογράφου Κανῶν εἰς τὸν

23 (φ. 161 α). Οἴκοι Μακαρίου τοῦ νέου

ἀρχιεπισκόπου Κορίνθου κατ' ἀλφάβητον.

24 (φ. 169 α). Ἀκολουθία τῆς ὁσίας Ἀθανασίας Αἰγυπτίου.

Μένει ἀτελής ἐν ταῖς λέξεσι καὶ ἀνδρείας τὸν πύργον Ἀθανασίας σφ....

Γέγραπται τὸν XIX. αἰῶνα χειρὶ Ἰακώβου διδασκάλου.

25 (φ. 185 α). Ἀπολυτίκιον Φωτεινῆς τῆς Σαμαρείτιδος.

26 (φ. 186 α). Κανὼν εἰς τοὺς θεοπάτορας.

27 (φ. 192 α). Ἀκολουθία τῆς Ζωοδόχου πηγῆς.

Ἐπιδιωρώθη κατὰ τοῦ διδασκάλου Βενεδικτού.

6405. 898.

Χαρτ. 8. (0,21 x 0,155). XIX. (φ. 10).

"Κανὼν τῆς ἁγίας καὶ μεγάλης Κυριακῆς τοῦ Πάσχα, φησι λαμπροφόρου Ἀναστάσεως Κυρίου. Πόημα ὄντα τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ Δαμασκenoῦ."

Ἐν τέλει Χεῖρ Κωνσταντίνου Σιμωνίδου. 1841. Μαρτίου 27.

Ἴδε καὶ 6406 (899), 6407 (900).

6406. 899.

Χαρτ. 4. (0,25 x 0,17). XIX. (σ. 22).

Ἰωάννου τοῦ Δαμασκenoῦ "Κανὼν τῆς ἁγίας καὶ μεγάλης Κυριακῆς τοῦ Πάσχα, φησι λαμπροφόρου Ἀναστάσεως τοῦ Κυρίου."

Ἐν τέλει Χεῖρ Καλλιζικίου μοναχοῦ.

Ἴδε καὶ 6407 (900). Ἐπιτελεσθέντος τοῦ 6405 (898) ὡς καὶ ὁ 6406 (900).

6407. 900.

Χαρτ. 4. (0,25 x 0,17). XIX. (σ. 22).

"Ὁμοιος τῷ ἀνωτέρῳ.

Διὰ χειρὸς τοῦ ἀπὸ τοῦ Καλλιζικίου μοναχοῦ. Ἐπιτελεσθέντος τοῦ 6405 (898) ὡς καὶ ὁ 6406 (900).

Ῥώσσοι, καὶ ἀντιπρόσωπον τοῦ ἁγίου ἡγουμένου εἰς τὴν κοινότητα τῶν Κανῶν.

*6411. 904.

Χαρτ. 8. (0,21 x 0,16). XIX. (φ. 288).

Ἀνθολογία.

Ἐν ἀρχῇ κόσμημα διὰ κινναβάρου.

6412. 905.

Χαρτ. 8. (0,19 x 0,14). XVIII. (φ. 188).

1. Γερμανοῦ Νέων Πατρῶν Ἀνθολογία τοῦ Στιχηραρίου (Δοξασταρίου).

2. Τοῦ αὐτοῦ Ἐτέρα Ἀνθολογία τοῦ Στιχηραρίου.

*6413. 906.

Χαρτ. 8. (0,205 x 0,16). XIX. (φ. 368).

Ἀνθολογία ἤτοι νέα Παπιαδική.

Ἐν φ. 364 β Ἐγράφη ἡ παροῦσα ἀνθολογία κατὰ τοῦ μουσικολογιστάτου κυρίου Γρηγορίου Δαμπαδίου τῆς τοῦ Χριστοῦ μεγάλης ἐκκλησίας μέχρι τῶν παπιαδικῶν τοῦ Εὐαγγελίου ἀπὸ δὲ τούτων ἀχρι τέλους παρ' ἐμοῦ Θεοκλήτου ἱεροδιακόνου τοῦ Πελοποννησίου ἐν ἔτει κωίς' κατὰ μῆνα Ἰουλίου (=1816).

Ἐν ἀρχῇ εἰκὼν τοῦ προφήτου Δαβὶδ διὰ χρυσοῦ καὶ χρυσοῦ.

Codex Sinaiticus Is a 19th Century Creation

- The parchment and inks have never been chemically tested.
- 2015—a test of the Leipzig portion (CFA) was scheduled and canceled.
- Scholars accepted the age and authenticity of the Codex based upon the inexact science of paleography. Which essentially equates to nothing more than Tischendorf's opinion.
- During the critical period between 1859 and 1933 when the Codex was accepted as a legitimate ancient witness to the NT text, it was in St. Petersburg, Russia on the back of Europe. Few scholars ever saw it, much less worked with it directly when translating.
- All scholars had from Codex Sinaiticus were edited readings, editions, and/or facsimiles provided by Tischendorf from his 1862 and 1863 publications.
- Codex Sinaiticus is not old.

Discovery of Codex Sinaiticus Was not Necessary

Discovery of Sinaitics Was Not Necessary

- 1857—the first facsimile of Vaticanus was published by Catholic Cardinal Angelo Mai.
 - Only collations in print before this.
- 1831—Lachmann published his Greek New Testament
 - “Lachmann determined to cast aside the received text altogether . . .” (Tregelles, 99)
 - “Lachmann said, “**Down with the late text of the *Textus Receptus*, and back to the early fourth-century church.**” (Porter, 17)
- 1851, Dec. 29-30—in letter to Rev. John Ellerton, Hort calls the *Textus Receptus* “villainous” & “vile.”
 - “Think of that **vile *Textus Receptus*** leaning entirely on late MSS. ; it is a blessing there are such early ones.” (Hort, [*Life and Letter Vol. I*](#), 211)

Discovery of Sinaitics Was Not Necessary

- 1853, Apr. 19—in a letter to Rev. John Ellerton, Hort announces his joint plan with Westcott to edit a Greek NT based upon material provide by Lachmann and Tischendorf.
 - “He and I are going to edit a Greek text of the N. T. some two or three years hence, if possible. Lachmann and Tischendorf will supply rich materials, but not nearly enough ; and we hope to do a good deal with the Oriental versions. Our object is to supply clergymen generally, schools, etc., with a portable Gk. Test., **which shall not be disfigured with Byzantine corruptions.**” (Hort, [Life and Letters Vol. I](#), 250)
- This decision was made by W&H without any knowledge of Sinaiticus.
- 1859, Jun. 6—in a letter to Rev. John Ellerton, Hort acknowledges the discovery of Codex Sinaiticus by Tischendorf and expresses Westcott’s desire see it before publishing their Greek NT.
 - “Tischendorf s new discovery may delay our N. T. greatly, as Westcott wishes (not I) to wait for it; but there can be little doubt of its importance.” (Hort, [Life & Letters Vol. I](#), 410)

Age Betrayed by Hermas

- 1867—Tischendorf published, *Novum Testamentum Vaticanum* the most accurate edition of Codex B in print at that time.
- Tischendorf provided the Revision Committee with access to both Codices.
- 1870, Feb.—a motion to consider a revision of the King James Version was passed by the Convocation of the Providence of Canterbury.
- 1871—Dean Burgon publishes *The Last Twelve Verses of Mark* to sound the alarm that the committee was substituting the traditional Greek text of the *Textus Receptus* for so-called new and improved one based upon Codex Vaticanus and Sinaiticus.



Discovery of Sinaitics Was Not Necessary

- 1881—the Revised Standard Version is published.
- 1881—W&H Greek New Testament is published.
 - Serves as the basis for the modern Critical Text.
- 90% of the time the Critical Text bases its reading on Vaticanus alone. (Kyser & Pickering, 4)
- 7% of the time a reading is based on Sinaiticus. (Kyser & Pickering, 4)
 - These witness disagree with each other over 3,000 times in the gospels alone.
- Protestant text critics didn't need Sinaiticus to lay aside the text of the Reformation in favor of a text of their own creation. They had already purposed to do so before Tischendorf discovered anything.
- Tischendorf's discovery gave the whole enterprise the appearance of credibility since it would no longer be reliant exclusively on one Vatican MS.

Discovery of Sinaitics Was Not Necessary

- Belief in a theoretical text that needs to be reconstructed instead of believing in a preserved text has led to a loss of confidence in the Bible.
- Protestants have replaced the Roman Pope with Text Critics who get to identify and tell us what the Bible is.

Final Thoughts

Final Thoughts

- Once again, our job as believers is not to **reconstruct the text** as though it had been lost. Rather our job is to allow the scriptures to be our guide in identifying the text God has preserved from generation to generation.
- The following scriptural principles will assist the believer in identifying the preserved text:
- *Multiplicity of Copies*—God’s design was to preserve His word in a multiplicity of accurate reliable copies that were just as authoritative as the originals. Therefore, we ought to be able to observe in history a collection of manuscripts that are plenteous and in substantive agreement with each other regarding doctrinal content despite not possessing “verbatim” wording.

Final Thoughts

- *Available/Accessible*—the Preserved Text would not only exist in a multiplicity of copies but these copies would be available to God’s people to possess, study, believe, and preach from. They would not be hidden under a rock, in the sand, or in an inaccessible library.
- *In Use*—a third Biblical mark of the Preserved Text would be use by God’s people for generations. God’s word was preserved through the dynamic of people handling it, not in one copy sitting on a bookshelf for hundreds if not thousands of years. That is not the way God preserves His word. He preserves His word by it being in the hands of Bible believing people, and those people are charged with the responsibility to execute God’s purpose.

Final Thoughts

- When these three Biblical principles are applied to the historical and textual FACTS, they point toward the *Textus Receptus (TR)*, the text of the Protestant Reformation, as being the printed form of the Preserved Text. The *TR* is supported by the vast majority of extant Greek manuscripts (*multiplicity of copies*). Moreover, it represents a text that was clearly available, assessable, and in use by Bible believing people throughout the history of the dispensation of grace.
- In stark contrast the Critical Text supporting Modern Versions fails on all three counts to pass the tests of scripture: 1) it has few manuscript witnesses that substantively disagree with each other, 2) its principle manuscripts were not accessible or available to believers throughout the dispensation of grace, and 3) given their lack of availability, they certainly were not used by Bible believing people during the church age.

For More Information

- Visit: bit.do/codexsinaiticus
- Pilfering the Paper Pope of Protestantism: Why the Reformation Fizzled
 - [Notes](#)
 - [Video](#)
- The Message of Grace in Post-Reformation America
 - [Video](#)