The Forging of Codex Sinaiticus



An illustrated consideration of the anomalies and the many indicators of 19th-century forgery contained in the manuscript

Bill Cooper



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By

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This is for
Kevin Tuck
as a very small Thank You for all his unstinting labours
Thank you, Kevin!

About the Author

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When at the first I took my pen in hand,
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
To make another, which, when almost done,
Before I was aware, I *this* begun!
John Bunyan 1679.

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Introduction

Next only to the King James Bible, Codex Sinaiticus is by now perhaps the most famous (many would say infamous) book in the world. Its impact when it surfaced in the mid 19th century was immediate, and even today is powerfully felt in the world of Bible scholarship. That is because it is pretended to represent a version of our Bible which is quite unlike the Received Text, and is trumpeted abroad as representing the original text of the Bible before the Protestant church and its bishops got their political hands on it, changing it into the Bible that we know today. It is also wrongly claimed to be the oldest and the best manuscript of the Bible, representing a text to which all others – especially the Received Text – are to be referred. In other words, whenever Sinaiticus differs from the Received Text – which is shockingly often - then its readings are to be held superior to all others and preferred before them all. The impact of this upon Christian doctrine, and especially upon the question of the Bible's integrity and Authority, has been immense, and it continues to shipwreck the faith of millions.

So, where did this strange book come from? Who wrote it, and why? Under what circumstances did they write it? These are all questions which we hope to answer in this examination of the subject. Until very recently, the task had been insurmountable. The codex is split up into four segments, one of them residing in the British Library; another at Leipzig University; a third in Russia; and a fourth which has recently come to light, is claimed to be part of the codex, and is held at the St Catherine's monastery in the Sinai desert. Thus, it was nigh impossible for any single scholar to assess the manuscript as a whole, assuming that he or she would ever be allowed to come within even a mile of it. However, a precise facsimile of all four segments has been published recently in a single volume, and it is this facsimile – famous for its exact and microscopically faithful replication of each of the manuscript's 700 or so pages – that we shall use in our study. This facsimile is a mine of information, highlighting anomalies that reveal time and again but one startling fact: Codex Sinaiticus is not what it is pretended to be. It is not the original and most ancient Biblical text at all. It is, in fact, a book of

19th-century composition and manufacture written out on ancient unused parchment. This will be demonstrated as we proceed.

As we proceed, we shall encounter the many evidences that a page-by-page examination reveals concerning the heavy, and not always competent, tampering which the manuscript's pages and text have suffered - tampering that only a forger would attempt. Some of the attempts are hopelessly bungled to the extent that one wonders if they were deliberately made so in the hope that their falsity would become clear to all. Others, like the hideous scrawl which overwrites the Book of Isaiah, seem born of a hatred and contempt for the Scriptures which clearly tormented the man responsible. It is not a scholarly overwriting at all, but an act of sheer vandalism. But those who 'worked' on the manuscript were not always so incompetent. Some of them were more subtle and able to deceive the inattentive eye. But even their efforts are clearly exposed in this study. It falls to us merely to make them known.

What the reader will wish to conclude from it all is something that we have no control over. Some will dismiss the evidence out of hand, whilst others will welcome it with open arms. Yet others will wonder what the point of it all is. Our part is merely to report the facts and demonstrate them as we go along. In doing so, it might also be useful to consider the man, Constantine Simonides, who laid claim to having written out Codex Sinaiticus in the 1830s and '40s, and to listen to the story that he has to tell. The interesting thing is that much of it can be verified, especially on a forensic level, whereas his opponent's claims are seen – and widely known even by his admirers - to be less than honest. And then there's the deliberate tampering with Simonides' manuscript after he wrote it out. What are we to make of that?

To cut a very long story short, in the 1830s Simonides was commissioned by an official of the Greek Orthodox Church to write a likeness of an ancient copy of the Bible which was supposed to be a gift for the then Tsar of Russia. It was meant to be a 'thank you' present for the many rich kindnesses that the Tsar had bestowed on the church. Simonides, taken in by the lie, duly fulfilled his commission, writing the book out at the Mount Athos monastery, and had supposed the book (which he referred to as Codex Simonides) to have been on its way to the Tsar when he later came across it, much altered and aged, whilst visiting St Catherine's monastery in the Sinai desert. He was profoundly

disturbed at the evasive answers that he was given when he asked how the codex came to be at Sinai, and was even more disturbed when he found it later being published and broadcast as a genuine and ancient copy of the Scriptures. He immediately went public about his own authorship of the manuscript, though to no avail of course. The world was eagerly swallowing the lies that were being told about his book, now renamed Codex Sinaiticus, whilst he himself was being denounced as a hopeless fraud. What follows in this present study is an examination of the tampering and forgery of the codex of which Simonides so bitterly complained. What emerges from the study of these details is profoundly disturbing. Simonides, it seems, was telling the truth.

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Chapter One: Tales of Tischendorf

“That master and pupil of all guile, and all wickedness, the German Tischendorf....”
Kallinikos Hieromonarchos. Alexandria. 9th November 1861.



Fig. 1: Constantine von Tischendorf ca 1870

We all know the story of Tischendorf finding a portion of Codex Sinaiticus in a wastepaper basket at the St Catherine's monastery in the desert of Sinai. It has been told by others often enough. However, here is Tischendorf's own account of the event:

"In visiting the library of the monastery, in the month of May, 1844, I perceived in the middle of the great hall a wide basket full of old parchments, and the librarian, who was a man of information, told me that two heaps of papers like these, mouldered by time, had been already committed to the flames. What was my surprise to find amid this heap of papers a considerable number of sheets of a copy of the Old Testament in Greek, which seemed to me to be the most ancient that I had ever seen. The authorities of the convent allowed me to possess myself of a third of these parchments, or about forty-three sheets, all the more readily as they were destined for the fire. But I could not get them to yield up possession of the remainder. The too lively satisfaction I had displayed, had aroused their suspicions as to the value of their manuscript."[1]



Fig. 2: Codex Sinaiticus Matthew 6:3-42 [Public domain]

The interesting thing is that even among his supporters, this story is hardly believed.[2] That is because there are several things wrong with it. Tischendorf says that the leaves he found were lying in a wastepaper basket waiting to be used as kindling, and that he had heroically rescued them just as they were about to be burned. What he didn't know, however, is that vellum makes extremely poor kindling and would virtually never be used for that purpose. It is very difficult indeed to make it take flame, and it is far more likely to smoulder and fill the room with acrid smoke than make a fire. To be brief, his story is nonsense. The monks of St Catherine's were no more given to burning their ancient manuscripts than anyone else would be – even if vellum *could* easily burn. Indeed, their library, which is stuffed to the rafters with ancient and lovingly cherished manuscripts, speaks eloquently against such a notion, and they were not so ignorant of their manuscripts' value as Tischendorf so contemptuously alleges.

Tischendorf invented the tale in order to present himself to the world as the discoverer of the 'original' Bible, something he had dreamed of becoming over many years. He detested the Received Text (the *Textus Receptus*) on which all the Reformation Bibles of Europe were based, and he made it his mission in life to replace it with another:

"But we have at last hit upon a better plan even than this, which is to set aside this *textus receptus* (sic) altogether, and to construct a fresh text, derived immediately from the most ancient and authoritative sources."[3]

But who is this 'we'? And what's all this about a 'plan'? Tischendorf's contempt for the *Textus Receptus* was no secret. He had uttered it in public often enough; so often and so loudly in fact that it had aroused the interest of the papacy in Rome, and soon the Vatican would be summoning him to a private audience with the pope in order to see to it that his wish was fulfilled:

"The desire which I felt to discover some precious remains of any

manuscripts, more especially Biblical, of a date which would carry us back to the early times of Christianity, was realised beyond my expectations."[4]

The bait with which he was hooked was the papal permission to view Codex Vaticanus, the first time any non-Catholic had been allowed anywhere near it. Like Sinaiticus, this was a mutilated and horrendously distorted 'version' of the Bible of Alexandrian provenance which it was hoped would eventually topple the Received Text from its Reformation pedestal, a long cherished ambition of the papacy and its Jesuits – as well as of Tischendorf himself of course. And like Sinaiticus, its origins and 'authenticity' are highly suspect.

Equally suspect is the glaring question of who funded his quest. In his own account of the matter, Tischendorf boasts that in 1840 he set out on what was a blind quest with nothing more to his name than some unpaid bills (changing this later to $50). Yet he also tells us that his expenses (travel and hotels) came to $5,000. That was no insignificant sum in the 1840s, and he would have us believe that he was reimbursed for his outlay – though not until his return - by the Saxony Government and Leipzig University on his presenting to each of those bodies a collection of manuscripts which he had picked up on his travels, fifty of which he gave to the university library and an untold number to the government. We are being asked to believe, in other words, that he was able to rack up a $5,000 travel and accommodation bill over five years through several countries on unsecured credit and as a penniless itinerant to boot, whilst picking up two large and valuable collections of ancient manuscripts on the way?[5]

How, as a penniless itinerant, he was able to purchase these ancient manuscripts he does not say, unless we are to assume that he stole them, but he does try to intimate elsewhere that he funded himself by doing 'favours' and 'services' for people he met on the way. But it just doesn't ring true. Unless he knew the languages of every country he travelled through, then he'd have a very hard time indeed serving anyone. And even then, his 'services' would have to have been such that they would earn him colossal sums of money with which to keep himself in travel and hotel accommodation over several years through several countries, and have enough left over to purchase not one but *two* large

collections of ancient manuscripts, one of which he gave to his university, and the other to the government of Saxony. But then, sensing the danger of raising too many questions in his readers' minds, he immediately changes the subject by telling his readers that they would much rather hear about his journeys and discoveries, promising them later "clues" about how he paid for things in the narrative. But these promised "clues" are microscopic and are very few and far between.

One such clue, though, is most telling in what it does not tell, and that is this:

"However, I soon found men in Paris who were interested in my undertaking."[6]

Where in Paris he found them he does not say; nor does he say who they were. But they clearly had large disposable funds at their command, sufficient funds at any rate to bestow upon a stranger who told them that he was on a quest. And this quest was not a short one. It was to take in a two year stay in Paris, exploring its many libraries. Then several journeys into England and Holland. Then Switzerland; the south of France; Italy, where he explored the libraries of Florence, Venice, Modena, Milan, Verona and Turin. Then, in April of 1844, he went into Egypt, and thence to the monasteries of Libya, Mount Sinai, Jerusalem, Bethlehem, St Saba on the Dead Sea, Nazareth, Smyrna, Patmos, Beirut, Constantinople and Athens. And these were only his 'principal' journeys. Then, whilst returning to Leipzig, he still had sufficient funds to call in on Vienna and Munich, arriving home in January 1845.

In all, his quest had lasted five years, he having set out from Leipzig, with the delicious irony which he savours that his departure was on the "very day of the Feast of the Reformation."[7] - that same Reformation which he had long hoped to overturn. The libraries that he visited were not public libraries which anyone in the street could simply walk into. For most of them he would need, in several languages, letters of introduction, commendation and tickets. Who supplied them? Who gained him admission to the numerous monasteries which he claims to have visited and worked in? You certainly can't just knock on the door, announce yourself as a Protestant scholar, enter such places and demand to examine their libraries, especially without making them a commensurate 'gift' of some sort and presenting excellent credentials. And you can't just walk away with their manuscripts either.

The short answer to it all, as we shall presently see, is that the Vatican, through the Jesuits, funded his journeys in order to funnel him towards the ‘discovery’ which they intended him to make after his papal audience. It is they who supplied him with money, travel arrangements, accommodations, letters, and anything else that he might need for the ‘quest’ to be successful, as well as the necessarily fat purse with which to make his purchases of so many ancient manuscripts.[8] Tischendorf is painfully reticent about discussing any of these details, hoping no doubt that his readers would be more taken with his exciting ‘discoveries’ than to ever wonder about such things as finance, accommodation and commendation.

Even his acquisition of the codex was attained by fraudulent means. Removing the leaves from the monastery, he had clearly no intention of returning them in spite of his solemn promise to do so. The following signed document from him tells us about that promise:

“I, the undersigned, Constantin von Tischendorf, now on mission to the Levant upon the command of Alexander, Autocrat of All the Russias, attest by these presents that the Holy Confraternity of Mount Sinai, in accordance with the letter of His Excellency Ambassador Lobanov, has delivered to me *as a loan* an ancient manuscript of both Testaments, being the property of the aforesaid monastery and containing 346 folia and a small fragment. These I shall take with me to St. Petersburg in order that I may collate the copy previously made by me with the original at the time of publication of the manuscript. The manuscript has been entrusted to me under the conditions stipulated in the aforementioned letter of Mr. Lobanov, dated September 10, 1859, Number 510. This manuscript *I promise to return undamaged* and in a good state of preservation, to the Holy Confraternity of Sinai at its earliest request. [italics added]

Constantin von Tischendorf Cairo, September 16/28, 1859”[9]

That they were never returned is a simple fact of history. But Tischendorf’s account contains other revealing flaws in his character which made him the perfect willing tool of the Vatican. One of them was his colossal vanity. He could not resist quoting the editor of a certain German publication in order to impress his readers:

“I venture to say that no address has ever stirred our hearts like that short one of M. Tischendorf. As a critic he is here on ground on which he has no rival. When history [i.e. Tischendorf] speaks, it is the duty of philosophy to be silent.”[10]

Later he adds:

“I had just completed at the time a work which had been very favourably received in Europe, and for which I had received marks of approval from several learned bodies, and even from crowned heads.”[11]

The footnote to this self-praise tells us:

“M. Tischendorf, then 27 years of age, received from a German University the degree of Doctor of Divinity just as a Swiss University was about to confer it. Three foreign governments decorated him. Others sent him gold medals. The Dutch Government caused one to be engraved expressly in recognition of this work.”[12]

The work for which he received such accolades was an edition of a Greek ‘New Testament’ based, not on any Greek manuscript, but on the Latin Vulgate Bible.[13] It was merely a rendering into Greek of Jerome’s erroneous Alexandrian-based ‘translation’, expressly intended to advance the Vatican’s cause of overthrowing or replacing the Textus Receptus.

One wonders at the readiness with which ‘foreign governments’ got to hear of this edition, and the astonishing readiness with which they poured honours and medals upon Tischendorf for producing it. Governments are not usually so hungry for the Word of God that they spend their time looking for such opportunity, so what was going on here? The 1840s, like every decade that had gone before, was not renowned for its ease of communication, yet there was (and still remains) one body politic which was able to pull strings simultaneously in many of the nations of Europe, strings which were then as now attached to their several monarchs and heads of state. In short, it is clear that these bodies had received their instructions to commend and honour one Constantine Tischendorf, a young and hitherto unknown scholar of whom they had never heard, and who would otherwise have remained entirely unknown to them. But they obeyed the instruction and accordingly

awarded the honours. We may wonder what body-politic of that time could exercise such power?

Later in his book, Tischendorf tells us this:

"A learned Englishman, one of my friends, had been sent into the East by his Government to discover and purchase old Greek manuscripts, and spared no cost in obtaining them.....but I heard that he had not succeeded in acquiring anything, and had not even gone so far as Sinai; "for," as he said in his official report, "after the visit of such an antiquarian and critic as Dr. Tischendorf, I could not expect any success."[14]

Tischendorf fails to mention by what strange chance he was able to pry into official British government reports from which he could lift this fortuitous quote, but this is rounded off by the following:

"It is only a few months ago that the two most celebrated Universities of England, Cambridge and Oxford, desired to show me honour by conferring on me their highest academic degree. 'I would rather,' said an old man – himself of the highest distinction for learning – 'I would rather have discovered this Sinaitic manuscript than the Koh-i-noor [diamond] of the Queen of England.'"[15]

Such an enlarged ego as this needs feeding, and the Vatican knew exactly how to satisfy its appetite. How did they do that? Tischendorf himself tells us how:

"I had been commended in the most earnest manner by Guizot to the French Ambassador, Count Latour Maubourg; I was also favored with many letters of introduction from Prince John of Saxony to his personal friends of high rank; and in addition with a very flattering note from the Archbishop Affre, of Paris, directed to Gregory XVI. The latter, after a prolonged audience granted to me, took an ardent interest in my undertaking; Cardinal Mai received me with kind recognition; [and] Cardinal Mezzofanti honored me with some Greek verses composed in my praise..."[16]



Fig. 3: Cardinal Mezzofanti

In fairness to Tischendorf, there are very few men on this good earth, especially amongst scholars with tender egos and great ambitions, who could have snubbed such concerted and high-powered advances as these. He was clearly being set up for the task ahead of him on a Wagnerian level, and the poor man just could not see it. But why should he? Did he never ask himself, I wonder, why all this was happening to him? Perhaps, but the praises were louder than such misgivings could ever be, and the Vatican knew exactly what it was doing.

Mezzofanti had been educated by the Jesuits, and he had risen under Gregory XVI to become the Custodian-in-Chief of the Vatican Library.[17] Through the Jesuits, who had been set up in the 16th century expressly for the purpose of overturning the Reformation, the Vatican had tried unsuccessfully for three hundred years to overthrow the Reformation Bible. That Bible had been translated into many languages from the Received Text of the Greek New Testament – the *Textus Receptus*. The closest they ever came to dislodging this Bible was with the printing of the Douay-Rheims Bible of 1610, translated out of Jerome's Latin Vulgate. But alas for the enterprise, though its English loosely mimicked that of William Tyndale's New Testament, it was based on a very faulty translation - the Latin Vulgate - and it showed. This Jesuit version simply did not, as they say, 'cut it'. So the next two centuries were spent finding another way. And when it came, the Jesuits were ready.

Footnotes to Chapter One

1. Tischendorf. *When Were Our Gospels Written?* 1867. pp. 23-24. This is translated from the German edition, *Wann wurden unsere Euangelien uerfasset?* It was also published in English under the title, *Codex Sinaiticus: The Ancient Biblical Manuscript now in the British Museum* (see Bibliography).

2. Shanks, Hershel. 'Who Owns The Codex Sinaiticus?*'Biblical Archaeology Review*. Vol 30. No. 6. November/December, 2007. pp. 32-43. The British Library's Codex Siniaiticus website shrewdly avoids all discussion of Tischendorf's claims, just as it does any claims of ownership.

3. Tischendorf. *When Were Our Gospels Written?* 1867. p. 17.

4. Ibid., p. 23.

5. Ibid., p. 14.

6. Ibid. p. 13.

7. Ibid.

8. There were considerably more than fifty in fact. Tischendorf goes on to tell us, "I handed up to the Saxon Government my rich collection of oriental manuscripts." Ibid., p. 24. His gift of fifty manuscripts to the library of Leipzig University was clearly separate from those which he donated to the government. Even in those days, unless he is a thief, no man could possibly acquire such collections without massive funding. So where did that funding come from? And then, of course, there is Codex Sinaiticus....

9. Cit. by Shanks, Hershel. 'Who Owns The Codex Sinaiticus?'.*Biblical Archaeology Review*. Vol 30. No. 6. November/December, 2007. pp. 32-43.

10. Tischendorf. *When Were Our Gospels Written?* 1867. p. 10, citing Allgemeine Kirchenzeitung, 3rd July (1865?).

11. Ibid., pp. 20-21.

12. Ibid.

13. See his, *Novum Testamentum Graece*. 1894. 3 vols.(reprinted 2013). Cambridge University Press.

14. Tischendorf. *When Were Our Gospels Written?* 1867. p. 28.

15. Ibid., p. 36. Chris Pinto's dvd - *Tares Among The Wheat.* Adullam Films – has often been criticised for its portrayal of Tischendorf as a vain glory-seeker courting and soaking up the world's adulation. Yet

Tischendorf's own words tell us that Pinto's portrayal is entirely accurate.

16. Merrill, George. *The Parchments of the Faith*. 1894. Philadelphia. p. 176, citing Tischendorf's own article in *Leipziger Zeitung* for 31st May 1866. Displaying his colossal vanity, Tischendorf even adorns the title page of his *Novum Testamentum Vaticanum* with a list of all his various honours. It takes up eight lines of small close type. It was this weakness for honours and admiration of his that the Vatican was able to exploit to the full.

17. http://www.newadvent.org/cathen/10270b.htm (website of the Catholic Encyclopaedia).

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Chapter Two: Pope Gregory XVI, the Jesuits, and Codex Vaticanus

“I here pass over in silence the interesting details of my... audience with the Pope,
Gregory XVI., in May, 1843....”
Constantine Tischendorf.[1]



Fig. 4: Gregory XVI, pope from 1831-1846

There is one major player in this drama who has so far remained in the shadows, and that is the pope who summoned Tischendorf to Rome for a private audience. That pope called himself Gregory XVI. He was elected pope on 2nd February 1831, and reigned as ‘supreme pontiff’ until 1st June 1846. During that time, on 14th May 1833, this dear, gentle, benign, harmless-looking old man had a political activist named Giuseppe Balzani beheaded - yes, beheaded! - for ‘committing offences against the supreme pontiff’ - criticising the pope in other words, and went on to distinguish himself as one of the most enthusiastic of all the popes for signing execution warrants, personally passing 110 death sentences in his short term of office. Usually, popes leave that side of the business to their underlings and assassins, but not Gregory XVI.

But even this is not the worst of it. In the very year that Tischendorf had his audience with the pope, Brownlee (writing in 1843) tells us:

“The Inquisition, the infernal Inquisition, even at this day, [is] in full operation in Rome, and under the patronage of Pope Gregory Sixteenth!!!”[2]

Just how it was operating under Gregory XVI is made clear:

“While the police harried the people in their daily lives, the Inquisition collected the secrets of the confessional, and launched its spiritual thunders on the unconforming. An edict is extant by the Inquisition-General of Pesaro in 1841, commanding all people to inform against heretics, Jews, and sorcerers, those who have impeded the Holy Office, or made satires against the pope and clergy.”[3]

In 1849, when Garibaldi took Rome, his soldiers opened the dungeons of the Palace of the Inquisition, and what greeted them was truly horrific:

“The times [had] changed, and being no longer able to burn the heretics and the excommunicated publicly, the holy office found means of

putting them to death without the shedding of blood and for the glory of God, by means of walling-up and ovens. The walling-up was of two kinds, the ‘propria’, and ‘impropria,’ or complete and incomplete. By the first they punished dogmatists, by the second, the professors of witchcraft and sorcery. To punish the former, they made a niche in a wall, where standing upright on his feet, they placed the condemned, binding him well to the wall with cords and chains, so that he could not move in the least. They then began to build from the feet to the knees, and every day they raised the wall a course, at the same time giving the prisoner [something] to eat and drink. When he died, God knows with what agonies, the wall was built up. But, dead or alive, it was closed in such a manner that no one could see where the niche had been and that a body remained there. The incomplete walling-up, or enclosure, was made by sitting the condemned in a pit bound hand and foot, so that his head only was above ground. The pit was then filled up with quicklime, and moisture from the body soon acting upon it, converted it into fire, and the miserable wretch was burnt alive with the most frightful torture.... They then invented ovens, or furnaces, which being made red-hot, they lowered the condemned into them, bound hand and foot, and immediately closed over them the mouth of the furnace. This barbarous punishment was substituted for the burning pile, and in 1849, these furnaces at Rome were laid open to public view in the dungeons of the ‘holy’ Roman Inquisition, near the great church of the Vatican, still containing the calcined bones.”[3]

And all this was going on under the pontificate of Gregory XVI, who hated non-conformists with a passion. He brought out his own index of prohibited books; banned “all freedom of expression, whether verbal or written, by any individuals or groups who did not follow the dictates of Holy Mother Church; [and] barred the Jews under dire threats, from carrying out any civil or religious activity outside the ghetto....”[5] Furthermore:

“Gregory XVI, in... August 1832, described liberty of conscience as a mad opinion. Religious liberty was said [by him] to flow from ‘the most fetid fount of indifferentism.’ He condemned freedoms of worship, the press, assembly and education as a filthy sewer full of ‘heretical vomit.’”[6]



Fig. 5: Gregory XVI coin 1832.

So much for an enlightened policy on education then - and so much for toleration too. What, then, could possibly have endeared the Lutheran heretic Tischendorf to this irascible and lethal pope? Was this pope an ardent believer in a liberal education and free enquiry? We have already seen the answer to that question. And when we consider the question of him granting Tischendorf a private audience, we must also remember that this was in the days before the modern ecumenical putsch - the days when denominational loyalties actually meant something. Tischendorf was, officially at any rate, a Lutheran, and the Vatican had held for more than three hundred years past a less than favourable view of the followers of Martin Luther. They were, in its eyes, a viper's brood, the very spawn of Hell. The pope held exactly the same loathing for the Bible Societies who were busy spreading the Word of God to the peoples of every nation on earth.[7] Like every pope before him and since, he did not want the Bible to be read, for nothing exposes the pretences and blasphemies of the papacy more thoroughly than a knowledge among the people of the Word of God.[8]

Ecumenism, it seems, was also not high on Gregory XVI's agenda. So why, then, did he summon such a disgusting Lutheran into his 'holy' presence? Were his nostrils not filled with the stench of Hell's vomit as Tischendorf approached? It seems not. On the contrary, they seem to have greeted each other as long lost brothers - Tischendorf himself tells us that the pope "took an ardent interest in my undertaking"[9] - and the pope sealed the bond of this newfound friendship by granting Tischendorf access to one of the great treasures of the Vatican Library. No Protestant had ever been allowed near this treasure before, it was so jealously guarded. That treasure, of course, was Codex Vaticanus. Yet Tischendorf was granted free access to it, in spite of one of those present – the Jesuit Cardinal Mai who was preparing a facsimile of Vaticanus for the press at the time - putting on a well-rehearsed show of horrified objection (see Fig. 6 below where he wears the expression still). It was Tischendorf's orchestrated introduction to a text of Alexandrian origin, a text which was so corrupted that if passed off as genuine it would cast such doubt upon the Textus Receptus that the Textus Receptus (and all the Bibles

translated from it) would surely fall. That was certainly the intention, and the long-awaited process of introducing this text to the Protestant public had now begun. When Cardinal Mai's facsimile edition finally appeared, which it did in five volumes in 1857, it would be helpful to the Vatican to have a renowned Protestant scholar on their side at its publication. There was just one problem though.



Fig. 6 Cardinal Mai

That problem was Jerome's Latin Vulgate Bible. Consider. The Vatican had held for many centuries that the only authoritative text of the Scriptures was encapsulated within Jerome's Latin Bible, and that none other was ever to be held as its superior, no, not even its Hebrew and Greek originals. And no, this was not just an academic opinion, but was encoded into canon law. Since AD 383 when Pope Damasus ordered its publication, no Bible version or translation other than Jerome's Vulgate was allowed to be consulted or referred to or even read on pain of death! This ban on all other translations of the Bible was reinforced by the Council of Trent in 1546, and again enforced by Clement VIII in 1592. So the problem was not only how to sell Codex Vaticanus to the world, but how to explain the fact that, with all its corruptions which outnumbered even those of the Vulgate, Codex Vaticanus was somehow authoritative. To be authoritative, it had to be at least on an equal footing with the Vulgate, even though it omitted much of what the Vulgate included, and contained readings which were not to be found in the Vulgate. But the dilemma was very simply avoided.

The Jesuits no doubt reminded the pope that the object of the exercise was not to challenge or even support the Vulgate, but to challenge the *Textus Receptus* upon which all Protestant Bibles were based. It was easy. The Vulgate would not even be referred to. Only Codex Vaticanus would be referred to as the most ancient Greek text which called the Textus Receptus into serious doubt. It would even be wrongfully alleged to the public that Vaticanus pre-dated the Greek Textus Receptus, thus making the Received Text a corruption of it, instead of the other way about. It was an appalling deception which the Vatican grasped with glee, and so the work to undermine the Protestant Bible began.

Tischendorf must have been stunned at the privilege extended to him, but there was a very good reason why Codex Vaticanus had been kept out of the public eye for so many centuries, and it is this. Its first mention occurs in the Vatican Library Catalogue of 1475 (in which it is given the shelf number 1209), and then in the Catalogue of 1481 (in which it is described as *"Biblia in tribus columnis ex memb"* – Bible in

three columns on vellum – as if it was a new acquisition), all of which is more than a thousand years after its alleged composition. It had, moreover, been ‘overwritten’ in a 15th-century hand. In other words, as a witness for the earliest text of the Bible - in particular of the New Testament - it wasn’t worth a straw. Furthermore, it contained so many appalling discrepancies against the Received Text - thousands of them! - that it made a complete mockery of itself and of the claims that were now being made for it. But Codex Vaticanus, for all its faults, was the bait on the Vatican’s hook, and Tischendorf swallowed it whole - hook, line and sinker.



Fig. 7: A page from Codex Vaticanus

The significant thing here, though, is the timing of events. As we have seen, the one thing that alarmed the Vatican at that time more than anything else on earth, was the sudden burgeoning of Bible Societies, both in Britain and the USA. These existed solely for the purpose of disseminating the Word of God in every language possible, and their immediate effect was to destabilise the many nations of the world over which the Church of Rome held sway. Their funds seemed inexhaustible, and their work was being immensely enhanced by the great wave of evangelical and missionary fervour which was then gripping the west. Moreover, every Bible distributed and shipped abroad in their millions was, without exception, translated out of the Received Text, and it was the Received Text which had to be undermined and discredited, whatever the cost. That is why, exactly a year after Tischendorf had his audience with the pope in May 1843, in which he (Tischendorf) was granted access to Codex Vaticanus, Gregory XVI issued his encyclical against Bible Societies everywhere, which was dated the 8th May 1844, and titled *Inter Praepicuas* - for the full English text of which, see Appendix Three.

So, the timing of the sudden rising of the Vatican codex from its three-hundred-year obscurity was not without plan or purpose, but there is one thing about Codex Vaticanus which very few people know and which our Bible critics never care to mention – namely, where it was written. As we have seen, it didn't come to light until 1475 when it was 'discovered' lying on a shelf in the Vatican Library, and it pretends to be a codex of Alexandrian (Egyptian) origin. It is a large codex which had strangely eluded the eye of every Vatican librarian for more than a thousand years past, or so we are asked to believe. However, a more microscopic examination reveals that it was actually written out in Rome itself prior to its 'discovery', and we know this from the following facts.

Every forger, no matter how clever and ingenious he might be, carries within him the source of his own betrayal. The really clever forgers know this, yet even they are unable to disguise their own foibles and habits all the time. Sooner or later, they will make the slip which betrays them. Such is the case with Codex Vaticanus.

For example, the personal names in the codex are spelt as they

appear in the Vulgate, and not as in the Greek mss - e.g. *Isak* (for Isaac) and *Istrael* or even *Isdrael* (for Israel) – and in the Book of Acts especially the chapter divisions are those of the Vulgate, and not of the Greek.[10] Hence, the following admission is made by the two infamous editors of the Revised Version of 1881, Westcott and Hort, that Vaticanus and even Codex Sinaiticus had been written out in Rome, and not in Alexandria:

"In B [Codex Vaticanus] the Alexandrian indications are to the best of our belief wholly wanting.... Taking all kinds of indications together, we are inclined to surmise that B [Vaticanus] and A [Sinaiticus] were both written in the West, probably at Rome; that the ancestors of B [Vaticanus] were wholly Western (in the geographical, not the textual sense) up to a very early time indeed ; and that the ancestors of A [Sinaiticus] were in great part Alexandrian, again in the geographical, not the textual sense. We do not forget such facts as the protracted unwillingness of the Roman church to accept the Epistle to the Hebrews, commended though it was by the large use made of it in the Epistle of Clement to the Corinthians...."[11]

In other words, the aptly named Codex Vaticanus has Rome and the Vatican written all over it. It was composed in Rome by forgers brought up in the Vulgate tradition, and hence of Vulgate habits and usages, doubtless shortly before its 'discovery' in 1475. Hence the 15th-century hand in which it is written, this hand seemingly overwriting an earlier attempt at its forgery. It was clumsy, yes, but for now it would have to do.

Meanwhile, Codex Vaticanus on its own was seen even by the Vatican to be insufficient, for as a lone voice it could easily be discredited. Erasmus of Rotterdam had found the manuscript wanting all integrity as early as 1521, and Vaticanus's reputation had suffered accordingly ever since. It needed another Codex like itself to back it up as a witness. The problem was that no other yet existed. Yes, there were known Greek papyrus fragments of Alexandrian origin lying around here and there which, like Vaticanus, carried the Alexandrian Gnostic alterations to the Bible's Received Text, and even Codex Alexandrinus in England, but these too had already been discredited in the scholarly world, and simply would not do as witnesses. But then something dramatic occurred with seemingly devilish timing. The Vatican, through its Jesuit network, had

already conceived just such a codex, equal to Vaticanus in size, and equally destructive of the Received Text. But first it needed a lot of work done on it to knock it into some kind of shape. It was later to be given the name Codex Sinaiticus, and it is the person who was commissioned to write out Codex Sinaiticus just a few years before Tischendorf met the pope who interests us now. He is a Greek, and his name is Constantine Simonides.

Postscript

Codex Vaticanus was forged almost a hundred years before the Jesuits were founded, and their hand in the affair is not noticeable until Tischendorf's time. From that time, however, the Jesuits became heavily involved in 'obtaining' allegedly ancient papyri that supported the text of Vaticanus to some extent. The most important of them, P75, erstwhile known as Bodmer XIV-XV, is now housed in the Vatican Library. We tell the story of P75 and related manuscripts – along with the Jesuit involvement in its forgery – in Chapter Eleven below.

Footnotes to Chapter Two

1. Tischendorf. *When Were Our Gospels Written?* 1867. pp. 23.

2. Brownlee, W C. *The Roman Catholic Religion Viewed in the Light of Prophecy and History.* 1843. Charles Moore. New York. p. 62. Trevelyan adds: “In 1843 the Inquisition issued an edict against the Jews in the Pontifical States, containing, among other insolent restrictions on their personal liberty, the provision that “no Israelite shall entertain amicable relations with Christians”; those who violate this rule “will incur the punishments of the Holy Inquisition.”

3. Spurgeon, C H. ‘The Religion of Rome.’ Geese in their Hoods. *The Sword and the Trowel.* 1873. Spurgeon is here quoting from W Howitt’s, *The Religion of Rome described by a Roman. Authorised translation*. 1873. The uncovering of the horrors at the Palace of the Inquisition at Rome was widely publicised at the time.

4. Trevelyan, G M. *Garibaldi’s Defence of the Roman Republic*. 1907. p. 59.

5. Frattini, Eric. *The Entity: Five Centuries of Secret Vatican Espionage*, pp. 146-147.

6. Rosa, Peter de. *Vicars of Christ: The Dark Side of the Papacy.* 1989. Corgi. p. 202. Mitchell (*The Jesuits: A History*, p. 220) goes on to tell us that, “Lamennais found the pope [Gregory XVI] ‘a cowardly old imbecile’ and the papal court ‘the most dreadful cesspit... the great sewer of Tarquin itself would have been incapable of dealing with such a mass of filth.’”

7. Mendham, Joseph. *An Index of Prohibited Books by Command of the Present Pope, Gregory XVI, in 1835: being the latest specimen of the literary policy of the Church of Rome.* 1840. Duncan & Malcolm. London. See also: Grendler, Paul. ‘Printing and Censorship.’ – comprising chapter two of *The Cambridge History of Renaissance Philosophy*. 1988. Cambridge University. pp. 45-46.

8. This pope’s love of Bible Societies can be seen below in Appendix Three: Gregory XVI’s Encyclical Against Bible Societies (*INTER PRAECIPUAS*). It merits repeated reading.

9. Merrill, George. *The Parchments of the Faith*. 1894. Philadelphia. p. 176, citing Tischendorf’s own article in *Leipziger Zeitung* for 31st May 1866.

10. This damning admission is made by, of all people, Westcott and Hort. See their: *The New Testament in the Original Greek.* 1882. New York. pp. 244-247.

11. Ibid.

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Chapter Three: Constantine Simonides



Fig. 8 Constantine Simonides

Codex Sinaiticus, for now, rules the world of Bible criticism, but it rules by reputation only. Few, if any in these modern times, have considered its internal evidences of inconsistency, and its more blatant marks of forgery. We shall begin our examination of such marks here.

There have been rumours circulating since the 19th century that Codex Sinaiticus is a 19th-century forgery, perpetrated by one Constantine Simonides; and there is excellent and abundant evidence that forces the conclusion that those rumours might well be true. The codex was indeed written out by Simonides in the 19th century - he himself proclaims as much - but he also claims that it was never intended (on his part) to be a forgery. It was never intended to deceive. It was only used for deceitful purposes by its deluded 'discoverer', Tischendorf, who appears to have obtained the manuscript under false pretences - along with the equally false promise of its return.

Of help in our enquiry will be the documentary evidence that is contained in J K Elliott's 1982 monograph, entitled *Codex Sinaiticus and the Simonides Affair*.[1] The monograph is exceedingly hard to get hold of (I managed to track down just one copy which was in Greece and had to pay a small fortune for it), so hopefully this present summary of Simonides' account of events will be helpful. Elliott's sources will be given, which will enable inquiring students and readers to track the original letters and documents, some of which were published in newspapers of the time (1860s). Elliott, who is nevertheless convinced that Codex Sinaiticus is of 4th-century manufacture, reproduces word-for-word in scrupulous fairness toward his subject, all the claims of Simonides to have written out the manuscript in the 1840s. But, ironically, once read and compared to physical evidence, Simonides' claims are, to say the least, compelling.

There are, of course, contemporary objections (mostly Tischendorf's) against Simonides' claim to have written the codex, but after all is considered and weighed, the forensic evidence – and we shall be looking at some of that - comes down firmly in Simonides' favour. It seems that it was indeed he who penned the manuscript known today as Codex Sinaiticus, which the critics now falsely claim contains the oldest and

most complete - and hence the best - manuscript of the New Testament, when it actually does nothing of the kind.

It has to be said that while Simonides was an excellent palaeocalligraphist, his appreciation of, and reverence for the Old and New Testaments was worse than abysmal. His overriding interests lay in the classics, the more obscure the better. Had he entertained any knowledge at all of the Scriptures, let alone any love for them, he surely would not have allowed himself to misrepresent them so. The exemplars that he copied from were woefully corrupt, being mostly of Alexandrian Gnostic origin, but he seems not to have had the nous to realise that. His powers of discernment in such matters were virtually nil, and this shows itself to an appalling degree. Otherwise, and purely as an exercise in a style of Greek uncial palaeocalligraphy known as *'αμφιδεξιος'* – 'amphidexios', his manuscript is a masterpiece.

According to what Simonides was told when he was commissioned to write the book, Codex Sinaiticus was intended as a gift to Tsar Nicholas I of Russia in appreciation for his many kindnesses toward the Mount Athos monastery. (This was the reason he was given for being asked to write the book at any rate). According to the monastic elder, Constantius, who commissioned Simonides to do the work, it had been decided by the monastery (Mount Athos) to send the Tsar a splendid gold-bound copy of the Bible written out on vellum in the 'old style'. There were never any pretensions, Simonides was assured, toward it being presented as an original and ancient copy, but simply as the likeness of one.

Happily, Simonides tells us, the library at the Mount Athos monastery had an already bound ancient codex whose vellum leaves were entirely blank, having been prepared centuries before for an intended work, *A Collection of Panegyrics* (Εκλογιον Πανηγυρικον), but which, in the event, had never been written on. So it was decided that this blank volume would supply the pages for Simonides' manuscript. But now for Simonides' version of events. They merit careful reading:

A Letter to The Guardian Newspaper

On 13th August 1862, a letter was printed in *The Guardian* newspaper from Tregelles, the famous Bible critic, to Hort, who was working even then with Westcott on what was later to become the 1881 Revised Version of the Bible, a work which relied heavily on Codex

Sinaiticus. In that letter, Tregelles says this: “I believe I need hardly say that the story of Simonides that he wrote the MS [C. Sinaiticus] is as false and absurd as possible. A man might as well pretend that the Alexandrian and the Vatican MS is [sic] a modern work.”[2] He might indeed, but hitherto, Simonides’ claim had remained unknown outside a small circle of scholars. Tregelles’ indiscreet remark in the national press now brought it out into the public arena. Tischendorf was thunderstruck.

Simonides, writing to the newspaper in reply, said this: “As what Dr Tregelles calls my ‘story’ has never been published, and as that gentleman can only have heard of it through an indirect medium, it may interest both Dr Tregelles and your readers to have the ‘story’ direct from myself.”[3] He then proceeds to give a fulsome account of where, how and why he came to write out Codex Sinaiticus. He then tells how he saw his manuscript, which he lovingly refers to as Codex Simonides, at Mount Sinai in 1852, and was surprised at its altered appearance. The dedication to Nicholas I had been removed, and the whole codex had been made artificially to look much older than it was. On the circumstances of its writing, and its journey from Mount Athos to Sinai, he lists many still-living witnesses; and he then gives the following account of the corrections and markings which adorn the text:

“Any person learned in palaeography ought to be able to tell at once that it is a MS of the present age. But I may just note that my uncle Benedict corrected the MS in many places, and as it was intended to be re-copied, he marked many letters which he purposed to have illuminated. The corrections in the handwriting of my uncle I can, of course, point out as also those of Dionysius the calligraphist. In various places I marked in the margin the initials of the different MSS from which I had taken certain passages and readings. These initials appear to have greatly bewildered Professor Tischendorf, who has invented several highly ingenious methods of accounting for them. Lastly, I declare my ability to point to two distinct pages in the MS, though I have not seen it for years, in which is contained the most unquestionable proof of its being my writing. In making this statement, I know perfectly well the consequences I shall bring upon myself, but I have so long been accustomed to calumny, that I have grown indifferent to it.”[4]

The calumny he speaks of belongs to his earlier and widely-held reputation of being a forger of ancient manuscripts, a reputation (thanks

to Tischendorf who first made it) that has stuck fast to this day, and he goes on to lament the fact that while all the numerous genuine manuscripts in his possession are attributed to his hand as an allegedly notorious forger, the only manuscript he ever did produce himself, and which he is happy to claim as his own handiwork, is held up to be original! It is an irony of comic proportions.

In a later letter to *The Guardian*, published on 21st January 1863, he points out that Tischendorf accuses him of forging an impossibly high number of documents:

"Truly I wonder how people can credit such unreasonable falsehoods, things wholly impossible, and believe the reports of Tischendorf – viz., that I prepared palimpsests, and wrote 10,000 pages of an Egyptian Lexicon, 7,000 pages of the Alexandrine Philological Catalogue, 10,000 pages of Uranius! 8,800,000 pages of various other ancient writers on different subjects! That I corrected the corrupted texts of various classical writers, filled up many blanks of injured ancient MSS, and wrote and prepared papyri! And all this in a very limited space of time, for which work a life of two thousand years would not suffice me..."[5]

It is a valid point. The accusations of forgery hurled by Tischendorf and his colleagues – and still hurled today by Tischendorf's admirers, most of whom have never set eyes on these manuscripts - against Simonides smack of overkill, and of therefore being unlikely in the extreme. So, discounting those accusations, which are merely diversionary tactics in any case, we need to ask whether there is any *forensic* evidence which casts a doubt over the claimed 4th-century origin of Codex Sinaiticus, and which would suggest that Simonides' claim to have written the manuscript in the 1830s-40s on already ancient vellum might be true.

A Matter of Forensics

In its April 1863 edition, *The Christian Remembrancer* editorial asks a question which Elliott considers a "telling and amusing point" against Simonides. The question is this:

"Are the worm-eaten holes *through* the letters, or do the letters *avoid* the holes?"[6]

The question brings up a most important point. If the writing on the vellum is the same age as the vellum itself, then any wormhole damage which occurred over the following centuries would occasionally have

damaged or destroyed some of the letters. Whereas if the letters were recently written upon an ancient vellum which had naturally suffered wormholing over previous centuries, then the scribe would tend to space his letters around the damaged areas. Quite why Elliott finds this a “telling and amusing point” *against* Simonides is beyond me, because we are about to examine evidence which shows that the scribe *did* space his letters around pre-existing wormholes in certain places of the manuscript, and in at least one instance actually bends his line of text upwards to avoid a hole. This occurrence is seen in the following photograph of the bottom line of Q12:f.6r:col.4:



Fig. 9.

The bottom three lines of column 4 begin parallel to each other, yet the bottom two lines suddenly veer upwards to avoid the very large wormhole which lies in the path of the bottom line, and the line above it veers upwards to allow the bottom line room for manoeuvre. The last letters of these lines are also seen to be reduced in size as the scribe tried to squeeze them into the available space. Now, had these lines been written when the vellum was new, all three lines would have remained parallel, the letters of a uniform size, and the last four letters of the bottom line would have been swallowed by the wormhole. But the fact that they avoid the hole shows that they were written long after the hole was made by the bookworm. On the back side of the folio, its verso, the second vertical stroke of the letter pi, which begins the word ‘pros’, tellingly stops a fraction short of the top of the same hole.

But wormholes are not the only hazard to have caused the scribe to break his text. What appear to be splashes of candlewax are another. One such example is to be seen in Q38:f.1v: col. 4: l. 30. There the word ‘apotha’ is seen to stop a whole letter-space short of the end of the line because, as shown in the photograph below, a tiny blob of candlewax is occupying the space. Its grease has permeated through to the other side where it is avoided by the scribe on the recto side of the leaf in column 1, line 30. The first word of that line, ‘otan’, has the omicron and tau spaced anomalously either side of the blemish.

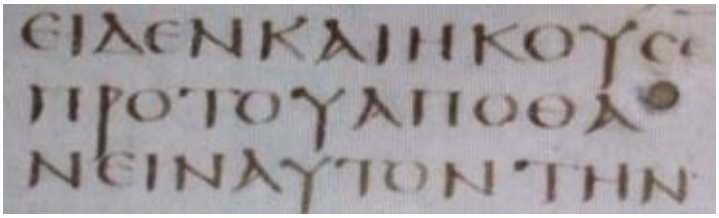

Fig. 10.

But the most clear and blatant avoidance of a blemish that I have met with so far is to be found in Q42:f.6v: col. 2: l. 10, where in the word ‘pegon’ the pi is separated from the rest of the word by a very large space, only for the rest of the word - with no break in the spelling - to appear on the other side of the blemish, as seen plainly in the photograph below.



Fig. 11.

Now it is important to state clearly that these three examples were discovered during a very brief online examination of random pages of Codex Sinaiticus.[7] What a careful and prolonged hands-on search of the original manuscript were to reveal can be seen in the following chapters, but here we see very clear evidence indeed of the fact that the text was recently added to vellum which was already ancient and damaged by time, worm and wax. In other words, Simonides' claim to have written out the text of Codex Sinaiticus in the early-mid 19th century, on already very ancient vellum, suddenly appears to be viable and true.

In the 28th January 1863 issue of *The Guardian* newspaper, a Mr Bradshaw asks the pertinent question, "How is it possible that a MS written beautifully, and with no intention to deceive, in 1840, should in 1862 [sic] present so ancient an appearance?"[8] To which Simonides cogently replies a week later:

"The MS had been systematically tampered with, in order to give it an ancient appearance, as early as 1852, when, as I have already stated, it had an older appearance than it ought to have had...."[9]

Again, just a brief random search of Sinaiticus' pages reveals evidence of just the sort of tampering that Simonides was complaining of. Q12:ff.1r-2v (containing Numbers 16:7-19:3), for example, shows extensive 'water' damage that has left the adjacent leaves untouched. How is that possible? Q12:f.2 likewise shows 'worm' damage which again has left the adjacent folios untouched (including folio 1). Suspicion is raised here by the fact that the lower and outer edges of folio 2 are completely intact, showing no line of ingress by which a worm could reach that part of the leaf. How could it possibly have got there without gnawing its way through either the adjacent leaves or through the lower or outer edge of this leaf?

But then we come to the unnatural fading of the ink in certain parts of the manuscript, unnatural because it is so inconsistent. For example, Q36:f.1r is faded almost to the point of oblivion, whereas on its verso the vellum is clean and fresh, and the ink is crisp, clear and very new in

appearance. It looks for all the world as if the recto has been washed in an ill-judged attempt to fade the ink. Simonides merely notes the fact of someone having tampered with the manuscript, though he offers no solution as to who that might have been:

"In 1844 I was again at Constantinople and went to the island of Antigonus to see the Patriarch Constantius, and give him an important packet of MSS. I was received with his usual courtesy, and in the course of conversation I asked him about my transcript of the Scriptures. He replied, "Long ago, my son, I sent thy valuable work to Sinai." And twice have I seen it myself in the Library of Sinai, first in 1844 and then in 1852. I asked the librarians how and whence the Library had obtained it. They having nothing to say (neither the first nor the second knowing anything about it), were silent, and I said nothing to them about the transcription; but taking it in my hands found it somewhat altered in form, both externally and internally, for it had an older appearance than it ought to have had, and the MS was defective in part."[10]

One thing has become very clear in all this, and that is the fact that Simonides himself had been duped – duped into thinking that his work was to be a gift for the Tsar, when all the time it was to provide those working behind the scenes with a fraudulent basis with which to attack and discredit the Received Text of the Bible.

A Question of Conspiracy

A number of questions are raised by this evidence. Firstly, why did Constantius send Simonides' work to Sinai when it was supposed to be bound for the Tsar of Russia? Sinai lies in the opposite direction. For what purpose did he send it to Sinai? Who altered and aged it at Sinai? Why was Dionysius, Sinai's calligrapher, so reluctant to take charge of the work when asked to do so? Why did the librarian at Sinai and his assistant feign ignorance of how the codex had arrived at the monastery? Tischendorf claimed that in 1859 he was sent to Sinai to search for such a manuscript by Tsar Nicholas I. How did it become known to the Tsar, and through whom, that such a manuscript was now available in such a remote and inaccessible part of the world? Codex Vaticanus was published in 1857 by the Vatican, just two years before Tischendorf's 'fortuitous discovery' of the rest of Sinaiticus. The timing is remarkable, to

say the least, for something else destructive of the Bible was to be published in that fateful year of 1859 - Darwin's *Origin of the Species* - which was to cast serious doubt upon the Book of Genesis and hence the entire Bible. With hindsight, the entire scenario bears all the hallmarks of careful preparation, planning and timing. It was an assault on the Bible on all fronts. To bring it all about would require the genius and power of an international organisation of immense wealth and reach which had been dedicated for centuries to overthrowing the Bible and to casting grave doubts in the public mind as to its authenticity and Authority. That organisation, whose name we know, did its work thoroughly, for we are still picking up the pieces today.

Meanwhile, it is clear that Simonides played a major part in supplying the manuscript that the forgers were able to work on, but did he do this maliciously as they were malicious in their intent, or did he do it in the naive belief that all he was writing out was a manuscript that was to be a gift to the Tsar, just as he had been told it was? Well, there is one writer who knew him more intimately than any other among his contemporaries, a writer moreover who had no interest whatsoever in the outcome of the Sinaiticus debate. Indeed, he wrote his testimony of Simonides in 1859 - before that debate had gained any real momentum.[11] His name was Charles Stewart, a journalist, and writing to *The Athenaeum* in 1862 he has this to say about his subject, who by then had been accused of outright dishonesty and fraud by those who did not want it to be known that Codex Sinaiticus was but a recent production:

"In conclusion, I may add that the high opinion I entertained of Dr Simonides as a gentleman and a man of honour, at the time I published his biography, has in no way diminished in the two years that have elapsed. I know him to be utterly incapable of committing the disgraceful deeds imputed to him, and firmly believe that the truth and value of his statements and discoveries will, ere long, be universally admitted and recognised."[12]

Journalists, by their very nature, are creatures who smell blood, and if Stewart had had the slightest doubts about Simonides' integrity, he most certainly would have turned on him, shredding whatever was left of his reputation and distancing himself from the man by a very long way.

That that never happened should tell us a great deal. According to Stewart who had lived and worked with Simonides – and had examined him for some time at close quarters – he was a man of great integrity and honesty, incapable of the things he was accused of.

But Stewart was not his only friend and ally. He had another in the person of one Kallinikos, a scholar-monk who had watched Simonides at work when he wrote out the Codex in the Mount Athos monastery, and who was only too ready to testify that Simonides had woven identifying acrostics and monograms into the text of Sinaiticus. Concerning these identifying signatures, Madan tells us:

"... Simonides asserted, not only that he had written it, but that, in view of the probable scepticism 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 or other monogram. The test was a fair one, and the MS., 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 to have been found."[13]

That is more than mere chance could accomplish. But even the very existence of Simonides' friend Kallinikos was widely doubted at the time. It is still doubted by some today. It is almost as if they wish to punish him by denying his existence because of one or two things that Kallinikos pointed out concerning Tischendorf's somewhat superficial knowledge of the Greek language. He wrote this about Tischendorf on 9th November 1861:

"... the vain talking of Tischendorf, whom I have myself seen and conversed with four times, and whom I found superficial in all things. He only chatters mechanically the Scriptures and understands their meaning by Latin versions, and not at sight; so that every Greek word which has not been translated is considered by him as hard to understand, and is set down by him as being in the common Greek tongue, which the foolish critics have christened Romaic. And the questions which have been most clearly settled (about Greek palaeography) he is quite unacquainted with. In a simple word, he deceives the world by his reputation...."[14]

These words of Kallinikos were echoed by others of the time, and in one of his earlier books were even admitted to by Tischendorf himself. As Gottschlich (quoting Tischendorf) reports, on another occasion:

"... the patriarch [of Alexandria] first insisted on satisfying himself that his visitor [Tischendorf] knew Greek. He made him read aloud from a work by St John Chrysostom, which Tischendorf did poorly. The patriarch declared that his reading was no great shakes as yet. The old man was equally unimpressed by some polite remarks which Tischendorf delivered in Greek. *He harshly castigated the least slip in my modern Greek pronunciation*, Tischendorf complained later. *It seemed that the patriarch had the sensitive ear of a Parisian socialite*."[15] (italics Gottschlich's)

Gottschlich was quoting from Tischendorf's own *Reise in den Orient* – Travels in the East – which was published back in 1846.[16] That Tischendorf was ready to admit at this stage that his Greek was poor, shows that he had no inkling at all of the storm which was to follow, and which was to change him from his present demeanour to one of great pride and irascibility. In the fifteen years between 1846 when he said as much, and 1861 when Kallinikos made his own observations on the matter, it seems that Tischendorf's Greek had not improved at all.

But if Kallinikos' existence is well attested, then so is that of Benedict whom Simonides names as his uncle and helper in the editing and compiling of Sinaiticus. Writing in the *Telegraph of Bosphorus* on 8th December 1861, the monk Melchisedec of Laura states plainly, "That Benedict was distinguished both as a scholar and as a wise man, all those who knew his character admit."[17] 121 years ago, further proof positive was published not only for the existence of Kallinikos and Benedict, but for their presence along with that of Simonides at Mount Athos in 1841, in exact accordance with Simonides' claim concerning them. That proof positive is contained in the catalogue of the contents of the Mount Athos library compiled by Lambros, and published in two volumes by Cambridge University in 1895.[18] The relevant entries – which have strangely gone unnoticed by the critics! - can be seen in the Postscript at the end of this chapter, but meanwhile it is instructive to see how the press and academe treated any evidence whatsoever that might

have exonerated Simonides or conversely have damned Tischendorf, the critics' darling. It was not just a simple case of dismissal. It involved blatant lies – lies, moreover, which were deliberately and deceptively engineered.

For the disgraceful ways in which both academics and journalists descended like a pack of hungry wolves on Simonides in print, I can do no better than refer the reader to a fifty-page segment of Elliott's *Codex Sinaiticus and the Simonides Affair*.[19] Simonides' main antagonist, and by far the most spite-driven, was W. Aldis Wright, who tellingly was to become engaged in the preparation with Westcott and Hort of the Revised Version of 1881. He was secretary to its Old Testament committee. But Simonides did have an able advocate in John Eliot Hodgkin, who more than matches Wright and others in his defence of Simonides. One or two others rose to Simonides' defence, but as far as the newspapers and journals of the day were concerned – most of them at any rate – nothing was too bad to say about the rascally forger. Even today it's the same. The exchanges are well worth reading, and speak volumes for the grip that modernism in the guise of Bible criticism was putting around the throat of the nation – and its press. It is also worth noting how those who were so quick and ready to denounce Simonides as a forger, were themselves quite prepared to manufacture false evidence against him.

The overriding motive for the attacks was simply to defend the view which the critics were trying to convince the public of, that Codex Sinaiticus contained the genuine and original New Testament. If accepted, the Authority of Scripture upon which the Protestant Reformation was firmly based, would be left hanging in tatters, and the Vatican would have seen centuries of hard work, subterfuge and forgery bearing fruit. It has to be said with great sadness that they have largely succeeded in the enterprise. But that is only because the public have been kept unaware all these years of what the real evidence says. We shall be examining some of that evidence in the following pages.

Postscript

What follows here are the entries in Lambros' *Catalogue* (see Bibliography), twelve in all, that show Benedict, Kallinikos and Simonides to have been present and working at the Mount Athos monastery in 1841, precisely as Simonides and Kallinikos claimed. Why they have gone

unnoticed and unmentioned by the critics for more than 120 years is something that we can only wonder at. The references at the end of each entry show the volume and page number of the *Catalogue* in which each entry is found. For those whose eyes are unfamiliar with the Greek alphabet, I have highlighted the names:

Benedict:

5999. 23 (φ. 161a). *Ακολουθια της Ζωοδοχου πηγης Επιδιωρθωθη παρα του διδασκαλου Βενεδικτου.* (2:301).

6118. (annotation): *Μετα διαφορων σημειωσεων, προσθηκων και αφειρεσιων του διδασκαλου Βενεδικτου* (2:404).

6194. (annotation): *Εγραφη δια χειρος του διδασκαλου* Βενεδικτου *ιεροδιακονου* – Recorded by the hand of Master Benedict the archdeacon. (2:414).

6360.8: ... *διδασκαλου κυριου* Βενεδικτου (2:445).

6362. ... *ελλογιμοου κυρ* Βενεδικτου (2:445).

6393. *Διδασκαλου κυριου* Βενεδικτου *ιεροδιακονου* (2:452).

Kallinikos:

6387. *Χειρ Καλλινικου και εν μοναχοις ελακιστου*. (2:451)

6389. *`Ο κωδιξ εγραφη δια χειρος Καλλινικου μοναχου*. (2:451)

6406. *Εν τελει Χειρ Καλλινικου μοναχου.* – in the hand of Kallinikos the monk. (2:454).

6407. *Δια χειρος του αυτου Καλλινικου μοναχου*. – by Kallinikos in the monk's own hand. (2:454).

Simonides:

643. `Ερμα Ποιμην [Shepherd of Hermas]. *Το λοιπον μερος της συγγραφης πλην του τηλους, σωζομενου μοννον εν λατινικη μεταφρασει, ευρισκεται εν τρισι φυλλοις εν τη πανεπιστημιακη βιβλιοθηκη της Λειψιας, ωνησαμενη αυτα παρα του περιβοητου* ***Κωνσταντινου Σιμωνιδου****.* (1:56).

6405. *Εν τελει Χειρ Κωνσταντινου Σιμωνιδου*. 1841. Μαρτιου 27. – in the hand of Constantine Simonides (dated) 27th March 1841. (2:454).

Lambros was certainly no friend of Simonides (he calls him *περιβοητος* – notorious), so it can never be claimed that he doctored his entries in any way in order to exonerate Simonides or to damn his critics; which leaves the poor critics with no explanation for the entries, except possibly to say that Simonides must have come back from the dead and forged the *Catalogue*. After all, it seems that anything is possible in their

world.

The term *Καλλινικου μοναχου* [of Kallinikos the monk] is of much interest, because it is the same term by which Kallinikos himself signs his letters to Simonides and those he wrote in support of Simonides to the newspapers – *Καλλινικος μοναχος*, Kallinikos the monk. It certainly belies the notion that Simonides and Kallinikos never knew each other, that Kallinikos never existed, or even that Simonides forged these letters himself as was so strongly alleged by Aldis Wright et al. To do that, to forge Kallinikos' signature, he would have to have known what Lambros was going to publish decades after. Simonides was clever; very clever; but he was not as clever as that.

Footnotes to Chapter Three

1. J K Elliott. *Codex Sinaiticus and the Simonides Affair*. 1982. Analekta Blatadon 33. Patriarchal Institute for Patristic Studies. Thessalonica.

2. cit. Elliott, p. 26.

3. *The Guardian*, 3rd September 1862. Cit. Elliott, p. 26.

4. Ibid., p. 29.

5. Ibid., p. 58.

6. Ibid., p. 61.

7. http://codexsinaiticus.org/en/manuscript.aspx

8. cit. Elliott, p. 68. For the full account see Prothero, George Walter. *A Memoir of Henry Bradshaw, Fellow of King's College Cambridge and University Librarian*. 1888. London. pp. 92-99.

9. Elliott, p. 68.

10. Ibid., p. 55.

11. Stewart, Charles. *A biographical memoir of Constantine Simonides, Dr. Ph., of Stageira: with a brief defence of the authenticity of his manuscripts*. 1859. J Skeet. London.

12. cit. *The Periplus* [Voyage or Circumnavigation] of [King] *Hannon*. 1864. Trubner & Co. London. p. 64. *The Periplus* contains an invaluable collection of documents surrounding the Mayer Papyri, amongst which was a 1st-century fragment of Matthew's Gospel and other Biblical material – all of them anathema to the Higher Critics! That many of these papyri were once examined before witnesses by Simonides at the invitation of their owner, Joseph Mayer, was enough to bring down the damnation of the establishment upon them. Could he have forged them? No, he couldn't. He had never owned them. We know exactly who owned them, as we know exactly who had owned them previously, and Simonides had never been within a mile of them prior to Mayer's invitation. The clearly ancient papyrus of Matthew's Gospel was unrolled for the first time before witnesses. But the howls and hoo-ha which followed did little service for Simonides' later claim that he was the original writer of Codex Sinaiticus. One of the great ironies of the episode is the fact that the documents he was accused of forging were actually genuine, whereas the one document that he did write out himself was declared not to be his. It was a time of great madness.

13. Madan, Falconer. *Books in Manuscript*. 1920 (rev. ed.) London. p. 142.

14. See Elliott, p. 89.

15. Gottschlich, Jurgen. *The Bible Hunter*. 2013. Goethe Institute. (trans. J Brownjohn). p. 77.

16. Tischendorf, *Travels in the East*. 1847. (trans. from Reise in den Orient by Shuckard).

17. See Elliott, p. 74.

18. Lambros, S. *Catalogue of the Greek Manuscripts on Mount Athos*. 1895. (2 vols). Cambridge University Press.

19. Elliott, pp. 71-121.

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Chapter Four: Sinaiticus' Date Betrayed by The Shepherd of Hermas

If ever evidence were needed for the 19th-century composition of Codex Sinaiticus, it is surely this, that the Greek of the apocryphal *Shepherd of Hermas* that is bound in with the Codex - and is the same age and provenance as the Codex - and is even written on the same vellum and in the same ink as the rest of the Codex - is written in what is essentially modern (i.e. medieval to 19th-century) Greek. Let me explain.

In 1855, Simonides turned up at Leipzig University bearing a Greek text of an apocryphal work known as the *Shepherd of Hermas*. No one had ever seen a Greek text of this work before. Although it was always known to have been originally a Greek production, the only specimens still in existence were all in Latin and of various ages and conditions. So the arrival of Simonides with this Greek text caused a great deal of excitement. Two of the University's professors, Rudolph Anger and Wilhelm Dindorf, immediately set about producing a printed edition, with preface and index by Wilhelm Dindorf, and a scholarly apparatus by Simonides himself; the publisher was Weigel of Leipzig. And so a Greek text of the *Shepherd of Hermas* was launched onto an astonished and very excited world.[1] It was even given the pretentious-sounding name of *Codex Lipsiensis* – the Leipzig Codex.

Alas for the publisher's and the University's reputation, Tischendorf did not discover until after its publication that the item was not what they thought it was. It was a fake. He rightly and fairly avoided accusing Simonides of actually having forged the piece, but he did – also rightly – point out that it was not a copy of the original Greek text, but merely a retranslation back into Greek of a late medieval Latin recension, from, he estimated, the 14th century onwards. Tischendorf knew what he was talking about. He had earned his first flush of fame by retranslating back into Greek Jerome's corrupt Latin Vulgate Bible, and when you do work like that, then Latinisms in both vocabulary and grammar will make themselves unavoidably evident and easy to spot. Tischendorf's accomplished eye spotted it immediately, and he reported the fact.[2]

Poor Tischendorf, however, was soon to regret his own cleverness.

Just three years after the academic hoo-ha which followed his triumphant exposé, he was, in 1859, to bring back from Sinai the rest of Codex Sinaiticus, and there, bound inextricably within the volume, he found a Greek text of the *Shepherd of Hermas* that was practically identical to the 19th-century Greek text that Simonides had recently produced back at Leipzig, and which he, the great Tischendorf, had gone to such scholarly lengths to expose as a medieval-modern production. Now what was he to do? The plan that he had 'hit upon' with his Jesuit friends had been to produce a wholly corrupted version of the Bible that could be made out to date all the way back to the 3rd or 4th century, yet here was an integral – and much publicised – part of the volume that by his own previous analysis of *Codex Lipsiensis* belonged to his own modern times. His dilemma was this. If his analysis of Lipsiensis was in any way valid – and it surely was – then those same findings would apply with equal force to the text of the *Shepherd of Hermas* which belonged to Codex Sinaiticus. The two are practically identical, warts and all, linguistic and grammatical. In other words, Sinaiticus would be proven by its *Shepherd of Hermas* to be, like *Lipsiensis*, itself of comparatively recent origin. It may as well have had a 19th-century date-stamp printed all over it.

But what exactly is it about the *Shepherd of Hermas*' Greek text in Sinaiticus that betrays the fact that it is a modern production? Surely, Greek is Greek, and it should be impossible to tell whether a text originated in ancient times or in modern? But actually, it is very easy to tell. James Donaldson explains the technicalities for us:

"The late origin of the Greek text [of the Codex Sinaiticus *Hermas*] is indicated by the occurrence of a great number of words unknown to the classical period, but common in later or modern Greek.... The lateness of the Greek appears also in late forms... and some modern Greek forms... have been corrected by the writer of the manuscript. The lateness of the Greek appears also in the absence of the optative and the frequent use of ινα... generally with the subjunctive, never with the optative.... But if we consider that the portion which has now been examined is small, and that every page [of the Sinaiticus *Hermas*] is filled with these peculiarities, the only conclusion to which we can come is, that the Greek is not the Greek of the at least first five centuries of the Christian era. There is no document written within that period which has half so many neo-Hellenic

forms, taken page by page, as this Greek of the Pastor of Hermas."[3]

Donaldson goes on to say:

"The peculiarities which point out a Latin origin are the following: There are, first, a number of Latin words where you would naturally expect Greek.... Then there is a considerable number of passages [of the *Hermas*] preserved to us in Greek by Origen and other writers. The Sinaitic Greek differs often from this Greek, and agrees with the Latin translation, especially the Palatine. There is every, especially internal, probability that the Greek of the ancient writers is nearer the original than the Sinaitic."[4]

Now Donaldson was saying no more about the Sinaiticus *Hermas* than Tischendorf had said about the Leipzig. Yet he was to be pilloried for saying it. The way Donaldson's analysis was received, given the times in which he gave it, is not very surprising. Preparation for the Revised Version was well under way, and Sinaiticus was being trumpeted all around the world as the original text of the Bible; Higher Criticism was riding the crest of a very large wave, and Tischendorf's honest bungling was about to bring it all crashing down around the Vatican's ears. They just didn't need at that moment in time Donaldson's insightful analysis, so out came the knives of assassination in the public press. Notice that no competent linguist ever challenged his analysis. No academic. No scholar of any note. It was left instead to others of lesser rank whom academe could distance itself from should the truth ever come out. *The Saturday Review* was commendably prompt in publicly disparaging Donaldson, and here's how they did it. The 'review,' of course, is anonymous:

"And here we must say that Dr Donaldson seems to us to have lost his way in meddling with matters beyond the scope of his ordinary studies.... It is really provoking to see a clever and, in his province, a learned man, pass such a summary judgment as this on a subject to which every line Dr Donaldson writes about it serves to show that he has never paid adequate attention. In Greek manuscripts, as in Latin, and even in English, though in them not to the same extent, there exist from

the fourth century downwards certain peculiarities in the style of writing which are described and illustrated in well-known text-books on palaeography and biblical criticism... whereby the experienced eye may tell at a glance the true date of a venerable book.... Tried by these tests, the Sinaitic manuscript could not be referred to a lower period than that fixed by Tischendorf, though it is probably a little junior to its famous partner in the Vatican. Of course a document of this kind may be made by craft and skill to simulate an antiquity which does not belong to it, just as a bank-note may be successfully forged; but suspicions of such a kind, when they arise, can be cleared up one way or another to a moral certainty by a close examination of the internal character of its contents, by scrutinizing the nature of its texts and the congruity of the readings it exhibits with what we know from other sources that they ought to be."[5]

But obeying the same rules of investigation as the 'review' commends is precisely what Donaldson had done. And having done it, he was led to the inexorable conclusion that the Hermas embedded within the pages of Codex Sinaiticus was a modern production. It is interesting indeed that our anonymous reviewer never once demonstrates with an example where Donaldson was at fault. There is vitriol, sarcasm and spite aplenty, but no science, no analysis and no positive rebuttal. In other words, the 'review' is a worthless libel against one of the most industrious scholars of his age.

But what exactly was the "scope of his ordinary studies" that so limited the ignorant Donaldson in the eyes of our anonymous reviewer? To begin with, such was the accumulation of his knowledge in the field of the Greek language, ancient and modern, that King Edward VII conferred a knighthood on him in 1907. Forty years earlier, he had been elected a Fellow of the Royal Society of Scotland. In 1881 he became Professor of Humanity at Aberdeen University, and in 1890 Principal of St Andrews. Apart from his earned doctorate, he was awarded two honorary doctorates by Glasgow and Aberdeen Universities. He was the author of: *A Modern Greek Grammar for the Use of Classical Students,* 1853; *Lyra Graeca, Specimens of Greek Lyric Poetry from Callinus to Alexandros Soutsos,*1854; *A Critical History of Christian Literature and Christian Doctrine from the Death of the Apostles to the Nicene Council*, issued in three volumes between 1864-1866; He collaborated on the writing and

editing of The Ante-Nicene Christian Library, published in twenty-four volumes between 1867–72; *The Apostolical Fathers*, of 1874, in which he offered his analysis of the Shepherd of Hermas; *Lectures on the History of Education in Prussia and England,* also in 1874; *Expiatory and Substitutory Sacrifices of the Greeks,* 1875; *The Westminster Confession of Faith and the Thirty-Nine Articles of the Church of England,* 1905; and finally, *Woman, her position and influence in ancient Greece and Rome,* published in 1907. Add to this list, books in German and Latin, and I don't know how many pamphlets, articles, lectures, talks and debates that he must have engaged in over the years. Moreover, he merited two biographical entries, one in the *New International Encyclopaedia*, published in New York in 1905, a sure token of his international reputation, and another in the *Encyclopaedia Britannica* of 1911. I doubt that our anonymous reviewer could have boasted as much.

All in all, these are mightily impressive antecedents, and given the subject matter of his several published academic books on both ancient and modern Greek, I'd say that what he said about the Sinaiticus *Hermas* fell *well within* the "scope of his ordinary studies," our reviewer's attempts to belittle him notwithstanding. Intellectually and as a scholar he ranked head and shoulders above the likes of Tischendorf and the critics. It is also clear that the writer of our libellous review was somewhat his inferior in the intellectual realm, which is why he wisely abstained from any technical critique of Donaldson's observations on the *Hermas*. He had the perfect opportunity to bring him down by demonstrating just one fault, but he could not take it. But to prepare the ground for his belittling of his subject, in the review's opening passage, he says this:

"Now this author's style and designation, 'James Donaldson, LL.D.,' conveys to our mind no information whatever. He is probably a layman, and that is all we can gather so far."[6]

Such a disgraceful put-down says a lot more about Donaldson's critics than about him, of course. But so much for that. As for Tischendorf, there was only one thing that he could now do to save the Jesuit agenda as well as his own career, and that was to back-pedal quickly.[7] It was a truly painful ordeal for such a vainglorious man as he, but he now had to tell the world that he had got it completely wrong about Simonides'

Hermae Pastor of 1856, and that it was, after all, a very ancient Greek text, perhaps even the original – in spite of its very modern characteristics and embarrassingly numerous medieval Latinisms. In so many words, he had to appeal to the 'obvious' antiquity of Codex Sinaiticus as the reason for re-dating the *Hermae Pastor* of Leipzig. If it was found in Sinaiticus, then it could not be modern, even though its grammar, syntax and vocabulary together shouted out the fact that it was written in modern and not in ancient Greek. It was one of the most audacious acts of dishonesty and sleight of hand ever perpetrated on the academic world, and the real wonder is that he was allowed to get away with it. But instead of condemning his dishonesty, almost the entire academic world closed its ranks about him and agreed with him. There was too much at stake for it to do otherwise.

A great deal was riding upon the alleged antiquity of Codex Sinaiticus, and Simonides' *Shepherd of Hermas* was threatening to undo years – centuries! – of hard work and preparation. No wonder they'd soon be out to get him. Happily for the critics, Tischendorf's back-pedalling had been published in Latin, in a scholarly German tome that was itself obscure enough not to have been noticed by any mischievous journalist, and so the deception was barely noticed, especially by the man in the street, the real target here. But it was, and remains, a gross deception nonetheless. Tischendorf had been correct in every point when he critiqued the Leipzig *Hermas*, yet now he was forced to deny everything that he had so carefully said about it. He literally turned all the evidence for modern production on its head and resorted to a colossal lie, namely that the Greek text of the *Hermas* which is embedded in both Codex Sinaiticus and Lipsiensis, is the original Greek text of that work, and, as far as the world is concerned, that is the end of the matter.

Postscript: Donaldson on Hermas

Donaldson's appraisal of the form of Greek in which the Codex Sinaiticus *Hermas* is written, is foundational to an accurate understanding of the recent origin of the Codex. Omitting only his long, historico-theological preamble concerning the *Hermas*, that appraisal is given here in full. It is its technical excellence which is our main interest here. Any critic is free to challenge it, and to demonstrate any fault at all in Donaldson's accuracy or logic. It will be a brave man who tries. In nigh 150 years or so, no one has yet offered to do it.

A Critical History of Christian Literature and Christian Doctrine from the Death of the Apostles to the Nicene Council...pp. 307-311

“In 1856 appeared the first edition of a Greek text of the Pastor of Hermas, under the care of Anger and Dindorf. The manuscript from which it was taken was three leaves of a codex lately found in Mount Athos by Simonides, and a copy of all the rest except a small portion. In a short time, however, considerable doubts were thrown on the genuineness of this text, through a revelation of Simonides's forging practices made by a companion. Tischendorf’s suspicions had also been aroused. On examining the manuscript, however, he believed it to be a genuine manuscript, and gave a new recension of it in Dressel’s Apostolical Fathers. He also wrote a dissertation, showing that the Greek, though not forged, must have been a re-translation from the Latin. His arguments seemed to himself to be most convincing, and he remarks at the conclusion of his essay: ‘Non deerunt quidem qui etiam tot argumentorum conjunctorum vim subterfugiant: nimirum sunt qui probabilitatis certique sensum aut natura non habent aut studiis amiserunt, quique verum tanquam adversarium malunt convincere quam integro animo invenire.’ [which Donaldson translates as:] ‘There will no doubt be individuals who will be able to elude the force of even so many arguments joined together, to wit, those who have naturally no perception of what can be proved and is certain, or who have lost this perception by their party feelings, and who prefer refuting the truth as if it were an adversary to finding it out with unbiassed mind.’ To the Sinaitic Bible which Tischendorf found is attached a portion of the Pastor of Hermas in Greek. The text of this portion is substantially the same as that given in the Athos manuscript. The variations are comparatively slight. And almost all the arguments that were adduced against the Athos manuscript are adducible against the Sinaitic. Tischendorf’s opinion, however, changed on his finding the agreement between the two texts. In his Notitia, p. 45, he wrote: ‘I am glad to be able to communicate that the Leipzig text is derived not from middle-age studies but from the old original text. My opposite opinion is proved correct in so far as that the Leipzig text is disfigured by many corruptions, such as without doubt proceed from middle-age use of Latin.’ And he repeats his belief that the

Leipzig text is genuine in the Prolegomena to the Novum Testamentum Sinaiticum. The discovery of this manuscript [Codex Sinaiticus] does not however impair the force of the arguments which he employed; and as they are in the main applicable to the Sinaitic codex, they compel us to reject the Greek text of Hermas given there as spurious.

The arguments may be divided into two classes; those which indicate that the Greek is of late origin, and those which tend to prove that the Greek text is derived from some Latin translation.

The late origin of the Greek is indicated by the occurrence of a great number of words unknown to the classical period, but common in later or modern Greek. Such are *Βουνος, συμβιοσ* (as wife), *με* (for *μετα*), *πρωτοκαθεδριεις, ισχυροποιω κατεπιθυμω, ασυγκρασια, καταχυμα, εξακριβαζομαι*, and such like. The lateness of the Greek appears also from late forms; such as *αγαθωτατης, μεθισταναι, οιδας, αφιουσι* (*αφινουσιν* in Sim. Greek), *καπεκοπταν, ενεσκιρωμενοι, επεδιδουν, ετιθουν*, beside *ετιθεσαν, εσκαν, λημψη, ελπιδαν, τιθω, επεριψας* and *ηνοιξας, ειπασα, χειραν, απλοτηταν, σαρκαν, συνιω, συνιει*; and some modern Greek forms, such as *κραταουσα* for *κρατουσα,* have been corrected by the writer of the manuscript. The lateness of the Greek appears also in the absence of the optative and the frequent use of *ινα* after *ερωταν, αξιω, αιτουμαι, εντελλομαι, αξιος*, &c., generally with the subjunctive, never with the optative. We also find *εαν* joined with the indicative. *Εις* is continually used for *εν,* as *εχουσιν τοτον εις τον πυργον*. We have also *παρα* after comparatives, and peculiar constructions, as *περιχαρης του ιδειν, σπουδαιος εις το γνοναι, απεγνωρισθαι απο.* And we have a neuter plural joined with a plural verb, *κτηνη ερχονται.* Most, if not all, of these peculiarities now mentioned, may be found in Hellenistic writings, especially the New Testament; and some of them maybe paralleled even in classical writers. But if we consider that the portion which has now been examined is small, and that every page is filled with these peculiarities, the only conclusion to which we can come is, that the Greek is not the Greek of the at least first five centuries of the Christian era. There is no document written within that period which has half so many neo-Hellenic forms, taken page by page, as this Greek of the Pastor of Hermas.

The peculiarities which point out a Latin origin are the following:

There are, first, a number of Latin words where you would naturally

expect Greek. Such are *συμφελλιον, κερβικαριον, λεντιον, καρπασινον*.

Then there is a considerable number of passages preserved to us in Greek by Origen and other writers. The Sinaitic Greek differs often from this Greek, and agrees with the Latin translation, especially the Palatine. There is every, especially internal, probability that the Greek of the ancient writers is nearer the original than the Sinaitic.

Then there occurs this passage, *ερεις δε Μαξιμω ιδου θλιψις ερχεται*. The common Latin translation is: 'Dices autem; ecce magna tribulatio venit.' Now here there is no trace of the *'Μαξιμω.*' But we find it in the Palatine, 'Dicis autem maximo: ecce tribulatio,' which Dressel changes into 'Dicis autem; maxima ecce tribulatio.' The Palatine accounts well for the origin of *Μαξιμω* in the Sinaitic Greek, but it is not possible to account for the common 'magna,' if *Μαξιμω* had been originally in the Greek.

All these examples have been taken from the Sinaitic Greek. But the arguments become tenfold stronger if the Sinaitic Greek is to stand or fall with the Athos Greek. And this must be, for they are substantially the same. No doubt some allowance must be made for the carelessness of transcribers, but after every allowance is made, there is enough to convict both texts of a late origin, and to make it extremely probable that both are translations from the Latin."[8]

Ouch!

Footnotes to Chapter Four

1. Anger & Dindorf (eds.). *Hermae Pastor. Graece primum ediderunt et interpretationem veteram Latinem ex codicibus emendatam addiderunt Rudolphus Anger et Guilielmus Dindorf. Pars prior quae textum Graecum continet.* 1856. Lipsiae [Leipzig].

2. Dressel, *Patrum Apostolicorum Opera*. Lips. [Leipzig]. 1857, pp. xxxix-lv.

3. Donaldson, *The Apostolical Fathers*. 1874. pp. 389-390.

4. Ibid., p. 390.

5. *The Saturday Review*. 2nd January 1875. p. 23.

6. Ibid., p. 22. The disparaging aside that “he is probably a layman” is meant to convey the notion that because he is a layman he is therefore not qualified to hold an opinion on the subject. It’s something that normally only an arrogant cleric would say, but the finger of suspicion for this review points firmly to William Aldis Wright, who at this very time was busy helping to prepare the Revised Version of 1881. His ardent support of the scheme of foisting a Vatican-inspired Bible onto the world in place of the Received Text was in danger of being scuppered by Donaldson, and he knew it. Hence the ‘review,’ though he had to remain anonymous.

7. It was in the Preface, Prologue and Appendix of Dressel’s second edition of *Patrum Apostolicorum Opera,* published in 1867, that Tischendorf did his back-pedalling. But note the gem of double-reasoning which Tischendorf offers having given two directly opposite analyses of *Hermas*: “My opposite opinion is proved correct....” That is how to wriggle off a hook. Beautiful.

8. Particularly informative on this Latin issue is: Turner, Cuthbert H. ‘The Shepherd of Hermas and the Problem of its Text.’ *Journal of Theological Studies*. April 1920. os-XXI (2). pp. 193-209.

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Chapter Five: Barnabas Also Betrays Sinaiticus' Date of Composition

Much of what has been said about *The Shepherd of Hermas* lending a recent date to the manufacture of Codex Sinaiticus, can be said with equal force concerning the version of *The Epistle of Barnabas* which is likewise an integral part of Sinaiticus. To begin with, *Barnabas* is written out in the hand of 'Scribe A,'[1] which is what almost all of Sinaiticus is written out in, and is the hand of Constantine Simonides. We will see in just a moment why that is important. Secondly, like the Hermas, the Sinaiticus Barnabas contains modern Greek words that were unknown in classical times. It is also, again like the *Hermas*, replete with Latinisms - words, phrases and grammar – and is therefore clearly derived, like the *Hermas*, from a late Latin recension. All of which belies any possibility whatever of a pre-modern date for the composition of Sinaiticus, and certainly not as early a date as the 3rd or 4th centuries which we are expected by the critics to accept. But we will again let Donaldson explain it to us:

"The Greek of the first four chapters and a half.... contains many of the conjectural emendations previously proposed by scholars." [This shows that this version of Barnabas was written under the influence of a recent scholarship – from around the 17th-19th centuries, in other words. But Donaldson continues:] "The Greek of the first four chapters exhibits some peculiar phenomena. Several words of unusual formation such as *ακριβευεσθαι, ανθρωποποιητος*, and *παρεισδυσις,* are found nowhere else. One word *εκσφενδοναν*, occurring in c.2, is found in Suidas, without any meaning attached to it except in one MS., notorious for additions of its own. It is also found in Eustathius or Eumathius an erotic writer as late at least as the twelfth century, who uses the word when describing how a girl is hurled from a ship. The Greek of Tischendorf uses it in the sense of 'turning away,' a sense unknown to antiquity, but now common among the people of Greece. The Greek also contains two or three additions to the Latin translation, which seems to us out of place and bewildering. And the quotations which Clemens Alexandrinus makes from Barnabas

do not agree in some points with the Tischendorf Greek. Thus Clemens has *συλληπτορες* where the Tischendorf Greek has *βοηθοι*. Clemens has also *πεμψαι,* according to the Greek idiom which requires the aorist for a single act, where the Tischendorf Greek has the present infinitive, as if misled by the Latin. These peculiarities lead one to suspect that we have in the Sinaitic Greek either a very corrupt MS. of Barnabas, or a translation based on the Latin."[2]

"... a sense unknown to antiquity, but now common among the people of Greece." Unlike Donaldson, Tischendorf could not tell the difference between classical and modern Greek, and he therefore could not recognise these anomalies although they were staring him in the face. But Donaldson also mentions, almost as an aside, a not-so-curious circumstance concerning this medieval-to-modern version of *Barnabas*, and that is the fact that two of its Latin manuscripts were earlier being circulated by certain Jesuits, Turranius and Andreas Schottus.[3] Something was being prepared. The Jesuits, along with the Vatican whom they serve, have always been anxious to attach apocryphal – i.e. Gnostic – works to both the Old and New Testaments of the Bible, for these serve the purpose of watering down and perverting the doctrines as well as the Authority of Scripture, and the *Epistle of Barnabas* is superbly designed to do just that. But what nearly sank the Jesuit (and Tischendorf's) plan was something that Simonides was doing in the very year in which Tischendorf was busy being entertained and courted by the pope. It was the publication on 22nd July 1843, at Smyrna, of a Greek text of *The Epistle of Barnabas*.[4]

The significance of this fact is that, firstly, the Greek text of this published edition is practically identical to the text of *Barnabas* that is found in Codex Sinaiticus, vocabularic and grammatical warts and all; and secondly it places this text in the hands of Simonides a full sixteen years before Tischendorf found it embedded in the Codex in 1859. Now if Simonides was in possession of that Greek text long before Tischendorf had it, then it can only have been he who wrote it into the text of Sinaiticus – which makes Sinaiticus a production of the 19th century, and not an ancient codex at all. But that is not the end of the matter, for a local Greek newspaper of Smyrna, namely *The Star of the East* [*'Ο Αστερ της Ανατολης*], ran a fulsome and favourable review of Simonides'

Barnabas in the same year of its publication, 1843, witnessing to the fact that this printing was no later invention of Simonides but a solid historical fact. Things were becoming dangerous. This was something that could easily ruin the plan to foist Sinaiticus onto an unwitting public as the original version of the Scriptures. Something had to be done about it, and quickly!

Enter *The Athenaeum* into the lists, a London journal whose powers of invention seem to have known no bounds. This journal – we don't know the anonymous author of the piece, though I suspect it was William Aldis Wright again – came up with the ingeniously fanciful accusation that to discredit Tischendorf, Simonides had not only forged his own book (!), backdating its title-page to 1843, but had even forged the newspaper which had reviewed it! But let's read it in *The Athenaeum's* own words. It tells it a lot better than I can. Reviewing Gebhardt and Harnack's 1875 edition of *The Epistle of Barnabas*, the article tells us:

"The editors are puzzled by an assertion in Dr 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, but bearing the date 1843, and the place of publication Smyrna. 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. That Greek went to the trouble of printing at his 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 manuscripts of the entire Barnabas before Tischendorf found his famous codex. The title-page of the strange document states that the text of the Epistle of Barnabas is based on seven manuscripts. In the copy of it which Simonides gave to the writer of this article, he had altered the word *εχτα* into *ακτω*, and he had made several corrections in the Preface. Simonides was not content with printing the text, he (*sic*) 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 inquiries 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."[5]

Interesting, isn't it? And it gets even more interesting when we consider that *The Athenaeum* article's information is wrong – completely and utterly wrong. The name of the newspaper, which the article strangely omits, was not only known in Smyrna at the time – a fact which the article's author would have discovered had he truly made inquiries - but copies of it still exist (see Fig. 12 below), and can be viewed online.[6] But here is another strange circumstance. The issues of the *Star of the East* that are currently available for viewing date only from 17th October 1841 – 22nd May 1842, and we are left to ponder the fate of the 1843 issues, one of which would have carried the review for Simonides' *Barnabas*. Who, I wonder, removed them?

And are we seriously expected to believe that Simonides went to all this trouble and cost, forging not just an entire book but a newspaper as well, just to put 1843 onto a title-page? Consider for a moment the logistics – and machinery - that would have been involved in such an enterprise and ask if it is at all likely. The author of the piece had clearly never been inside a newspaper print shop before. But Simonides had already been accused by Tischendorf and various journals of forging, "palimpsests, and [having written] 10,000 pages of an Egyptian Lexicon, 7,000 pages of the Alexandrine Philological Catalogue, 10,000 pages of Uranius! 8,800,000 pages of various other ancient writers on different subjects!... [and] corrected the corrupted texts of various classical writers, filled up many blanks of injured ancient MSS, and wrote and prepared papyri!"[7] So what's another book or newspaper here and there? The public will hardly notice.

We are, in short, moving now into the realms of the highly unlikely. The fact that *The Athenaeum* neglected to name the newspaper that carried the review, making it nigh impossible for its readers to check for themselves, and carried what is clearly a deliberate lie concerning its existence in order to persuade its readers that Simonides had forged his own newspaper to back up a forged book, speaks volumes about the lengths to which the world of academe was prepared to go in order to convince the public that Sinaiticus is both ancient and authentic. When a

cause has to resort to journalism of the shabbiest kind, and to a scholarship that isn't even worthy of the name, then we may assume that that cause is a bad one.

Consider this also, that the removal of the 1843 issues of Smyrna's *Star of the East* is by no means the only disappearance of evidence that would have exonerated Simonides. The removal also occurred of all the identifying marks, monograms and acrostics in Sinaiticus that would have confirmed him as its author. This is very serious, and it is systematic. What is involved here is a massive and concerted deception, but we are going to examine in the next chapter a far greater deception than even these. It is a deception which has misled the entire world concerning the ending of Mark's Gospel. Virtually every modern Bible that is based on Sinaiticus will either omit altogether the last twelve verses of Mark, or will mark them with a note to the effect that they do not appear in the 'best and most ancient' manuscripts, these of course being Sinaiticus and Vaticanus. It is a lie, a colossal lie, and we will see in the next chapter just how and by whom it was perpetrated.


Ο ΑΣΤΗΡ ΤΗΣ ΑΝΑΤΟΛΗΣ

Fig. 12: Star of the East 17th October 1841

Footnotes to Chapter Five

1. See British Library's website: http://www.codexsinaiticus.org/en/manuscript.aspx?=SubmitQuery&book=60&lid=en&side=r&zoomSlider=0

2. Donaldson, *Apostolical Fathers*, pp. 316-317.

3. Ibid., pp. 312-313.

4. *Σιμωνιδες, Κωνσταντινος. Η προς τους εξ Εβραιων πιστους επιστολη του αποστολικου πατρος ημων Βαρναβα.* 1843. Εν Σμυρνη [Smyrna].

5. *The Athenaeum*. 8th January 1876, pp. 53-54.

6. http://srv-web1.parliament.gr/library.asp?item=32790

7. *The Guardian*. 3rd September 1862.

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Chapter Six: The Removal of Mark 16:9-20 from both Sinaiticus and Vaticanus.

Concealing and destroying evidence is one thing. But manufacturing false evidence is quite another. Here, we are about to consider what is perhaps one of the greatest and most serious scandals in the depressingly long history of Vatican forgery. It is so blatant an attempt to deceive that we can only wonder firstly at the sheer audacity of the scheme along with the unashamed readiness with which the world has been deceived by it; and secondly, at the reluctance if not refusal of our more conservative scholars to even challenge or discuss the matter. It's not as if it has been hidden in a dark corner and unavailable for study. And it was, moreover, a feature of both Sinaiticus and Vaticanus that Tischendorf himself drew attention to no less than three times![1] Yet it is ignored on all fronts, liberal and conservative. But that has not always been the case.

The nature of the scandal is this. The bifolia [quires] on which the omission of Mark 16:9-20 is contained in both Sinaiticus and Vaticanus were written out in both instances by the same scribe! The hand and even the peculiarities of spelling are identical. Writing in 1893, James Rendell Harris has this to say on the matter:

"It is generally held today that Tischendorf was justified in recognising in the Sinaitic Codex the traces of the same hand as wrote the New Testament portion of the Codex Vaticanus. As this is a most important point, and one that settles, if it be correctly inferred, both the unity of time and of place in the two Codices, I spend a few moments in the statement of the case. According to Tischendorf there are in the Codex Sinaiticus six cancel leaves of the New Testament which have been rewritten by another hand.... The evidence for this is Tischendorf's eyes and Tischendorf's judgment. The hands are apparently the same, and there are concurrent peculiarities in spelling, etc., which persuade the judgment to finally identify [sic]. There is nothing unreasonable in the occasional change from one scribe to another when they are occupied on the same book. It is a priori likely enough. On such a matter,

Tischendorf's opinion is of the greatest weight; he did not know much about papyrus hands or cursive hands, but he knew more about vellum-uncial hands than anybody else. Consequently most people, even if they have not seen the Sinaitic Codex, accept his judgment. But after Tischendorf had come to his conclusion he took the argument a step further, and said that the hand in question was the same hand that wrote the New Testament portion of the Vatican Codex. The argument is as before a palaeographical one and depends on shapes of letters, spellings, etc. Dr Hort, who completely accepted Tischendorf's judgment, remarked that its accuracy was confirmed by the fact that the six cancel leaves were conjugate leaves in the quire, so that they were really three double leaves. This is as it should be, for in a MS. in which the quire is the foundation, one cannot cancel a single leaf.... The interest of the question is much intensified by the fact that one of the cancelled leaves is that which contains the closing passages of S. Mark, where both Aleph [Sinaiticus] and B [Vaticanus] show a remarkable omission. The coincidence is a curious one, and many people, naturally enough, refuse to believe that it is accidental. They say we have the scribe of B [Vaticanus] twice over for the omission, and not two separate authorities."[2]

This is a matter of truly immense importance, so let's think carefully about what it is that we are looking at here. For the past hundred and fifty years or so, the public have been told that between them, Sinaiticus and Vaticanus are ancient and *independent* witnesses to the fact that the verses of Mark 16:9-20 are a late addition to the Gospel of Mark. These verses did not, it is alleged, belong to the original text of the New Testament, and the fact that they are missing from both Sinaiticus and Vaticanus proves that to be true. Both Sinaiticus and Vaticanus, it is said, are independent witnesses to that fact. But not a word is said about the fact that the pages of Sinaiticus and Vaticanus which contain the omission of these verses, were written out by the same hand – that the same individual is responsible for the omission in both cases. Not a word, even though our critics have been aware of this fact ever since Tischendorf himself pointed it out not once but three times! Exactly what is going on here?

Without a doubt, this forged insertion into the text of both Sinaiticus

and Vaticanus was instigated by Cardinal Mai. He it was who was responsible for seeing the Vaticanus facsimile through the press in 1857. What we do not know at this stage is who did the actual forgery. It was not, I suspect, Tischendorf, because he voiced some surprise at the fact that the bifolia were in the same hand, whereas had he been the forger he would never have drawn attention to that fact. Perhaps we shall never know (not on this side of Eternity), but we do know by this evidence that the world has been mightily deceived by this insertion.

Whoever it was who instigated and forged the deception, they were on pretty safe ground. There was in those days virtually no chance of the forgery being detected. When, for example, in 1845, the critic Samuel Prideaux Tregelles spent five months in Rome trying to examine Codex Vaticanus, he was, like many others, obstructed at every turn:

"They would not let me open it without searching my pockets, and depriving me of pen, ink, and paper; and at the same time two prelati kept me in constant conversation in Latin, and if I looked at a passage too long, they would snatch the book out of my hand."[3]

And even if more general doubts were voiced, as voiced they were in certain newspapers and journals of the time, they could safely be ignored and forgotten. Newspaper interest in any story is fatally limited both in time and scope, for the next day brings new headlines and new issues, and so matters move on. Meanwhile, a host of 'scholarly' publications by Skeat *et al* would flood the schools and universities with the constant reassurance that Sinaiticus and Vaticanus are indeed as ancient as the Vatican says they are, and are yet independent witnesses against the long-cherished Textus Receptus. And so, it was fondly hoped, the battle would be won.

But one notorious fact in all this is that in both Sinaiticus and Vaticanus, space was provided by the forger that would have been sufficient for the accommodation of the twelve missing verses (Mark 16:9-20) had he included them. And the space for accommodation had to be precise and not approximate. So why - knowing that he was going to omit the verses - did our forger bother to provide this space? Why not begin Luke's Gospel immediately after Mark 16:8 so that the omission of verses 9-20 would not be evident? The answer is simple.

In the world of palaeography, where manuscripts often survive only in fragments, there is a science known as stichometry. Stichometry is the measure of letter sizes, space sizes and frequency, the number of letters to a line, the number of lines and columns to a page, and so on. It was important in this case that the stichometry was kept as continuous as possible when the bifolia containing Mark 16:9-20 were removed, and new ones omitting these verses were inserted to replace them. Otherwise the space taken up by the verses would have occurred later when the new pages had to marry up to the old. In other words, at the turn of the next page a great gap would have appeared in the first chapter of Luke.

But the forger had a problem, for it was not simply a matter of removing single pages to achieve the deception. He had to remove the whole quire, and write out a new quire (in this case a bifolium) to replace it. So he had to make sure that he followed the old pages exactly, or the replacement would be detected immediately; and this meant supplying in both cases a sufficient space after Mark 16:8 to accommodate the omitted twelve verses. What he forgot to disguise was his handwriting.



Fig. 13: Q77-f.5r of Codex Sinaiticus showing the omission of Mark 16:9-20.

In Figure 13 above, we see in Codex Sinaiticus (Q77-f.5r) the deliberate cropping of Mark's Gospel at 16:8, and we see exactly the same cropping in Vaticanus in Figure 14 below.[4] Although the page in Sinaiticus is strangely (deliberately?) faded, it is very plain indeed that the same hand wrote out both pages. Tischendorf noticed it, wrote about it, and we can see it here with our own eyes. It is passing strange, therefore, that no modern critic has deigned to explain this startling fact. Strange, but not surprising. If this were to become known publicly, then it would unravel all the fraudulent pretences that have been made about these two equally fraudulent codices for the past hundred and fifty years and more. But the fact of the matter is that they are fake, through and through, and not at all the ancient and independent witnesses to the Scriptures that they are proclaimed to be.

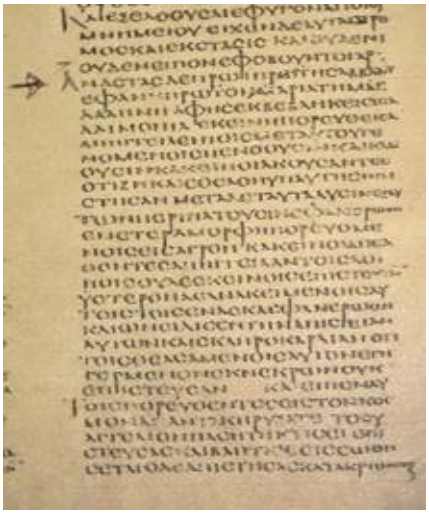


Fig. 14: In the same hand, Codex Vaticanus shows the omission of Mark 16:9-20.

It is significant that Codex Alexandrinus, which was sent into England in the 17th century and hence was beyond the pale of the Vatican - and which is said to be of a comparable age to Sinaiticus and Vaticanus - actually includes Mark 16:9-20 (see Figs. 15 and 16 below).[5]

This is a fact of considerable embarrassment to the critics, and hence it goes unmentioned in most of their publications. Doubtless, had Alexandrinus been within reach of Cardinal Mai and his crew, it too would have had the crucial bifolium replaced with one which omitted the verses.

Figs.15 & 16: Here we see Mark 16:9-20 as included in Codex Alexandrinus





Figs.15 & 16: Here we see Mark 16:9-20 as included in Codex Alexandrinus

Cardinal Mai and his team foolishly assumed that the forgeries would never be detected, and that it would never be noticed that the same hand had produced both. Maybe the good Cardinal was restricted by the fact that only one member of his team – an expert in stichometry as well as palaeography - was capable of producing such a deception, and that therefore both deceptions had to be written out by the same hand? But Tischendorf noticed it straightaway, and he recorded the fact no less than three times. But what, I wonder, went through Tischendorf's mind as he realised that both the Sinaiticus and Vaticanus bifolia had issued from the same hand? Did he not realise that he had been duped? How was he to explain to his own readers that the bifolia had a common origin? His only recourse was, naturally, to ascribe both Sinaiticus and Vaticanus to having issued from the same scriptorium – from the same scribe in fact – which means that they must both have been written out at around the same time. But then, how do you explain the fact that both Sinaiticus and Vaticanus differ textually from each other several thousands of times? It is unthinkable – it cannot be imagined! - that the same scriptorium would simultaneously issue such discrepant and corrupt versions of the Scriptures, for Sinaiticus and Vaticanus differ from each in their contents not hundreds but thousands of times. Even when the early Gnostics were at their height – until the 5th and 6th centuries – they never stooped to such a level of hellish, not to say foolish duplicity as this. Only from the 16th-century onwards, under the auspices of the Council of Trent, did such an action seem called for, and even then it took the Jesuits a few more centuries to master the subject so that they could undertake the task. Tischendorf would have known all this, and we can only imagine the tortuous twists and turns by which he rationalised what he was now looking at.

Getting the same 'scribe' to write out both bifolia was a clumsy blunder indeed, and yet it is not alone in the pages of Codex Sinaiticus. We shall see many more examples in the pages that follow, in which the forgers and alterers of the Codex overlooked even the simplest inconsistencies and glaring anomalies of their work. To be brief, they seem to have been in a hurry, and this haste is evident in many places

throughout the Codex. The not-so-subtle attempt that we have just considered is by no means the clumsiest example. We are about to consider others.

Postscript: Codex 2427

In the University of Chicago Library there lies a curious manuscript.[6] Erstwhile known as Codex 2427, its shelfmark today is MS 972. It was formerly known as Goodspeed Ms. Grk. 38 (as well as 'Archaic Mark'), and it is acknowledged by all – including the University – to be a late 19th-century forgery.[7] It is very cleverly done and would easily deceive the untrained eye. In spite of its most convincing appearance of great antiquity, chemical analyses of its inks, paints and parchment show it to be an entirely modern production. One of its inks didn't come onto the market until 1874. It is kept today for training purposes, so that students and researchers can see how readily, and how cleverly, such forgeries are made. But that was not always the case. On its 'discovery' in the 1950s it was hailed by Kurt Aland as a 'category 1' manuscript, and was duly catalogued as MS 2427. Its main attraction for Aland and the critics was the fact that it is a verbatim copy of the Vaticanus text of the Gospel of Mark. But with one exception.

That exception is the fact that MS 2427 includes the ending to Mark's Gospel, Mark 16:9-20, whereas Vaticanus presently omits it. Now how did that come about? The answer is simplicity itself. The draft for MS 2427 was clearly copied verbatim out of Vaticanus before the verses Mark 16:9-20 were removed from Vaticanus by Cardinal Mai in 1857 - which proves beyond any shadow of a doubt that before 1857, Vaticanus originally included those twelve verses. The draft for MS 2427 was then written up in the late 19th century (post 1874) when the forgery was made.

The critics' motive for the removal from both Vaticanus and Sinaiticus of Mark 16:9-20 was this. Mark's Gospel had been lately touted by the critics to have been the very first Gospel to be written. Matthew and Luke, it was wrongly said, copied heavily from Mark and then added bits of their own, or better still, the other bits were added by later generations. Amongst those later added bits were accounts of our Lord's Resurrection, which Vaticanus has been made to leave out of Mark's Gospel, which means (or would have meant if true) that the Resurrection was not an historical event at all, and its alleged eyewitnesses had

actually not witnessed anything. To be blunt, without a risen Lord, the Christian faith is a vain and empty thing. And that is the entire purpose behind what passes for Bible criticism, the annulment of the Christian faith. That they have had to resort to such forgery and fakery to achieve that goal should tell us something.

Footnotes to Chapter Six

1. See Constantin von Tischendorf's *Novum Testamentum Graece.... Volumen III, Prolegomena scripsit Casparus Renatus Gregory* (Lipsiae 1884), pp. 345-6, 360. & particularly his *Novum Testamentum Vaticanum. Post Angeli Maii Aloirumque Imperfectos Labores ex ipso Codice* (Lipsiae 1867), pp. XXI-XXIII, in which he provides a more lengthy discussion.

2. James Rendel Harris, *Stichometry* (London 1893), pp. 73-74. From pp. 71-89 in his book, Rendell Harris provides an appendix: 'On the Common Origin of the Codices Aleph [Sinaiticus] and B [Vaticanus].' It is a lecture that he gave at Mansfield College, Oxford, on 6th June 1893, in which he concluded merely that the identity of Sinaiticus' Scribe D with Vaticanus' Scribe B shows only that both mss. were of the same age and produced in the same scriptorium by the same scribe. He was closer to the truth than he knew.

3. Tregelles, S P. *A Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament.* 1852. London. On p. 83, under the heading: 'ROME AS A KEEPER OF HOLY WRIT', Tregelles tells us in full: "Our reformers, as I have already remarked, stated the Church to be a keeper of holy Writ. The Church of Rome has shown herself to be so in a peculiar sense. She has made herself such a keeper as if the Scripture had been a criminal, or a dangerous lunatic. She has kept it away from the people. I referred just now to MSS., as the principal channels through which Scripture has come down to us. Of the MSS., the most ancient and important is one preserved in Rome, in the Vatican library. The value of ancient MSS. is great; for it is by comparing them that we are able to correct the text, so as to make it the more exactly represent the work as originally written. I do not mean to say that the common text is not tolerably accurate, but still the more precious a work is, the more ought we to desire to possess its readings as correctly as possible. To collate this Vatican MS. was the object which led me to Rome six years ago. I took with me such introductions as seemed most fitting to accomplish the end I had in view: - but no! - no facility could be afforded for anything that aided to edit the text of Scripture; and I could only meet with promises and delays, - promises which came to nothing, and delays of a most wearying kind. Cardinal Lambruschini, then at the head of affairs, and holding the office

of ‘Apostolic Librarian,’ as well as that of Secretary of State, gave me permission to collate the MS.; and yet difficulties were thrown in my way at the library: - Monsignor Laureani, the prima custode, acted on the secret orders that he had received, and took no notice of the apparent permission that had been given. I obtained an interview with the late Pope (not, however, senselessly kissing the embroidered cross on his slipper), and he, in word, graciously gave me permission; but he referred me to Mgr. Laureani, who was already my hindrance. And thus, after five months of weary waiting, I left Rome without accomplishing my object. It is true that I often saw the MS., but they would not allow mc to use it; and they would not let me open it without searching my pockets, and depriving me of pen, ink, and paper; and at the same time two prelati kept me in constant conversation in Latin, and if I looked at a passage too long, they would snatch the book out of my hand. So foolishly and meaninglessly did the papal authorities seek to keep this precious MS. to themselves. All the circumstances of the transmission of Scripture to us in our tongue show how Rome has kept it back from us as much as possible; and this is what she still does in countries where she has sway, and this she would do here if she could. By the system of the confessional, the priests of Rome find out who possess the Scriptures in their own tongue, and these are made to endure persecutions like to those of Diocletian. That Rome continues her hostility to Scripture, witness the persecutions now carrying on in Tuscany - where every family tie is broken to obtain accusations; - witness the encyclical letter of the present Pope [Gregory XVI], and the public burning of Bibles in the square of the capitol under his predecessor. But why need I turn to things in distant lands, when the spirit of Rome showed itself in this very town [Portsmouth], and in this very year, by the endeavour which the popish priesthood made to prevent Christian ladies from reading the English Bible to emigrants? And on what ground could they object to this? Why, forsooth, because there might be Romanists present, and we must respect their consciences. As well might we be forbidden to preach the Gospel of Christ in our churches and chapels, because it scandalises Romish consciences.....” (pp. 83–85).

4. This facsimile (Fig. 14) is taken from page 69 of *Bibliorum Sacrorum Graecus Codex Vaticanus,* issued by Pius IX in 1868.

5. *Novum Testamentum Graece*. (Nestle-Aland) 26th edition. pp.

148-149. For a facsimile of the inclusion in Alexandrinus of Mark 16:9-20, see: Thompson, E Maunde. *Facsimile of the Codex Alexandrinus.* 1879. Trustees of the British Museum. London. f. 42 (r-v). The surprising thing here, in light of what the critics have always told us, is that these verses in Alexandrinus are precisely what the Textus Receptus has always included as the ending of Mark's Gospel; whereas if what the critics have always said were in any way true, these verses would not yet have existed and should therefore not have appeared in Alexandrinus. We feel their pain.

6. http://goodspeed.lib.uchicago.edu/ms/index.php?doc=0972. The website contains a digitized copy of all of MS 2427's pages.

7. Mitchell, M M, & Duncan, P A. *'Chicago's 'Archaic Mark*' (Ms. 2427): A reintroduction to its enigmas and a fresh collation of its readings." *Novum Testamentum*. Vol. 48 (2006). pp. 1-35.

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Chapter Seven: A Brief Survey of Sinaiticus' Contents

We will now survey and analyse the contents of Codex Sinaiticus under the heads of its four segments. What will we be looking for? We will be looking for simple anomalies and inconsistencies that are not accountable by the natural run of things. For example, in various places throughout the manuscript, we will find water damage that has badly affected one leaf or folio, yet has left untouched the leaves immediately adjacent to it, leaving them bone dry. That cannot happen naturally. Likewise, we will encounter what seems to be worm damage that has seriously affected one folio, yet has left the adjacent folios untouched. We will come across fragments of pages which are not worm damaged but have clearly been cut up with scissors or shears. These we will refer to as 'works in progress' that never got finished by the forger. And most anomalous of all is the occasional appearance of square worm holes – yes, square worm holes - which are clearly further examples of a work in progress that was interrupted. On the subject of worm holes, we have already noted one or two places where the writing avoids them, showing that the writing was done comparatively recently on vellum which was already ancient. In other words, they are not contemporaneous.

The first that we shall look at in order of content, is the segment belonging to the St Catherine's Monastery (SCM) in the desert of Sinai. This occupies (roughly) quires 3-29 & 95 of the manuscript, and is the most recently (1975) 'discovered' of the segments. They tell a very interesting story.

The second is that belonging to Leipzig University Library (LUL), this occupying quires 35-37; & 47-49. These are the first pages of Simonides' manuscript that Tischendorf had under his complete control, and they show clearly that he (with or without an accomplice) tampered with them in an attempt to make them seem much older than they truly were.

The third segment belongs today to the British Library (BL), consisting of quire 34 (folio 8) and quires 37-46; & 57-93. It was originally in the ownership of the post-revolution Russian government from whom it was purchased. This is by far the largest of all the sections of the manuscript, and it shows some remarkable evidences of tampering and

alteration, these having been made before the section came into the British Library's hands, and probably before it arrived even in Russia. This segment represents most of the codex that Simonides was commissioned to write out as a gift to the Tsar of Russia. Simonides' hand is known as 'Scribe A.'

The fourth being the smallest of all, belongs still to the National Library of Russia, consisting of just four leaves: quires 3 (folio 4); 11 (folio 2); 38 (folio 8); & 93 (folio 7). Quite how (or why) they got left behind will be discussed in Chapter Eleven.

In view of all the missing quires, it will become increasingly evident as we proceed that it is quite wrong to refer to Codex Sinaiticus in any way as a complete copy of the Bible. There are many significant portions of Scripture that are missing, as well as many portions of apocryphal books added which never were a part of Scripture. Many parts of the canonical Scriptures have been hopelessly corrupted by unauthorised additions and omissions - numbered by the thousand! - whilst many of the folios have been simply vandalised, though to what end only the culprit can know.

As we proceed, it will be helpful for students and readers to have in front of them a copy of the Hendrickson facsimile of Codex Sinaiticus.[1] Failing that - the facsimile is very large, heavy and quite costly at £500 or so - the entire Codex is published online for free by the British Library.[2] The benefit of the online publication is that most pages can be studied in either 'standard light' – the light of the Hendrickson facsimile – or 'raking' light (the reader selects which). Also in the online publication, explanatory notes, Bible references and translations are provided for most of the pages, and even the scribes of each page are differentiated.

The main advantage of the Hendrickson facsimile is its pin-sharp clarity of detail, a clarity which the online version just cannot give. Each page of Codex Sinaiticus has been digitally reproduced for the facsimile to give an exact (with 5% reduction for binding purposes) replication of the original in all its different colours, shades and hues. It is a landmark in facsimile production, and the team who made it are masters of their craft.

The facsimile is not paginated in the normal way - pages 1, 2, 3... etc. Instead each page carries at the bottom the quire and folio numbers (recto and verso) of the original leaves. This is of great advantage to us, for it is this system which is used in the online publication of the Codex,

making cross-referencing so much easier. Thus, whether the reader uses the facsimile or the online publication, or preferably both in tandem, the pagination references used in our present enquiry (Q36-f.2r for instance = Quire 36. Folio 2 recto) will be the same.

With some 800 pages of the original Codex to wade through, such page references will necessarily be frequent. This will sometimes make readability a little difficult to achieve, but the reader is urged to ‘stick with it’ to the end. Only then can the scale of interference, corruption and plain forgery which the Vatican and its ‘scholars’ have invested in their enterprise be appreciated. It was a mammoth task which has had a monumentally huge impact on so-called Bible scholarship. Far too many people have been deceived by it, even competent scholars who should certainly have known better. As for the poor unsuspecting public, they have been deceived worst of all. It lies with us, under God, to undeceive them.

Footnotes to Chapter Seven

1. *Codex Sinaiticus*. November 2010. The British Library. London.
2. http://www.codexsinaiticus.org/en/

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Chapter Eight: The Sinai Fragments of 1975

Giving us an agreed version of the history of the Sinaiticus manuscript (agreed, that is, between the four owners of each segment), and carrying that history up to the year 1934, the British Library's website for the Codex goes on to tell us:

"Over forty years later, in 1975, the Monastery uncovered further, previously unknown parts of the Codex. On 26 May, during the clearance of a chamber underneath Saint George's Chapel on the north wall of the Monastery, the Skeuophylax Father Sophronios noted a large cache of manuscript fragments. Within these were soon noted several leaves and fragments of the Codex Sinaiticus. Thus, today at the Holy Monastery of Sinai there are to be found, at least, eighteen leaves in their entirety or in fragments, whose provenance is due either to the New Finds of 1975, or from the bindings of manuscripts in which, from time to time, they had been incorporated."[1]

The find was reported in *The Independent* newspaper[2] - and in one or two other newspapers as well - yet I have been able to track down just one rather inadequate academic essay on the discovery, the author of which (Altbauer) was interested solely in the Slavic manuscripts amongst the find, ignoring the Sinaiticus leaves entirely.[3] The Sinaiticus leaves and fragments are not even mentioned. Given the over-vaunted importance of Sinaiticus, that is very strange. *The Independent* reports that one of the Sinaiticus fragments was recognised by a British academic named Nikolas Sarris from a photograph, and one would think that in the forty years which have passed since that day, at least one scholarly report on the find would have been made. But there's nothing. Apart from the brief notice quoted above, not even the British Library's online publication of Codex Sinaiticus, though it reproduces them, provides any information at all on these leaves and fragments in spite of their (supposedly) immense importance.[4] Now, why should this be?

Firstly, there is a great deal of discomfiture amongst scholars over Tischendorf's version of events concerning the discovery of Sinaiticus.

That is why the British Library, in agreement with the other three owners of segments of Sinaiticus, avoid his version of events altogether in their online summary of the Codex's history. Yet the discomfiture may go deeper still concerning this 1975 discovery, for the first two leaves amongst those discovered, Q3-f.3 and Q4-f.4, representing respectively Genesis 21:26-22:17 & 23:19-46 in the Greek Septuagint version, are by the hand of 'Scribe D', the same scribe who forged the bifolia containing the omissions of Mark 16:9-20 in both Sinaiticus and Vaticanus - whose common authorship Tischendorf pointed out no less than three times. It cannot be imagined that the world-class scholars of the four institutions which own the various segments of Sinaiticus, were unaware of the significance of this fact, and their awareness is reflected very much indeed in the strange reticence they have displayed in discussing Tischendorf's version of events surrounding the manuscript's discovery, not to mention the fact of Simonides publicly claiming to have written out the original Codex in the 1830s-40s. These two subjects alone constitute an important part of the manuscript's history, and yet they are completely ignored. The public are to hear nothing of them.



Fig. 17: Codex Sinaiticus; Q3-f.3v and Q3-f.4r.

However, let us consider these first two leaves by ‘Scribe D’. We can see them clearly in Fig. 17 above, and the thing which first strikes us is the marked difference in their condition. In a binding, they would have been immediately adjacent to each other, yet the first is extensively fragmented (ostensibly by worm), whilst the condition of the second raises many suspicions. Someone has clearly taken a pair of scissors or shears to the folio – the edges are far too clean-cut to be due to random damage – and this has left it in a state which we can only refer to as a ‘work in progress.’ In other words, someone had begun the job of fragmenting the leaf, but had clearly not got around to finishing it.



Fig. 18: Q10-f.1v and Q11-f.2r.

The next item which attracts our attention is Q11-f.2, which we can see in Fig. 18 above. It doesn't actually belong to the leaves that were found in 1975, but has been imported to its present position both in the Hendrickson facsimile and the British Library's website from the segment owned originally by the Russian government. This is because it was out of its proper place in the Russian segment. But why should it have been out of place, and how came it to be amongst the Russian leaves of Sinaiticus at all - leaves that were in Tischendorf's care and keeping? How did it not remain with its close colleagues lying 'undiscovered' until 1975 in St Catherine's Monastery? The answer may be simpler that we imagine.[5]

Simonides always maintained that he had left identifying marks on certain pages of the Codex in order to make his authorship of the manuscript plain, and he offered more than once to display these pages should Tischendorf ever take up his challenge to a full-blown public debate in which Simonides would be able to demonstrate his authorship. It is a matter of deep suspicion then that this particular leaf (Q11-f.2), which had been in Tischendorf's care and keeping at the time of Simonides' claim, and which did not belong with the Russian leaves, should have been taken to Russia and mutilated in such a strange fashion. There are, in fact, two fragments to this leaf, both L-shaped (cut in almost perfect right angles) and facing each other in remarkable symmetry. The greater portion of the leaf is missing altogether.

Again, it cannot be imagined that these two L-shapes were formed naturally by processes of decay and disaster. Someone has taken a pair of shears and deliberately cut them out of the leaf, having destroyed the incriminating portion, and then attempted to give the inner edges of the cut-out fragments the appearance of worm and other damage. It is most unconvincing to be sure, and it is blatantly and very plainly deliberate. Did the missing portions of the leaf contain evidence of Simonides' authorship, acrostics and so on? Most probably, but thanks to Tischendorf and his shears, we shall never know.

The fact that Q11-f.2 was not found in its place amongst the collection of leaves that were not 'discovered' until 1975, but was found

amongst those quires and folios which were taken by Tischendorf to Russia in 1859, shows that Tischendorf had to have taken it with him for the express purpose of cutting out large portions of it. The only possible reason he would have had for this remarkable action was to remove evidence which contradicted all that he was claiming for the manuscript – evidence of its recent authorship in other words. Simonides repeatedly claimed that he had left such marks of authorship. Furthermore, we may now conclude that the recently 'discovered' leaves at St Catherine's monastery were not unknown to Tischendorf who, for reasons now unknown but not unsuspected, left those behind whilst taking Q11-f.2 with him. And if they were known to Tischendorf, then they were known to others, especially to 'Scribe D' who wrote out the first two leaves of the 1975 collection and who is also responsible for the forged omissions of Mark 16:9-20 in both Sinaiticus and Vaticanus. Little wonder that this latest cache of pages has gone unreported in the scholarly press, and unanalysed by those critics who would have us believe that Codex Sinaiticus is genuinely ancient and therefore an unblemished witness to the text of the Bible.

Overall, the collection of fragments and folios that were found in 1975 presents many unanswerable questions – unanswerable, that is, in any scenario that doesn't carry on it a very large dollop of suspicion. No wonder it lacks a scholarly paper or two. How is it, for instance, that the surviving material displays such discrepant damage? Some pages are hopelessly fragmented, whilst others are whole but have suffered water damage, or else have been chopped up. If these leaves had truly once been bound together in what today is called Codex Sinaiticus, then surely any damage they incurred would have been shared consistently between them even if it had been progressive. But what we find in the St Catherine's collection is a kind of layered cake in which fragmented pages lie either side of water-damaged pages, and water-damaged pages likewise have sandwiched between them pages that are heavily fragmented. Such layered cakes as these do not occur naturally, and there are no natural processes that can account for them in anything like an adequate sense.

And then we find yet another work in progress, Q29-f.7 to be precise. Another neatly cut-out piece of vellum is associated with this one, consisting of the very bottom of the original page. Scissors or shears, and

not any natural processes that we know of, are alone responsible for the state that this folio now finds itself in, and scissors and shears, we may duly note, do not operate by themselves, even over centuries. Nor does any bookworm chew its cud in such straight lines.

Little wonder, then, that nothing has been written about the 1975 discovery in any depth. What could a critic say about them that would be in any way convincing? When documents are steeped in such suspicion it is well nigh impossible to use them as evidence for the genuineness or authenticity of Codex Sinaiticus. They betray the clumsy hand of the forger so clearly that using them to authenticate Sinaiticus would be a self-defeating exercise. Hence the critics' reticence to even mention them.

One great and as yet unanswered question concerning the 1975 discovery, concerns its mode of concealment. When mentioned at all, which is rarely, the reader is left with the impression that the Codex Sinaiticus leaves were discovered lying behind the wall of a sealed room with a few other fragments from other manuscripts. But there is one person who was at Sinai at the time of the discovery – he had been working there from 1968 onwards - and he tells us what was really found.

The Codex Sinaiticus leaves were actually the least represented in the cache. In fact, our author makes no mention of them. The great majority of the manuscripts, leaves and fragments were from late medieval Slavic Psalters, Gospels and so on. These were not very ancient documents at all, and Dr Altbauer, our informant, tells us that they were sealed up in the room about 150 years before he wrote his paper on them.[6] That paper was written in 1987, which means that the room was sealed up at around the time that Tischendorf was busy purloining the Leipzig leaves. Learning that the room was about to be sealed along with a chest full of manuscripts, did Tischendorf place the Sinaiticus leaves there, leaves which he thought might compromise his later claims for the antiquity of Sinaiticus?

It is likely, very likely indeed. He would instantly have spotted the not-always-competent but heavily destructive tampering that had been inflicted on these leaves by the forgers who were then busy at Sinai, and he could not have failed to be struck by the fact that the leaves he was making off with were in a condition which can only be described as pristine. We shall be considering their condition in the next chapter.

Tischendorf’s record as an honest dealer is not a good one; in fact he was a thief and a vainglorious liar, and such an act of deviousness was entirely in keeping with his character. Witness his butchery of Q11-f.2. Why did he take this folio along with the Russian leaves, and why did he cut away and destroy such a large portion of it? These are not the actions of a genuine Bible scholar who loves and seeks the truth.

Footnotes to Chapter Eight

1. http://www.codexsinaiticus.org/en/codex/history.aspx

2. http://www.independent.co.uk/news/world/africa/fragment-from-worlds-oldest-bible-found-hidden-in-egyptian-monastery-1780274.html

3. The essay in question is: Altbauer, Moshe. 'Identification of Newly Discovered Slavic Manuscripts in St. Catherine's Monastery in Sinai.' Slovo: *Journal of Old Church Slavonic Institute. No.37*. September 1987. pp. 35-40. Dr Altbauer was, before his death in 1998, Professor Emeritus of Slavonic Studies at the Hebrew University of Jerusalem. Speaking of the cache of manuscripts in general, Altbauer provides an interesting note on the panic that ensued amongst the monks on the discovery (Altbauer was present to witness this): "The Sinaitic monks kept the discovery as a great secret, but a scholar from Athens, who was invited to help in segregation of the anew discovered monuments [sic], was less cautious. American scholars, who had good relationships with the scholar from Athens, got information on the manuscript finds made in Sinai, and even pictures of some of them. The reaction of the Sinaitic monks to this information was rage and wrath." Rage and wrath is a strange reaction, is it not? What could have caused it? Did the presence in that chamber of the Sinaiticus leaves bring home to the monks the depths of Tischendorf's deception and betrayal? It is a likelihood worth pondering. Tischendorf's theft of the Leipzig leaves is still a weeping sore amongst them more than 170 years later.

4. On another website (http://www.bl.uk/turning-the-pages/?id=b00f9a37-422c-4542-bfbd-b97bf3ce7d50&type=book) all that the British Library has to say about the find is: "In June 1975 there was an exciting discovery of 12 more leaves and some 40 fragments in the northern wall of St Catherine's Monastery on Mount Sinai. This portion remains in the monastery." – not so exciting, though, as to elicit any scholarly papers on the find. Given that Sinaiticus is the keystone of the modern critics' case against the Bible, one would have expected a great deal of effort on their part to publicise the significance of these new leaves. What, we may ask, is so worrying about the 'discovery' that makes every one of them draw back and say absolutely nothing? We can but wonder.

5. For a most telling account of how nervously the 1975 'discovery' at

Sinai was announced, and how jittery its monastic leaders were about anyone – scholar or even government official – seeing the leaves up close, see: Charlesworth, James H. ‘St. Catherine's Monastery: Myths & Mysteries.’ *The Biblical Archaeologist*. Vol. 42. No. 3 (Summer 1979). pp. 174-179.

6. Altbauer, Moshe. ‘Identification of Newly Discovered Slavic Manuscripts in St. Catherine’s Monastery in Sinai.’ Slovo: *Journal of Old Church Slavonic Institute. No.37*. September 1987. p. 35. – “... 220 old manuscripts, among them some in Slavic, set aside in a chest and burrowed [buried] in the ground of an ancient Sinai Monastery (about 150 years ago).” - Dr Altbauer’s English was slightly broken.

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Chapter Nine: The Leipzig Leaves

We sail now into somewhat calmer waters to consider the Leipzig Leaves. These 43 leaves were the first leaves of Codex Sinaiticus to come into Tischendorf's hands in 1844. He took them to his alma mater, Leipzig University, where he had them bound, and named the resulting book Codex Friderico-Augustanus in honour of King Frederick-Augustus II of Saxony. This act of obsequiousness earned him the king's royal patronage to the tune of $5000 (an enormous sum back then) and the equally pecuniary and lasting gratitude of his university who created a professorship especially for him. However, what followed suggests that he had fulfilled his mission a little too early.

It is doubtful that his Vatican puppet-masters were all that pleased with his removal of the 43 leaves from Sinai, and especially with his premature announcement of them to the world. He had, as it were, jumped the gun. In the event, in 1853 he had to be sent back to St Catherine's of Sinai for the rest of the codex, the occasion of which saw him come away empty-handed (largely because he hadn't returned as promised the 43 leaves that he had 'borrowed' earlier); which is why, in 1859, he had to be sent back again, this time as an emissary no less of Tsar Alexander II of Russia who somehow had become privy to the knowledge that work on the Codex was now complete – or as complete as it ever would be. Quite how the Tsar became blessed with this knowledge we do not know. The Sinai desert is a far cry from St Petersburg and communications were a dull affair in the mid-19th century. But somehow he got to know that the Codex was now ready to be had, and he sent Tischendorf - endowed with the Tsar's own imperial authority! - to retrieve it. We may wonder at the strange importance that Codex Sinaiticus had taken on for a Russian Tsar who'd never even seen or heard of it before. Who, I wonder, told him of its existence? And who, I wonder, told him of its importance and that it was now ready for collection, a must-have for any royal prince?

As it happens, Tischendorf's jumping the gun back in 1844 was fortuitous for the critics inasmuch as it geographically isolated the two most important segments of the Codex. People might have wondered –

as one or two did come to wonder – how it was that the Leipzig segment was (then) in such pristine condition where the Russian segment retrieved some fifteen years later showed such obvious signs of tampering, fading and ageing. The reason for the discrepancy is easily discerned, for in prematurely purloining the 43 leaves, Tischendorf had taken them away from the men who were currently trying to age the manuscript that Simonides had written out. With the 43 leaves now gone, they were constrained to working on what was left, namely the remaining leaves that were to find their way to Russia. Hence, the Russian leaves bore heavy marks of ageing and tampering when they arrived in Russia, when the 43 leaves that had gone to Leipzig did not. Only later did such tampering become evident, though on nothing like the scale of that inflicted on the Russian leaves.

Fortuitously for the Vatican, this separation ensured that no one would be able for a very long time to compare the two segments up close. Indeed, this opportunity has only recently presented itself since 2011 with the publication of the Hendrickson facsimile. By that year, of course, Codex Sinaiticus had already wreaked its havoc, and the intended damage to Bible scholarship – as well as the Bible's reputation and Authority! - was now done, so any objections to its many signs of forgery would come far too late anyway. The Vatican could now afford to be lax and allow the codex to be published for all to see. Besides, by 2011 there had built up a formidable library of 'authorities' to damp down any fire that an enquirer might accidentally raise. But what of these Leipzig leaves? What do they have to tell us?

The fact that the Leipzig leaves and the writing upon them were in such pristine condition at the time of their 'discovery' should never be underappreciated. The parchment was described by one contemporary observer as "white" ("... the thinnest white parchment");[1] and by another even as, "The wonderfully fine snow-white parchment of the Sinaitic MS..."[2] Yet a third witness testifies in 1913 that it – the Codex – "is written on snow-white vellum."[3] How comes it, then, that the leaves and fragments which came to light in 1975, and which are supposed to have belonged to the same codex as the Leipzig leaves, are in such an appalling, ragged and filthy state, when the 43 leaves which follow on from them are so clean and new and undecayed in their appearance? The same question might be asked concerning the difference in condition

between the Leipzig and the Russian leaves? Had the leaves now at Leipzig been a collective work in progress at the time Tischendorf stole them? It would seem very much that they had. It would explain in part the reluctance of the monks at Sinai to let this segment of 43 leaves go. The leaves were yet to be worked on, and the monks were only persuaded to let Tischendorf take them away because he had falsely promised to return them. But once away from the monastery, they were no longer in the hands of the Jesuit forgers who were busy at Sinai producing a codex that could bear timely witness to Vaticanus, which even now was being prepared for publication by Cardinal Mai at Rome.

Here might be a good place to give one observation concerning the Hendrickson facsimile. Its one fault lies in the fact that every page of the facsimile bears a uniform colour throughout for the parchment of the original. In other words, the white colour of the original parchment belonging to the Leipzig leaves, which was observed and noted by more than one scholar who had seen them shortly after their arrival at Leipzig (Uspensky and Dobschutz for instance – M'Clymont [see Bibliography] came a little later when in 1913 they were still white as snow), is masked by giving them the same colour and tone as the rest of the book's leaves. I don't think that there is anything more sinister to this than a simple exercise in book design aesthetics. But it is misleading nonetheless. The British Library's website for Codex Sinaiticus also presents a standardized shade (almost monochrome) for the entire codex.

But what of this "wonderfully fine snow-white parchment" – witnessed by three independent scholars - that made up the leaves which Tischendorf took to Leipzig? How can it possibly be explained when parchment commonly takes on a dark and often grubby hue over long periods of time, even when it is tightly bound between boards and suffers no sudden degradation due to climatic or other conditions? Tischendorf tried to explain it by stating that the leaves were of antelope skin, as if antelope skin were the only parchment which would maintain its pristine condition and colouring over some 1500 years. Yet modern microscopic studies have shown the parchment to consist variously of calf and sheepskin, and neither of these are "snow-white" even when new.[4] So, what was the cause of the Leipzig leaves' astonishing whiteness? It was this. The final stage in the notoriously complex and arduous manufacture of parchment is its finishing polish with a pumice stone. This indeed

imparts (temporarily at least) a bright white colour to the parchment.[5] But the white colour, being merely a surface acquisition, doesn't last long. It typically fades, and after perhaps a few years only – never mind 1500 - the parchment begins once more to look like, well, parchment. In other words, the Leipzig leaves were of relatively recent manufacture and were certainly not fifteen centuries old.

Even though the Codex Sinaiticus manuscript in general has suffered heavy though contrived damage at the hands of the forger, it is refreshing to see it admitted that overall the Codex has strangely undergone relatively little of the expected natural ravages of time and neglect for a manuscript that was pretended to be 1500-1600 years old by the 19th century. In something of an understatement, the British Library's website tells us:

"Apart from a small percentage of folios with heavy ink corrosion, most of the folios appeared to have survived the rigours of 16 centuries with an unexpected lack of damage, suffering in the main only from small tears and losses along the head, tail, fore-edge and spine folds. Much of this damage is more likely attributable to mechanical damage than physical deterioration."[6]

"…an unexpected lack of damage... more likely attributable to mechanical damage than physical deterioration." It is a statement – a refreshingly honest statement – that carries a lot more baggage than perhaps was intended, and it sums up exactly the general state of the Codex with its multitudinous evidences of unnatural interference. The fact that the Leipzig leaves were "snow-white" on their arrival at Leipzig, and for a good many years after, would indeed be an unexpected phenomenon, and the fact that they are today somewhat less than snow-white is certainly due to 'mechanical' rather than any other type of cause, as we will see. In 1863, Simonides was to complain to *The Guardian* newspaper that:

"The MS. had been systematically tampered with, in order to give it an ancient appearance, as early as 1852."[7]

Writing in *The Literary Churchman*, his friend and supporter,

Kallinikos, informs us of the methods used by the forgers in artificially ageing the parchment:

"... the same Codex was cleaned, with a solution of herbs, on the theory that the skins might be cleaned, but, in fact, that the writing might be changed, as it was, to a sort of yellow colour."[8]

To which an editorial in *The Christian Remembrancer* adds that the parchment:

"... had also been cleaned with lemon-juice, professedly for the purpose of washing the vellum, but, in reality, to weaken the freshness of the letters."[9]

Is this complained-of damage to the parchment evident today? Of course it is. In fact, it is all too evident on the opening leaf of the Leipzig segment. That leaf is numbered Q35-f.1r, and the nature of its fading tells us that two methods were employed, dry-rubbing and wet-rubbing, in reducing the clarity of certain pages. The first method, as here, is that of dry rubbing, most probably with a coarse and abrasive cloth.

The rubbing has been confined on this page to the bottom half, but it has had the effect of noticeably fading the letters here, whilst leaving those above in pristine condition. The real surprise is when the page is turned over to reveal the next two pages (Q35-f.1v & 2r), both of which are undisturbed and have letters that are pristine and crisp throughout. Even more surprisingly, this pattern is followed throughout the first half of the Leipzig segment. Two-page spread, rubbed; next two-page spread, pristine; two-page spread, rubbed; next two-page spread, pristine; and so on, all the way to Q37-f.3v. It is very odd.

Such patterning is not something that one would expect from a natural deterioration over one and a half millenia. There would be no pristine pages at all if Sinaiticus were really as old as is claimed. It is very clearly deliberate, although at this stage it is impossible to say who carried out the fading. We have it on M'Clymont's authority that the Leipzig leaves were "written on snow-white vellum" – in a pristine condition, in other words – as late as 1913, by which time Tischendorf had been dead for 39 years, so it could not have been he. The fading had to have been carried out at some time after 1913, though under whose orders, by whose hand, or to what end we cannot now say. Was a more modern facsimile anticipated? Or with the new railways joining Europe and Russia together, were scholars, who could spot new parchment

when they saw it, becoming more widely travelled? Maybe.

There are several erasures of marginalia belonging to the Leipzig leaves that have occurred, particularly on Q36-f.6r, which have rendered the words indecipherable to the naked eye, although the British Library website for this page (and the others where such erasures have occurred) does offer transcriptions which seem innocent enough. But why should they have been erased at all? In this particular instance, it was done with a wet-rub that has smudged the ink. Most odd. It certainly is not the result of any natural deterioration, though it is more than likely to be an attempt to give the page(s) a cosmetic semblance of wear and tear.

The sequence of quires here takes a leap forward to Q47-f.1r on the British Library website and in the Hendrickson facsimile, and on this page we notice a fading of the letters so severe that an incompetent Victorian ‘scribe’ – using a metal nib and black ‘India’ ink - has attempted to ‘restore’ the text by overwriting it. The overwriting is ugly to say the least, and we can only wonder who, believing the Leipzig leaves to be genuinely ancient, would even think of defacing them in such a way. As the Leipzig pages were so pristine when first seen by Uspensky and Dobschutz, the first suspicion must surely fall upon Tischendorf. Certainly it was someone at Leipzig.

We then notice the same alternate rubbing and then pristine two-page spreads that we noticed in the first half of the Leipzig segment, interspersed where the rubbing has been too severe with the same ugly overwriting. But then we come to Q48-f.8v on which we encounter an attempt to entirely obliterate an inscription at the bottom of the page (see Fig. 19 below).



Fig. 19: Obliteration of inscription Q48-f.8v

This is no mere erasure. Close inspection suggests that an erasure by rubbing was attempted to begin with, but it was clearly not enough to make the inscription illegible. So ‘India’ ink – the same ‘India’ ink that had been used in the overwriting also visible in Fig. 19 - was rubbed over the top to entirely obliterate what was written underneath, and we can only wonder what it was that the inscription said. The one and only suspicion that is raised is that the inscription was by Constantine Simonides, and was one of the several monograms and acrostics with which he signed his work. Over two or three weeks, I conducted a fingertip search of the entire Hendrickson facsimile, looking for some signature of his that had been missed, but to no avail. Most of them had doubtless been written on the pages that have since been systematically mutilated and vandalised, but this great blotting out of an inscription remains. Once again, why anyone who believed they were working on a truly ancient manuscript of the Bible would even think of obliterating an inscription which it bore, was either well aware that that manuscript was not so ancient, or he wanted to obliterate the evidence that voiced its recent manufacture. There is simply no other explanation that will do.

Moving on, we encounter yet again the alternate faded and pristine conditions of each two-page spread. Yet again, most of the faded pages are overwritten with the same hideous scrawl that defaces the codex elsewhere. Finally, the Leipzig leaves close at Q49-f.8v, with the text of Jeremiah’s Lamentations:5-20.

It is difficult to believe that the Leipzig leaves were presented to Frederick Augustus II of Saxony bearing such appalling defacements as are evident today. That would have been seen by him as an insult rather than an honour, so it is very likely that the defacements and fadings were carried out after the leaves became known as, and were published as, Codex Friderico-Augustanus. Which were done by Tischendorf, and which by other interested parties, it is now impossible to say. But someone perpetrated the fraud, and it has deceived the world.

Footnotes to Chapter Nine

1. “....писана на тончайшем белом пергамене.” – Uspensky, Porphyry. *The First Trip to the Sinai Monastery in 1845*. 1856. Petersburg. p. 226. This title is translated from the Russian (Первое путешествие в Синайский монастырь В 1845). Uspensky’s book was never translated into English.

2. *Hastings Encyclopaedia of Religion and Ethics*. 1910. New York. Vol. 2. p. 583. An early observer of the Leipzig leaves who described them as “snow-white” was one Ernst von Dobschutz, the author of the above article. He got the idea that they were of antelope skin from Tischendorf himself who was otherwise unable to account for their whiteness.

3. M’Clymont, J A. *New Testament Criticism: Its History and Results.* 1913. Hodder & Stoughton. London. p. 44.

4. “When seeking those animals whose skins might be most suitable for making parchment, it can hardly be doubted that before all others, the species of antelope which is even now most common in the deserts of Libya, Egypt and Arabia supplied the parchment from which the Frederick-Augustus Codex was made.” See C. Tischendorf, *Codex Friderico-Augustanus sive fragmenta Veteris Testamenti e codice Graeco omnium qui in Europa supersunt facile antiquissimo in Oriente detexit in patriam attulit ad modum codicis edidit Constantinus Tischendorf....,* Leipzig, 1846. cit: http://codexsinaiticus.org/en/project/conservation_parchment.aspx

5. http://www.codexsinaiticus.org/en/project/conservation_parchment.aspx

6. Ibid.

7. Simonides, *The Guardian***.** 28th January 1863**.**

8. Kallinikos**,** *The Literary Churchman*. 16th December 1862. see Elliott, p. 77**.**

9. *The Christian Remembrancer*, see Elliott, p. 78.

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Chapter Ten: The British Library Leaves

We come now to the British Library leaves, all 347 of them. They were purchased from Joseph Stalin's government for £100,000 in 1935, and have remained in the British Library ever since. Tischendorf had somewhat fraudulently relieved St Catherine's monastery of them back in 1859, when he took them back to Leipzig and immediately prepared there a facsimile edition of the leaves for presentation to the Russian Tsar – as if they were a separate codex from the Leipzig leaves – calling the edition by the grandiose name of *Bibliorum Codex Sinaiticus Petropolitanus*. It was printed in Leipzig. Its date of issue was 1862, and its title alone would have informed the monks back at Sinai that they were not going to see their manuscript again anytime soon.

Tischendorf was not unrewarded by the Tsar who had sent him to retrieve the leaves in the first place. Indeed, the Tsar's gratitude knew no bounds, and consisted of kindly allowing Tischendorf to keep the leftover copies he'd had printed and to sell them for whatever he could get, and then ennobling him to the extent that Tischendorf could now insert an aristocratic *von* into his name, being known henceforth as Dr Constantine von Tischendorf. He and the Tsar were equally pleased with the honour. It inflated Tischendorf's already puffed up ego, and cost the Tsar not a rouble to bestow.

Amidst this shower of honour, however, was heard the fall of a brickbat, for not everyone believed either Tischendorf's account of how he'd come by the leaves, nor indeed his very loud and insistent assessment of their age – the 3rd or 4th centuries. This much is firmly evidenced by what happened next. Tischendorf did not like even the suspicion of doubt or criticism, and this dislike resulted in his issuing on the 28th August 1863 (with the ink on his facsimile barely dry) a 30-page pamphlet titled *Waffen der Finsterniss wider die Sinaibibel* – Weapons of Darkness against the Sinai Bible![1] It was issued so hot on the heels of his facsimile that on p.30 he signs himself hastily as Constantine Tischendorf, forgetting even the *von* that he was now entitled to use.

The pamphlet is an unintentionally comic rant against any who would so much as dare to question the judgment – or especially the integrity - of

such a scholar as he, and it is clear by this kneejerk reaction that his nerves were a little raw on the subject. Though it is largely unrecorded, it is also clear by this reaction that someone, Uspensky no doubt, had challenged him, and he was thus spurred on to denounce such doubters as the devilish agents of a supernatural darkness.[2] It was something of an overkill and speaks volumes for the state of Tischendorf's mind at this stage – megalomania, a guilty and tender conscience perhaps, but certainly a fear of exposure.

But now we must come to the leaves themselves. We can say with confidence that the long and arduous process of giving the leaves an appearance of age was not done by Tischendorf himself. Between purloining – or being allowed to purloin – the leaves in 1859 and preparing his facsimile of them by 1862, he had neither the time nor the opportunity to do it. That work had been carried out by others working in the isolated secrecy of St Catherine's monastery. Tischendorf did carry out the mutilation of certain leaves of this segment, however, and we shall consider those cases as we proceed.

Meanwhile, the forgers at Sinai had made all the mistakes that forgers commonly make. Their alterations were made cosmetically, for appearance's sake, and so are easy to detect. In this, we are indebted to one Arthur Lucas, author of a most valuable work called *Forensic Chemistry*. Lucas, in the early part of the 20th century, was a legal expert in forensic analysis, and his book is dedicated to showing how fraud and forgery can be detected chemically. He does not even touch upon Codex Sinaiticus, but what he has to say on detecting documentary fraud is invaluable to our enquiry. Though he writes here of the effects of true age on paper, it is equally applicable to its effects on parchment (more so, in fact), and it makes interesting reading, very interesting reading indeed:

"Occasionally documents are discoloured intentionally in order to give them a fictitious appearance of age.... Discoloration due to age is largely a process of oxidation brought about by natural means and it takes place in proportion to the extent to which the paper has been exposed to the air and light, and hence the outsides and edges of old documents, which are the most exposed, become the most discoloured, the discoloration progressively diminishing towards the less exposed parts."[3]

We noted in the last chapter the pristine condition of the Leipzig

leaves, how uniformly white they were even to the outer margins of the page – “white” according to Uspensky, and “snow white” according to Dobschutz and M’Clymont who’d also seen the leaves. And although they are certainly not snow-white, but have been chemically discoloured, the leaves of the British Library segment are nevertheless uniform in their discolouration, just as the Leipzig leaves are uniform and even in their pristine state. In other words, there is little or no sign at all of the strong-to-diminishing oxidisation that would certainly have discoloured the leaves had they been of any real age. It is something that the forger can do nothing about. Pages cannot be oxidised by any rapid or artificial process, but can only become oxidised over long periods of time. After some 1700 years, the pages of Sinaiticus should have discoloured horribly, especially around the edges and outer margins, even to the point of obliterating much of the writing and making the parchment cracked and brittle. Yet the pages of Sinaiticus are all amazingly supple and show little or no sign of oxidisation.

Their freshness, their suppleness, and their unoxidised condition was something that surprised the British Library’s own specialists, as we noted in the previous chapter, though they could offer us no account of how their condition was even possible. But back to Lucas:

“Other natural causes for the discoloration of documents are exposure to dust and dirt and occasionally staining by fruit juice, grease and the excreta of rats, mice and insects. In the latter case the outsides and edges of the documents generally suffer the most. Where a document has been intentionally discoloured with dust, dirt or mud, this is evident as a rule by the discoloration showing definite streaks or lines when carefully examined, the dirt generally having been rubbed on either with a cloth or with the hand.”[4]

So, natural discolouration has several causes: oxidisation, insect and animal excreta, grease, liquid splashes and spillages (e.g. condensation from generations of readers’ breath, saliva, and even sweat dripping onto the page as they read, as well as moisture and grease from their fingers as they ran them over the page). And then there is the accumulation of dust and dirt which will adhere strongly to the surface of the document if left undisturbed over the centuries. These are all effects that the forger

has to duplicate if he is to carry off a convincing appearance of age-old wear and tear. But with parchment as opposed to paper, there are added difficulties.

Parchment is animal skin, and animal skin relies for its strength and suppleness on the presence of the protein collagen. As the collagen within deteriorates over hundreds of years, so the parchment loses its integrity, its suppleness and its strength. It shrinks, curls, cracks and grows brittle, which is again something that lies beyond the power of the forger to emulate. His overriding problem is that none of these processes can be carried out quickly. He would need hundreds of years which he does not have in order to simulate them enough to pass a forensic and microscopic examination. So all he has left are a few ways in which to give a superficial appearance of age, and Lucas tells us how this is commonly achieved:

"Artificial discoloration made to simulate age is produced by means of a coloured solution. The author has never been able definitely to establish the nature of any solution employed, but in the East coffee is very probable, while in the West tea might be used. A water extract of tobacco or a dilute solution of potassium permanganate would also serve the same purpose. The use of a coloured solution is generally indicated by the characteristic shape of the edges of the discoloured areas, or the way in which the liquid has run may be plainly visible, and a thin dark line sometimes occurs where there were any very marked creases on the paper at the time it was treated. Occasionally too portions of the paper, often very small, may be found which have altogether escaped the action of the solution."[5]

And here is where things get interesting, for every single one of the telltale signs of forgery that Lucas lists, is evident on the pages of Codex Sinaiticus – almost every page. Those which have not been touched by the forger's art have writing on them which is crisp and new, and almost a complete absence of any patina that would certainly have settled on and permeated them had they been of any real age. Those which have been so touched still have no naturally acquired patina, but bear all the hallmarks of fakery nonetheless.

Regarding the present-day condition of the parchment of Codex

Sinaiticus, the British Library's conservation team are the only experts ever to have examined the Codex up close – microscopically close - and what they have to report is well worth the reading:

"Although skin materials are remarkably durable given reasonable conditions of storage, collagen fibres nevertheless degenerate slowly especially when exposed to water vapour, light and heat. Fluctuations in humidity and excessive moisture levels can result in hydrolysis which, in the presence of natural and man-made pollutants such as sulphur dioxide or nitrogen dioxide in the atmosphere, can catalyse oxidisation. This process of deterioration leads initially to a reduction in strength of the dermal fibre network causing phenomena such as curling and shrinkage. Over a prolonged period it can lead to a complete breakdown of the fibre structure and more permanent damage such as brittleness, splits and losses.... The conservation team discovered that, despite being over 1600 years old, the pages of Codex Sinaiticus held at the British Library consisted of a supple, high quality parchment in relatively good condition.... Much of the visual parchment evidence cannot answer many of the questions asked by those seeking proof about the origins of the Codex and the story of its survival."[6]

These are pleasantly candid admissions by the British Library, yet no one there, having examined the freshness of the parchment, and knowing full well what truly ancient parchment looks like, has drawn the most obvious conclusion that the Codex is nowhere near as ancient as it is claimed to be. If you or I went now to the British Library, and tried to convince them that the new parchment we were hoping to sell them wasn't new at all but was in fact 1600 years old, they'd take one look at it and would probably fetch a policeman. It would not be necessary for them to examine the parchment in any depth to tell whether it is ancient or not. Ancient parchment does not behave or even look like new parchment, nor new parchment like old, and our attempt at fraud would be detected immediately. Yet with Codex Sinaiticus, whose parchment is so obviously not ancient, they seem unable to detect that fact and to conclude that the Codex is, therefore, not ancient. A visual examination would tell them that much without any need for spectrometers, lasers and x-rays. But the fact that their spectrometers, lasers and x-ray

examinations all speak, along with the evidence of their own eyes, to the recent manufacture of Codex Sinaiticus, makes a mystery of why they are not able to say as much. Or maybe they are simply not allowed to?

But now to the pages. As stated above, almost every page of the British Library segment bears the telltale signs of the forger's hand. To describe each folio of the 347 present (giving 694 pages in all), would be too tedious and cumbersome, so what we will take note of are the worst and most obvious examples amongst them of fraudulent interference.

The first page of the British Library segment is Q37-f.4r. It follows on without any break in the text from the last leaf of the Leipzig segment (Q37-3v), and runs all the way to Q93-f7, almost without a break. But already, on its very first page, we notice the streaking that Lucas speaks of, which betrays the fact that some discolouring agent has been applied unevenly across the page. This uneven application is made even plainer when we turn the page over. In the middle of one of the streaks on Q37-f.5r, we see a very clumsy attempt – an ugly and unskilful attempt – at overwriting. It consists merely of six or seven letters, and we can only wonder at its purpose.

Proceeding further into the segment, we meet with the same alternate fading of the ink for certain two-page spreads, followed by fairly undisturbed ink for the following two-page spread, and so on, just as in the Leipzig segment.

Q43-f.1r bears a mysteriously hideous overwriting – an ugly scrawl really - over the entire page. There is no accounting for the necessity of such disfigurement other than to suppose that some clumsy agent was trying to work out the stichometry of the text that had been erased. But to what end? The text is the beginning of the Book of Isaiah (1:1-27). The letters are clearly scratched onto the parchment with a metal nib and black 'India' ink, neither of which were in use in the 3rd or 4th centuries, but which were in wide use during the 19th. In the same ink, there are further badly written Greek characters overwriting the text.

The title above column 1 is very clearly the Greek form of 'Isaiah'. And then there is beside it, in the same scrawl but made with a finer nib than the overwriting, some now indecipherable Greek characters which have been erased. The one word that can be made out is *σφυλακης* (?), meaning 'hammer' in modern Greek, though what that's supposed to convey is a mystery. And why wasn't it erased with the other words

immediately above it? The British Library website offers no transcription – as they do in most other instances - of these erased characters. Not even *σφυλακης* is transcribed or explained, and that is clear to read.

Just two folios further on (at Q43-f.3) and we have what is supposed to have been a wormhole. But this isn't just any wormhole. It is perfectly oblong, each corner of which consists of a perfect 90 degree right angle (see Fig. 20 below). The temptation to be amused is overwhelming, but we must constrain ourselves merely to noting that no worm known to nature ever made such a hole as this. Furthermore, there is no line of ingress in the page to track the journey of this Euclidean worm, and the adjacent pages are entirely untouched, meaning that it could not have munched its way through either of those. So how did this oblong aperture get there? It is clearly manmade, and an attempt to add a little mark of authenticity to the page. What the perpetrator forgot to do was to finish it.



Fig. 20: Oblong ‘wormhole’ in Q43-f.3

Q43-f.8v – Q44-f.1r, a two-page spread, contains more hideous overwriting, the latter folio containing yet another oblong wormhole. Whoever overwrote these pages had no skill at all in writing Greek uncials. Perhaps, having artificially faded the pages, he thought he'd overdone it a bit and tried to restore the lettering? He'd have served his purpose better had he left well alone. It's horrible.

Up to and including Q46-f.8v, we encounter more odd pages of overwriting, most of which is done to bestow a prize-winning ugliness to the page. On these and intervening pages there is more evidence of streaking, where an applicator has unevenly washed the parchment in an attempt to fade the ink. But it is very amateurishly done.

We have already examined the quires Q47-f.1r – Q49-f.8v in the previous chapter, for these belong to the Leipzig segment. The rest of the British Library segment picks up at Q57-f.1r (the six intermediate quires being lost), at which begins the Book of the prophet Joel, or at least the Septuagint version of it. Apart from the wearisomely repetitive use of some chemical wash or other to fade the ink and discolour the pages, the rest of the Minor Prophets and the Psalms have suffered little from the attentions of the forger. Overwriting is minimal, though the frequent wash is very uneven, leaving certain pages patchy and streaked.

Much the same can be said for the rest of the British Library leaves, all the way through the remainder of the Old Testament (corrupt Septuagint version) and even through the corrupted (Gnostic) text of the New Testament to the end – except for one or two outstanding examples of blatantly fraudulent interference which we shall examine now.

The first is Q86-f.6 which has been chopped top to bottom clean in half. A straightedge of some kind was used as is seen in the clean and straight cut. This is no natural damage. The obverse side of the folio was left entirely blank, whilst the recto finishes at the explicitus of Paul's letter to Philemon. Now why should anyone have taken a pair of shears, or a knife and straightedge, and vandalised this page in such a fashion? What would have been the point? - unless to destroy a signature, acrostic or monogram which bore the name of Constantine Simonides. It would be well at this point to remind ourselves of what Falconer Madan had to say

on the matter:

"... Simonides asserted....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 or other monogram. The test was a fair one, and the MS., [today's British Library leaves] 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 to have been found."[7]

Nothing but the gravest suspicion can arise from this excision which was undoubtedly performed by Tischendorf himself. We saw earlier how he'd butchered and destroyed most of Q11-f.2, undoubtedly in order to extract and destroy an identifying mark of Simonides. That leaf (Q11-f.2) had accompanied what are now the British Library leaves to St Petersburg after Tischendorf purloined them in 1859, and is only now restored to its rightful place in the British Library's website and in the Hendrickson facsimile. Both Q11-f.2 and this leaf, Q86-f6, are written in the hand of 'Scribe A'. They were therefore both written out by Constantine Simonides himself, and would hence be natural repositories for his signature or monogram. The fact that they have both been butchered in this way speaks most eloquently for the truth of Simonides' claims of authorship.

With Q91-f.2r begins the so-called Epistle of Barnabas. We saw in an earlier chapter how this document provides us with decisive evidence that Codex Sinaiticus is a modern production, if only for the fact that it – Barnabas - is written out in modern Greek. That is a massive spoiler for the notion that Sinaiticus is in any way an early manuscript. But could Barnabas not have been inserted in the 19th century into an already ancient Sinaiticus? No, no it could not, because it begins in column 2 of the page (Q91-f.2r), column 1 playing host to the closing verses and explicitus of John's Apocalypse. In other words, Barnabas is seamlessly woven into the fabric of Sinaiticus, and if this Greek version of Barnabas is a 19th-century production, which it is, then so is John's Apocalypse and the rest of Sinaiticus. For the record, like most of the New Testament, Barnabas is also in the hand of 'Scribe A' – the hand of Constantine Simonides.

Q93-f.1r brings us to the Gnostic work, The Shepherd of Hermas, and this too has suffered appalling and deliberate damage, firstly at Q93-f.7 which has been chopped up by shears and is the last leaf in the British Library segment. All that follows are two more leaves of the Hermas which both belong to St Catherine's monastery in Sinai, and which again have been horrendously damaged.

We have seen in an earlier chapter how the Shepherd of Hermas places Sinaiticus well into modern times, because, like Barnabas, it is written out in what is essentially modern Greek. Most of the language in which Sinaiticus is written is 'classical' or ancient Greek – koine - because it copies texts which were written out in classical and ancient times. But these two non-Biblical texts, Barnabas and Hermas, are not in classical or ancient Greek at all, but are both in modern Greek, both reconstructed from a late medieval Latin text (the Palatine for Hermas certainly), and both conforming to scholarly emendations suggested during the 18th and 19th centuries. Together they undermine all the stuff and nonsense which has been claimed for Codex Sinaiticus over the past 150 years and more.

The fact that the last few leaves of Hermas are in such an appalling state is due to the fact that they were among the leaves found at Sinai in 1975 and are therefore in a similar fragmentary and filthy condition as the other Sinaiticus leaves. Much of the damage inflicted on the leaves found at Sinai looks to be deliberate, for having been left in a bone-dry sealed up room for just a little over 100 years should not have reduced them to their present condition, especially when we consider the fact that they were newly written when deposited in that room. The added fact of the Hermas' modern Greek text shows that it and the other leaves found there were indeed newly written.

Footnotes to Chapter Ten

1. Tischendorf, C. *Waffen der Finsterniss wider die Sinaibibel*. 1863. Adolph Winter. Leipzig.

2. Interestingly, Simonides does not yet come into Tischendorf's line of fire in his *Waffen* pamphlet. His name is mentioned, but only in connection with the publishing in 1856 of the *Hermae Pastor* [Shepherd of Hermas], where Tischendorf mitigates his own original analysis of it as having been translated out of a late medieval recension. He again pleads that though he was wrong to say so, he was right in saying it. Exactly.

3. Lucas. *Forensic Chemistry*. 1921. p. 79.

4. Ibid., p. 80.

5. Ibid.

6. http://www.codexsinaiticus.org/en/project/conservation_parchment.aspx

7. Madan, Falconer. *Books in Manuscript*. 1920 (rev. ed.) London. p. 142.

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Chapter Eleven: The Vatican's Long History of Forgery

Nothing that we have discovered so far about Sinaiticus is really that surprising. Apart from a few earlier practice-runs, the history of Vatican forgery goes way back, and took on its real force back in the 9th century with what is perhaps the most infamous of documents, The Donation of Constantine.[1] The document pretends that, in the 4th century, the Emperor Constantine donated the Western Roman Empire, with all its lands, sovereignties and powers, to Pope Sylvester I, for him and all his successors to rule and possess in perpetuity, and with it came all the sovereign powers of empire. For centuries – some 600 years or more – this spurious document was used to wage wars, conduct mass persecutions, wipe out entire townships, burnings, murders, assassinations, bring down rulers and set up puppet-kings, and to tax each kingdom without mercy. The monastic orders – the spy networks of the Middle Ages – were settled in every country, owning most of the land wherever they settled and bleeding the people and their realms dry. But eventually there came a scholar who examined the Donation, and he exposed it to the world for the fraud that it truly was.

His name was Lorenzo Valla, and he published his findings in ca. 1440.[2] He somehow managed to avoid falling into the hands of the Inquisition, who would certainly have burned him alive had they caught him, and his exposé became a major contribution towards the Reformation less than a hundred years later. We have already observed that every forger carries within him the source of his own betrayal, and Valla laid that source open for all to see. Among the many things he found wrong with the Donation were the following:

To begin with, the records of Sylvester's pontificate knew nothing of this Donation. The most stupendous gift and acquisition that any ruler could ever dream of goes without any mention at all. Neither does Eutropius, an eyewitness to Constantine's reign, nor any other contemporary historian, make any mention of the Donation. Constantine never had the leprosy that the document says he had, and of which Sylvester was said to have cured him. The coins of Constantine and his successors bore the imperial motto, Concordia Orbis – The Peace of the

World. But no papal motto or emblem ever adorned the Roman coinage which came after Constantine, as it would certainly have done if the Western Empire had truly been handed to the pope.

More microscopic blunders are seen when the Donation speaks of satraps. That title for a government post did not come into use until the 8th century, nearly 500 years after the Donation was supposed to have been made. The document calls Constantinople a patriarchate before it became one; and a see (the seat of a bishopric) before it became one; it calls Constantinople a Christian city before it became one; and even called it Constantinople before it was so named. It calls Byzantium a province which it wasn't, and anyway misspells the name as Bizantia. "But this forger," Valla says, "did not know which provinces were under Constantine, and which were not." It uses the name Judea for the province which had long been known by Constantine's day as Palestine, and refers to the papal diadem as a thing made of gold and precious jewels when in fact it was made of cloth in the 4th century. It was certainly made of gold and precious jewels by the 9th century when the forger wrote out his document, and he assumed that it had always been so, but he was wrong, and all the clever details that he had invented for his forgery betrayed him.

All these facts about the spurious nature of the Donation are readily admitted to by the Vatican. There'd be little point in denying them. Yet the Donation is not the only notorious forgery that the Vatican has committed, and to which it cheerfully admits. Just some of the others, all of them political claims of sovereignty, include: The Apostolic Constitutions; The Apostolic Canons; The Liber Pontificalis; The Letter of St Peter; The Vita Beati Sylvestri; The Gesta Sylvestri; The Constitutum Sylvestri; The Symmachian Forgeries; The Decretals of Isidore; The Decretum of Gratian, and so on. There are many, many others. Then there are innumerable saints' lives and relics, all of them forged, by which they have deceived the whole world. And it hasn't stopped even today. Consider now the case of Papyrus P75.



Fig. 21: Papyrus P75 (Bodmer XIV-XV)

On the 22nd January 2007, Pope Benedict XVI was presented with a papyrus manuscript which had hitherto been known as Bodmer Papyrus XIV-XV, or more formally as P75. What he was receiving that day on behalf of the Vatican Library was a papyrus containing textually corrupted portions of the Gospel of Luke and the Gospel of John. The value of the papyrus in the Vatican's eyes lay in the surprising – almost verbatim - support that it gave to the text of Vaticanus,[3] and its reception by the Vatican was given a concomitant degree of publicity.

Here, after all, was proof for the integrity of Codex Vaticanus sufficient for the laying of any doubts and fears on the part of all those scholars who may have harboured misgivings about that integrity - and there were plenty of them. However, the history of P75 (Bodmer XIV-XV) before it arrived at the Vatican is of some interest to us, for its origins, provenance and acquisition are shrouded in obfuscation and ambivalence. It is a story that needs to be told. It needs to be told because of the undeniable Jesuit involvement in the manuscript's acquisition, its promotion, and its all too mysterious provenance. The story begins with one 'Father' Louis Doutreleau, SJ.[4]



Fig. 22 Louis Doutreleau, SJ

Louis Doutreleau (d. 2005) was a French Jesuit priest who was heavily involved in the work of an organisation called *Sources Chretiennes* (Christian Sources), which busied - and still busies itself with the recovery and translation of ancient patristic texts. *Sources Chretiennes* was itself founded in 1942 (a strange enterprise to begin in France whilst World War II was at its height) by three other Jesuits, namely Jean Danielou (later Cardinal), Claude Mondesert, and Henri de Lubac (admirer of the Jesuit mystic, Teilhard de Chardin, and later Cardinal). So the Jesuitical background of what follows can hardly be made clearer.



Fig. 23: Jean Danielou SJ, co-founder of Sources Chretiennes

Doutreleau, for his part, busied himself for many years as the go-between for the famous bibliophiles Chester Beatty and Martin Bodmer in their quest for ancient papyri to stock their respective libraries, and they would only purchase such manuscripts on Doutreleau's recommendation. He would tell them which papyri had become available, which ones would be of interest to them, and what they should expect to pay, using as his middle man a Cypriot dealer named Phokion Tano – or so he said. And so the scene was set. Doutreleau soon became a trusted source for the Chester Beatty and Bodmer libraries, and they trusted his word - and his manuscripts - implicitly.

That is how the papyrus subsequently known as Bodmer XIV-XV (P75) came to be included in a batch of papyri that was sold to Martin Bodmer in Switzerland in 1952. According to Doutreleau, the papyrus was obtained from a shadowy figure from Cairo who was known to him under the unlikely alias of "Bey of Papyrus."[5] Whence and from whom this man is supposed to have obtained it has never been established, in spite of Doutreleau's own alleged enquiries, but it had come into Doutreleau's hands as usual through Phokion Tano, or so Doutreleau claimed. The shadowy details, said Doutreleau, were a necessary device to avoid detection by the Egyptian Antiquities Authority and police, so that the papyrus could be smuggled out of Egypt to Switzerland - and not, as some mean-spirited readers might suppose, to conceal where it really came from. But there is something strange going on here which we must now look into. It concerns Papyrus P75 (Bodmer XIV-XV) and its condition when Doutreleau sold it to Martin Bodmer:

"This very valuable old codex was rebound in late antiquity, by pasting fragmentary leaves of the quire together as cartonnage to thicken the leather cover, and by sewing the binding thongs through the inner margin of the quire so near the writing that the codex could not be opened wide enough to be actually read."[6]

Hold that statement: "...could not be opened wide enough to be actually read." How is it, then, that Doutreleau was able to commend this

papyrus and its contents to Bodmer if he could not have known what was inside the cover? Doutreleau had to have known what was inside the binding before he sold it to Bodmer for him to be able to tell Bodmer what it was he was buying. After all, the undisturbed binding wasn't dismantled until after it had come into the Bodmer Library's possession, and it was dismantled for the plain and simple reason that the papyrus within could not be studied with the binding in the way. Yet Doutreleau knew exactly what was inside that binding *before* it was dismantled - a binding so tight that the papyrus within could not be read. That is strange, very strange indeed.

Whether Martin Bodmer thought it strange is not recorded, but he was clearly happy to purchase it anyway. After all, here were allegedly the earliest fragments of Luke and John ever discovered (being arbitrarily dated - by whom we don't know - to AD 175-225), being thus some two centuries or more older than Vaticanus's alleged 4th-century date, and moreover containing overall the same adulterated Alexandrian text as Vaticanus.[7] Thus, Papyrus Bodmer XIV-XV was announced to the world as the authority that put all doubts about Vaticanus to rest. The death knell of the Received Text was being rung out at last.

But the story doesn't end there. The papyrus was purchased from the Martin Bodmer Trust for a 'significant sum' by the entrepreneur Frank J Hanna III, who cannot have known that the papyrus is a fake, and he it was who presented it in all innocence to the Vatican as a gift for their library. It is now known under a third designation: the Mater Verbi Papyrus. How it made its way from Switzerland to Rome, though, is a story in itself. Dated 5th March 2007, Discovery News issued the following bulletin:

"The world's oldest known copy of the Gospel of Saint Luke, containing the earliest known Lord's Prayer, and one of the oldest copies of the Gospel of Saint John have been acquired by the Vatican, according to reports from Rome. A nonsectarian New York nonprofit [organisation], Pave the Way, helped facilitate the acquisition. Now stored in the Vatican's Library, the documents are for the first time available for scholarly review. In the future, excerpts may be put on display for the general public. Collectively known as the Bodmer Papyrus XIV-XV, the documents date to 175-225 A.D. and consist of 51 leaves from a

manuscript that originally consisted of 72 leaves folded in the middle to form a single quire, according to Father Richard Donahoe, rector of the Cathedral of St. Paul in Birmingham, Alabama, who also helped with the acquisition. "The papyrus authenticates that which has been passed down over the millennia," Fr. Donahoe told Discovery News. He believes it is even possible the texts may have been copied from the original gospels.... The papyrus was mysteriously smuggled to Switzerland, where collector Martin Bodmer purchased it.... With drama befitting a Dan Brown novel, the papyrus was transported from Switzerland to the Vatican. "An armed motorcade surrounded by people with machine guns picked up the texts," said Krupp, the only Jewish man to have ever been twice knighted by two popes. Donahoe added, "The materials were carried in the passenger section of a public plane that had some seats removed. Officers then escorted it to the Vatican."... Donahoe believes the papyrus has now come full circle. He said, "It has been a pilgrimage, a holy journey, to bring the texts back to the church, back to their proper home."[8]

Any Christian reader must have wondered at the time what possible part machine guns could play in the protection and preservation of the Word of God, and with equal misgivings must have asked themselves what was meant by the statement that the papyrus had “come full circle.” Now to come full circle, an item must end up in the same place where it began, in this case the Vatican. Now what are we supposed to conclude from such a statement as that?

What we know for certain is that the Jesuits had an active interest in promoting Codex Vaticanus even before Tischendorf set out on his Sinaiticus quest. Then, about a hundred years later, when Codex Vaticanus was wanting serious backup for the claims that were being made about it, a papyrus emerges onto the world scene that exactly answers the need. It came onto that scene via the Jesuit Doutreleau, a man who had taken and who lived by the fearful Jesuit oath that appears in Appendix Five of this present book. He belonged to an international and very powerful body - the so-called Society of Jesus - whose entire history is soaked in subterfuge, subversion, forgery, and even murder and the making of wars. He could only give a most unsatisfactory account of how he came by the document, or even from whence it came,

yet he knew exactly what was inside the cover of the papyrus before that cover was even removed.

What happened to the papyrus collection containing Bodmer XIV-XV on arrival at the Bodmer Library is itself an appalling record. Speaking in particular of the papyrus known as Bodmer XXII, containing Lamentations, an apocryphal Epistle of Jeremiah, and Baruch, Robinson tells us this:

"... Bodmer sent it to Zurich (where he had business interests) to have it relaxed and photographed; somehow Bodmer's son was involved. The relaxing and 'consolidation' was very crudely done, with a hot iron in fact, with resulting splits in the parchment leaves; folds in some leaves were pressed into overlaps with resulting loss of letters; and the photos were made by a newspaper photographer, rather poorly. This is the 'year of disappearance' to which Kasser later alluded, I believe. His allusion was purposefully obscure because he did not want to offend Bodmer... whom he thought to have acted incompetently."[9]

Incompetence? Or a deliberate attempt to give a recently forged document an appearance of age? When an established, professional library starts taking a hot iron to its 'ancient' papyri (and a two-year-old would know better than to do such a thing), then suspicions must surely abound. No man in his right mind would even think of placing a hot iron on such fragile and unique documents, and then to have them photographed 'poorly' in black and white by a professional photographer who was well equipped enough and who would certainly have known how to take a *good* photograph. The whole episode stinks, and gives the guilty parties a ready answer for any who would dare to question the age of these papyri. They cannot be tested because they were spoiled by incompetent librarians who seem to have thought they were doing the laundry. Even C14 dating would be useless on papyri that have been heated and pressed under the application of a hot iron. Incompetence? No. The Bodmer Library's technicians are by no means incompetent.

In all, it is plain that the world of Bible scholarship has yet again suffered a massive deception. The execution of it was simple enough. The organisation to which Doutreleau belonged, the Jesuit-run *Sources Chretiennes*, whether it knew what was happening or not, had scholars

enough within its ranks who were sufficiently expert in Greek uncial calligraphy of the 2nd-3rd centuries to carry out such a forgery, and blank sheets of papyrus of that age may be had in plenty. There's no shortage of the stuff. Besides, even modern papyrus can be given a convincing appearance of age, especially when its appearance is published through poor-quality black and white photographs. How simply the forgery was done, and what a colossal impact it has had on Bible apologetics and criticism, will not be known this side of Eternity. But now, and on the strength of this one papyrus alone (P75 = Bodmer XIV-XV), scholars are convinced that Codex Vaticanus holds the authentic text of the New Testament when, in reality, nothing could be further from the truth.[10] It was and remains a massive deception.

More recently, in 2012, the world was regaled by the announcement that a papyrus had surfaced which spoke of Jesus having a wife, and, not surprisingly, it tumbled onto the world stage under the name of The Gospel of Jesus' Wife. The place of its launch into the public arena was Rome during a conference at the Vatican. But why is that also not a surprise? When asked where it came from, the official answer was from 'a private collector in Germany who wishes to remain anonymous.' Of course. But the question is, why should this papyrus fragment have surfaced at all, and at such a time?

Dan Brown's blasphemous novel, *The Da Vinci Code*, which spoke fictitiously of the bloodline of a Jesus wedded to Mary Magdalene, was still bringing in much wanted public interest and cash to the Vatican, and many people around the world (aided by an uninformed and gullible press) were buying into the idea of a married Jesus. So hey presto, an ancient-looking papyrus fragment depicting Jesus as speaking of His wife, appears just in time.



Fig. 24: The fragment of the ‘Gospel of Jesus’ Wife’

Eventually, of course, the papyrus came to be examined, and the only marvel was the number of faults and errors it contained – not to mention its appalling handwriting. To begin with, and quite apart from the fact that its provenance was ‘unknown’, its appearance was highly suspicious. It has a nice straight edge along the top, with no upper margin which would normally have been provided to protect the writing from damage due to wear and tear, and its size and shape was that of any business card. The language it was written in pretended to be Sahidic Coptic written in Greek characters, yet its grammar and spelling were all over the place. Its text was actually a reworking of many phrases contained in the text of the Gnostic Gospel of Thomas as posted online where it is known as the Grondin Interlinear, and hilariously, in one of its phrases it copied even a typo that the Grondin Interlinear contains. In other words, the fragment was seen for the nonsense that it was.[11] Not that it will be the last attempt to deceive the world by defaming the Word of God. There will doubtless be many others. This is merely the latest in a very long line of Vatican forgeries, a line stretching all the way back to the 4th century.

Footnotes to Chapter Eleven

1. For an English translation of the Donation, see Henderson, Ernest. *Select Historical Documents of the Middle Ages*. 1903. London.

2. For a translation of Valla's entire debunking of the Donation, see Coleman's *The Treatise of Lorenzo Valla on the Donation of Constantine.* 1922. Yale University Press. New Haven.

3. "The Bodmer Papyrus, dated around the year 175, is the oldest extant copy of parts of the Gospels of John and Luke. Discovered in Egypt in the early 1950s, the papyrus influenced the course of biblical scholarship. When scholars saw such remarkable agreement between the texts, they had to acknowledge that the fourth-century Codex Vaticanus, the oldest complete version of the Gospel, was indeed authentic." - http://solidarityassociation.com/index.php?option=com_content&view=article&id=233:bodmer-papyrus-connects-us-with-first-christians&catid=3:mater-verbi-bodmer-papyrus&Itemid=249

4. The full story is told in great detail by Robinson: *The Story of the Bodmer Papyri* - see Bibliography. The letters 'SJ' stand for Society of Jesus - the Jesuits in other words.

5. Ibid., p. 41.

6. Ibid., p. 156.

7. See Edwards, Sarah A. 'P75 under the Magnifying Glass.' *Novum Testamentum*. Vol. 18, Fasc. 3 (Jul., 1976). pp. 190-212.

8. http://www.meta-religion.com/Archaeology/Israel/earliest_gospels.htm - which merely reproduces the Discovery News bulletin from: http://dsc.discovery.com/news/2007/03/05/gospel_arc.html?category=archaeology&guid=20070305094530

9. Robinson, James. *The Story of the Bodmer Papyri*. pp. 19-20.

10. For a technical in-depth assessment of Codex Vaticanus, it is instructive to consult Hoskier's Codex B and its Allies: *A Study and an Indictment*. 1914. 2 vols. London.

11. For an examination of the fragment, see: Diaz-Montexano, Georgeos. *"Mary, Jesus' Wife"*: *A IV Century Coptic Papyrus – True or False?* 2012. (tr. Cesar Guarde). Printed by Amazon.co.uk Ltd.

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Chapter Twelve: Conclusion

We began our enquiry with the observation that every forger carries within him the source of his own betrayal, and we have seen that principle in action here. Very briefly, if we consider just some of the many signs that Codex Sinaiticus is a forgery, as well as the claims so stridently made for its alleged antiquity, then we will think upon these seven points:

1) The entire manuscript is written on parchment that is unoxidised, supple and certainly not as ancient as is claimed, and whose collagen is virtually undecayed.

2) Almost every page of the manuscript bears telltale signs of forgery, mostly involving fading the text and discolouring the page in a most amateurish attempt to make it look much older than it truly is.

3) Certain pages are unnaturally and inexplicably mutilated.

4) Some pages display square wormholes. Others display ‘normal’ wormholes aplenty, yet there are no lines of ingress that a real worm would have made to reach the tastiest portions. There are also no matching wormholes in the immediately adjacent pages to account for them.

5) The Codex contains a text of the Epistle of Barnabas which is written in essentially modern Greek and contains many grammatical and vocabularic evidences of having been translated into Greek from a late Latin recension. It is written, moreover, in the same hand – ‘Scribe A’ - as most of the New Testament. It also complies with many of the scholarly emendations of that Latin text that had been suggested and recommended by scholars who lived and worked during the 18th and 19th centuries; and its text, moreover, is identical to that printed by Simonides in 1843, sixteen years before Tischendorf found it nestling inside Sinaiticus.

6) The Codex also contains a text of the Shepherd of Hermas which is again in modern Greek and contains many grammatical and vocabularic evidences of having been translated into Greek from a late Latin recension, most likely the Palatine. Its text is also identical to that printed by Simonides (through Leipzig University) in 1856, some three years before Tischendorf found it nestling within the pages of Sinaiticus.

7) And finally, there is an act of sheer fraud in the removal from Sinaiticus' pages of the ending of Mark's Gospel and its substitution with a fake ending, carried out by the same scribe who removed the ending of Mark's Gospel from Codex Vaticanus and substituted it with a fake but identical ending to that in Sinaiticus. Scholars and modern editions of the Bible which claim that the best and most ancient manuscripts omit Mark 16:9-20 are merely perpetuating a lie based upon an act of sheer fraud.

Any one of these points would be damning enough proof on its own, but when all the points are brought together then they are damning evidence indeed. Codex Sinaiticus is a fake, and is no fit authority by which to judge or assess the Scriptures, the immutable Word of God.

That Word has been preserved pure and entire in the Textus Receptus – the Received Text - of which all the Reformation Bibles of Europe are translations. The Textus Receptus is attested and verified by more than 5000 early manuscript witnesses, against the one or two demonstrably forged manuscripts which support Sinaiticus and Vaticanus which are themselves forgeries. The Received Text, translated into English in the King James Bible, therefore has no rival. It was first translated into English by William Tyndale, then by Miles Coverdale, then by Matthew (John Rogers), then by Richard Taverner, then by the Geneva Bible translators, and then by the Bishops Bible of 1568. The King James Bible was merely the latest improvement.

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Appendix One: Simonides' Letter to the Guardian 3rd September 1862

THE SINAI MANUSCRIPT OF THE GREEK BIBLE

Sir – As you have in your impression of August 13 published a letter from a correspondent signing himself F.J.A.H.,[1] in which reference is made to me, I must ask you for permission to make a statement in reply. Your correspondent favours you with some extracts from a letter written by Dr. Tregelles,[2] in which the following sentence occurs: "I believe that I need hardly say that the story of Simonides, that he wrote the MS., is as false and absurd as possible."

The MS. referred to is that called the Codex Sinaiticus, now being published under the editorship of Professor Tischendorf, at the expense of the Russian government. As what Dr. Tregelles calls my "story" has never been published, and as that gentleman can only have heard of it through an indirect medium, it may interest both Dr. Tregelles and your readers to have the "story" direct from myself. I will tell it as briefly as possible.

About the end of the year 1839, the venerable Benedict, my uncle, spiritual head of the monastery Panteleemon in Mount Athos, wished to present to the Emperor Nicholas I 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 herald Procopius and the 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 the seven apostolic fathers – Barnabas, Hermas, Clement Bishop of Rome, Ignatius, Polycarp, Papias, and Dionysius the Areopagite - they proposed should be bound in gold, and presented to the Emperor by a common friend. Dionysius, the professional calligrapher of the monastery, was then begged to undertake the work, but he declined, saying that the task being exceedingly difficult, he would rather not do so. In consequence of this, I myself determined to begin the work, especially as my reverend

uncle seemed earnestly to wish it. Having then examined the principal copies of the Holy Scriptures preserved at Mount 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 presented to the Greeks by the illustrious brothers Zosimas), collated it with the ancient ones, and by this means cleared it of many errors, after which he gave it into my hands to transcribe. Having then received both the Testaments, freed from errors (the old spelling, however, remaining unaltered), being short of parchment, I selected from the library of the monastery, with Benedict's permission, a very bulky volume, antiquely bound, and almost entirely blank, the parchment of which was remarkably clean, and beautifully finished. This had been prepared apparently many centuries ago – probably by the writer or by the principal of the monastery, as it bore the inscription, *A Collection of Panegyrics*, and also a short discourse, much injured by time.

I therefore took possession of this 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 New Testaments, then the Epistle of Barnabas, the first part of the pastoral writings of Hermas in capital letters (or uncial characters) in the style known in calligraphy as *amphidexios*. The transcription of the remaining Apostolic writings, however, I declined, because the supply of parchment ran short, and the severe loss which I sustained in the death of Benedict induced me to hand the work over at once to the bookbinders 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 he had done so, I took it into my possession.

Some time after this, having removed to Constantinople, I showed the work to the patriarchs Anthimus and Constantius, and communicated to them the reason for the transcription. Constantius took it, and, having thoroughly examined it, urged me to present it to the library of Sinai, which I accordingly promised to do. Constantius had 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 Etleng and her brother., A. S. Stourtzas, by the co-operation of two patriarchs; but, before departing for Odessa, I went over to the island

of Antigonus to visit Constantius, and to perform my promise of giving up the manuscript to the library of Mount Sinai. The patriarch was, however, 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 received with unfeigned satisfaction your truly valuable transcript of the Holy Scriptures – namely, the Old and New Testaments, together with the Epistle of Barnabas and the first part of the pastoral writings of Hermas, bound in one volume, which shall be placed in the library of Mount Sinai, according to your wish. But I exhort you earnestly (if ever by God's will you should return to the sacred Mount Athos) to finish the work as you originally designed it, and he will reward you. Be with me on the 3rd of next month, that I may give you letters to the illustrious A. S. Stourtzas, to inform him of your talents and abilities, and to give you a few hints which may prove useful to the success of your plans. I sincerely trust that you were born for the honour of your country. Amen.

Constantius, late of Constantinople – an earnest worshipper in Christ.

Island of Antigonus, 13th Aug. 1841."

After I have received the above letter, I again went to visit the patriarch, who gave me the kindest and most paternal advice, with letters to Stourtzas, after which I returned to Constantinople, and from thence went to Odessa in November, 1841.

In 1846, I again returned to Constantinople, when I at once went over to the island of Antigonus to visit Constantius, and to place in his possession a large packet of MSS. He received me with the greatest kindness, and we conversed on many different subjects, amongst others, upon my transcript, when he informed me that he had sent it some time previously to Mount Sinai.

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 MS. 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. I then began my philological researches, for there were several valuable MSS. in the library, which I wished to examine. Amongst them I found the pastoral writings of Hermas, the Holy Gospel according to St. Matthew, and the disputed epistle of Aristeas to Philoctetes (all written on Egyptian papyrus of the first century), with others not unworthy of note. All this I communicated to Constantius, and afterwards to my spiritual father, Callistratus at Alexandria.

You have thus a short and clear account of the Codex Simonides, which Professor Tischendorf, when at Sinai, contrived, I know not how, to carry away; and, going to St. Petersburg, published his discovery there under the name of the Codex Sinaiticus. When, about two years ago, I saw the first facsimiles of Tischendorf, which were put into my hand at Liverpool by Mr. Newton, a friend of Dr. Tregelles, I at once recognised my own work, as I immediately told him.

The above is a true statement of the origin and history of the famous Codex Sinaiticus, which Professor Tischendorf has foisted on the learned world as a MS. of the fourth century. I have now only one or two remarks to make. The name of the professional calligraphist to the monastery of St. Panteleemon was Dionysius; [and] the name of the monk who was sent by the Patriarch Constantius to convey the volume from the island of Antigonus to Sinai was Germanus. The volume, whilst in my possession, was seen by many persons, and it was perused with attention by the Hadji John Prodromos, son of Pappa Prodromos, who was a minister of the Greek Church in Trebizond. John Prodromos kept a coffeehouse in Galatas, Constantinople, and probably does so still. The note of the Patriarch Constantius, acknowledging the receipt of the MS., together with 25,000 piastres, sent to me by Constantius as a benediction, was brought to me by the deacon Hilarion. All the persons thus named are, I believe, still alive, and could bear witness to the truth of my statement.

Of the internal evidence of the MS. I shall not now speak. Any person learned in palaeography ought to be able to tell at once that it is a MS. of the present age. But I may just note that my uncle Benedict corrected the MS. in many places, and as it was intended to be re-copied, he marked many letters which he purposed to have illuminated. The corrections in the handwriting of my uncle I can, of course, point out, as also those of Dionysius the calligraphist. In various places I marked in the margin the

initials of the different MSS. from which I had taken certain passages and readings. These initials appear to have greatly bewildered Professor Tischendorf, who has invented several highly ingenious methods of accounting for them. Lastly, I declare my ability to point out two distinct pages in the MS., though I have not seen it for years, in which is contained the most unquestionable proof of its being my writing.

In making this statement, I know perfectly well the consequences I shall bring upon myself, but I have so long been accustomed to calumny, that I have grown indifferent to it, and now I solemnly declare that my only motive for publishing this letter is to advance the cause of truth, and protect sacred letters from imposition.

In conclusion, you must permit me to express my sincere regret that, whilst the many valuable remains of antiquity in my possession are frequently attributed to my own hands, the one poor work of my youth is set down by a gentleman who enjoys a great reputation for learning, as the earliest copy of the Sacred Scriptures.[3]

C. Simonides.

Supplementing this statement with a further letter to The Guardian dated 21st January 1863, Simonides adds this:

".... I sailed from the Piraeus in the month of November, 1839, and landed again at Athos for the fifth time. After a few days I undertook the task of transcribing the Codex, the text of which, as I remarked before, had many years previously been prepared for another purpose. But Benedict, as well as the principals of the monastery, wishing to recognise with gratitude the munificence of the Emperor Nicholas on the one hand, and desiring on the other to acquire a printing-press without expense, and being unable otherwise to effect these purposes, decided that a transcript of the Sacred Scriptures should be made in the ancient style, and presented as a gift to the Emperor Nicholas, and he found that all the heads of the monastery perfectly agreed with him. Accordingly, having again revised the books ready for publication, and first Genesis, he gave it to me to transcribe."[4]

Footnotes to Appendix One

1. F.J.A.H. are the initials of Fenton John Anthony Hort, of Westcott and Hort fame.

2. Tregelles was at the forefront of the battle against the Bible, a vociferous critic of especially the Greek New Testament and a stablemate of Westcott and Hort. He welcomed Sinaiticus with open arms for the discredit it brought upon the *Textus Receptus* (Received Text) of the New Testament.

3. Cit. also Elliott, pp. 26-30

4. Ibid., p. 30

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Appendix Two: Dealings Between Simonides and

Henry Bradshaw (Prothero's account of the dispute:)[1]

In the early part of 1863, Bradshaw, who abstained from public discussions in general, took some part in a controversy about the authenticity of the Codex Sinaiticus, which made considerable stir in the learned world at that time. This precious document, now generally recognized as the most ancient manuscript of the Bible, was discovered by Dr Tischendorf in 1859, in the monastery of St Catharine on Mount Sinai. The controversy about it, now well nigh forgotten, is sufficiently amusing to make it worthwhile to recall its more important passages. One Simonides, a *Graeculus esuriens*,[2] who had some time before been convicted by Dr Tischendorf of endeavouring to palm off forged manuscripts, gave out, apparently in order to revenge himself, that the Codex Sinaiticus was itself a forgery. He declared that he had written it with his own hands when a young man. This "whimsical story," as Dr Hort calls it, obtained a certain amount of credence. During the autumn of 1862 and the early part of 1863 a correspondence was carried on in the Guardian on the subject. In the number of that paper for September 3, 1862, is a long letter from Simonides, purporting to give an account of how he came to write the manuscript and how it passed into the possession of the monks of Sinai. "Any person learned in palaeography," he remarks, "ought to be able to tell at once that it is a manuscript of the present age," and he concludes, with an amusing air of injured innocence, "You must permit me to express my sincere regret that, whilst the many valuable remains of antiquity in my possession are frequently attributed to my own hands, the one poor work of my youth is set down by a gentleman who enjoys a great reputation for learning, as the earliest copy of the Sacred Scriptures."

The story of Simonides was ingenious and full of circumstantial details, but it contained statements which, when carefully examined, carried with them their own refutation. Its absurdities were exposed by Mr Aldis Wright, in a letter published in the Guardian for November 5, 1862.

A month later, a letter appeared in the Guardian, purporting to be written by one Kallinikos Hieromonachos, who wrote in defence of Simonides. His letter was in Greek, and a translation was appended by the editor, who made no concealment of his suspicions. “I have read,” says the unknown writer, “what the wise Greek Simonides has published respecting the pseudo-Sinaitic Codex by means of your excellent weekly publication, and I too myself declare to all men by this letter that the Codex . . . which was abstracted by Dr Tischendorf from the Greek monastery of Mount Sinai, is a work of the hands of the unwearied Simonides himself, inasmuch as I myself saw him in 1840, in the month of February, writing it in Athos.” In the next number Simonides writes to back up his friend. “I must inform you," he says, “that the above-mentioned Kallinikos is a perfectly upright and honourable man, well known for truth and probity, so that his simplest word may be relied on." Mr Aldis Wright had little difficulty in disposing of his advocacy, and involving Simonides in a tissue of inconsistencies and improbabilities. “What does the evidence amount to ?” he asks. “Kallinikos says, ‘Simonides wrote the Codex, for I saw him.’ ‘Believe Kallinikos,’ says Simonides, ‘for he saw me write it.’ We know Simonides, but who is Kallinikos?” Unfortunately, no proof of his existence, much less of his probity, was forthcoming. “His story,” says Mr Haddan, in a letter to Bradshaw, “reminds me of an Irish lad from Connemara, who sent his regards to a man who had been fishing there, with the said lad to help, and begged him to tell the Londoners ‘any number or weight of fish he liked,’ as having been caught by him, and he would be ready and delighted to swear to it.” The British chaplain at Alexandria knew nothing of Kallinikos, “the Greek monk who takes in the Guardian and the Literary Churchman.” In vain did Simonides attempt to strengthen his case by publishing several more letters from Kallinikos. Strange to say, one correspondent of the Guardian, at least, appears to have thought that a repetition of unsupported assertions constituted a proof, but the majority were less easily convinced. Mr Haddan urged Bradshaw to interfere. In a letter dated November 19, 1862, he says, “You could really do a service to truth if you would put upon paper the results of your examination of the Codex, and let it be published, with or without your name. . . . The question is really important, and you could throw light upon it.” To this Bradshaw replied that he thought the time was not yet ripe for discussing

the palaeographical part of the question.

However, Simonides returned to the charge, and in a long letter to the Guardian (January 21, 1863) stated, among other facts tending to prove his capacity for writing the Codex, that he had written a letter in uncial characters to Mr Bradshaw a few months before, when he was staying at Cambridge during the meeting of the British Association. This produced the following letter from Bradshaw, published in the Guardian for January 28, 1863:-

“SIR,

“As Dr Simonides has cited a letter which he wrote to me in uncial characters in October last, while he was at Cambridge, and as I have with my own eyes seen and examined the Codex Sinaiticus within the last few months, perhaps you will allow me to say a few words.

“The note which Dr Simonides wrote to me was to convince me and my friends that it was quite possible for him to have written the volume in question, and to confirm his assertion that the uncial character of the manuscript was as familiar and easy to him to write as the common cursive hand of the present day.

He had invited some of us to Christ's College to examine his papyri and to discuss matters fairly. He could speak and understand English pretty well, but his friend was with him to interpret and explain. They first taxed us with believing in the antiquity of manuscripts solely on the authority of one man like Tischendorf, and they really seemed to believe that all people in the West were as ignorant of Greek as the Greeks are of Latin. But the great question was, ‘How do you satisfy yourselves of the genuineness of any manuscript?’ I first replied that it was really difficult to define; that it seemed to be more a kind of instinct than anything else. Dr Simonides and his friend readily caught at this as too much like vague assertion, and they naturally ridiculed any such idea. But I further said that I had lived for six years past in the constant, almost daily, habit of examining manuscripts not merely the text of the works contained in the volumes, but the volumes themselves as such; the writing, the paper or parchment, the arrangement or numbering of the sheets, the distinction between the original volume and any additional matter by later hands, etc. ; and that, with experience of this kind, though it might be difficult to assign the special ground of my confidence, yet I

hardly ever found myself deceived even by a very well-executed facsimile. All this Dr Simonides allowed and confirmed. He gave the instance of the Jews in the East, who could in an instant tell the exact proportion of foreign matter in a bottle of otto of roses, where the most careful chemical analysis might fail to detect the same. Indeed, any tradesman acquires the same sort of experience with regard to the quality of the particular goods which are daily passing through his hands; and this is all that I claimed for myself. Dr Simonides afterwards told me himself that this was the only safe method of judging, that there was no gainsaying such evidence, and that he only fought against persons who made strong and vague assertions without either proof or experience. Yet when I told him that I had seen the Codex Sinaiticus, he spoke as if bound in honour not to allow in this case the value of that very criterion which he had before confessed to be the surest; and he wrote me the letter to which he refers, in the hope of convincing me. I told him as politely as I could that I was not to be convinced against the evidence of my senses.

“On the 18th of July last I was at Leipzig with a friend, and we called on Professor Tischendorf. Though I had no introduction but my occupation at Cambridge, nothing could exceed his kindness; we were with him for more than two hours, and I had the satisfaction of examining the manuscript after my own fashion. I had been anxious to know whether it was written in even continuous quaternions throughout, like the Codex Bezai, or in a series of fasciculi each ending with a quire of varying size, as the Codex Alexandrinus, and I found the latter to be the case. This, by-the-by, is of itself sufficient to prove that it cannot be the volume which Dr Simonides speaks of having written at Mount Athos.

“Now, it must be remembered that Dr Simonides always maintained two points - first, that the Mount Athos Bible written in 1840 for the Emperor of Russia was not meant to deceive any one, but was only a beautiful specimen of writing in the old-style, in the character used by the writer in his letter to me; secondly, that it was Professor Tischendorf's ignorance and inexperience which rendered him so easily deceived where no deception was intended. For the second assertion, no words of mine are needed to accredit an editor of such long standing as Professor Tischendorf. For the first, though a carefully made facsimile of a few leaves inserted among several genuine ones might for a time deceive

even a well-practised eye, yet it is utterly impossible that a book merely written in the antique style, and without any intent to deceive, should mislead a person of moderate experience. For myself, I have no hesitation in saying that I am as absolutely certain of the genuineness and antiquity of the Codex Sinaiticus as I am of my own existence. Indeed, I cannot hear of anyone who has seen the book who thinks otherwise. Let anyone go to St Petersburg and satisfy himself. Let Dr Simonides go there and examine it. He can never have seen it himself, or I am sure that, with his knowledge of manuscripts, he would be the first to agree with me. The Mount Athos Bible must be a totally different book; and I only regret, for the sake of himself and his many friends in England, that he has been led on, from knowing that his opponents here have seen no more of the original book than he has himself, to make such rash and contradictory assertions, that sober people are almost driven to think that the Greek is playing with our matter-of-fact habits of mind, and that, as soon as he has tired out his opponents, he will come forward and ask his admirers for a testimonial to his cleverness.

“HENRY BRADSHAW.

“Cambridge, January 26, 1863."

It will be observed that Bradshaw had his own reasons for concluding that Simonides had not written the Codex which was in Dr Tischendorf's possession. No one else, apparently, had as yet called attention to the peculiar construction of the book itself. But he confines himself carefully to the particular point at issue. He does not trouble himself about the truth of the story told by Simonides; he only declares that, assuming Simonides to have written such a book as he pretends, this book cannot be identical with the Codex Sinaiticus. This, after all, was the only question of real importance.

The controversy was continued for some time longer, but no fresh facts concerning the manuscript were elucidated, though several were published of a character damaging to Simonides. It eventually appeared that there was such a person as Kallinikos Hieromonachos, and that he lived in the monastery on Mount Sinai. But when requested to state whether he had written the letters which Simonides attributed to him, he at once replied that he had never written the letters, and that Simonides had never been at the monastery. Simonides rejoined that his friend was

Kallinikos of Athos, and that he had nothing to do with Kallinikos of Sinai. Some time later, he produced another letter from his Kallinikos, dated from Rhodes, which simply reiterated the previous statements.

In the same number of the Guardian (November 11, 1863) in which this letter appeared, there appeared also a series of answers obtained by Mr Aldis Wright, through the medium of the British Consul at Salonica, from the Archimandrite Dionysius of the monastery of Xeropotami, on Mount Athos. These answers proved that Simonides in his original story had told a pack of lies. Benedict, whom he called his uncle and declared to have been the head of the convent, never held that position, and was not in any way related to him. Simonides himself had been twice at the convent, but on the last occasion so annoyed the monks with his random talk and disorderly behaviour that they sent him about his business. These damaging disclosures were soon afterwards confirmed, and other things equally discreditable brought to light, by Amphilochus, Bishop of Pelusium. With this the matter closed, and Simonides, who died hard and to the very end was supported by a few dupes of his ingenious mendacity, finally disappeared from view.”

Footnotes to Appendix Two

1. Prothero, George Walter. *A Memoir of Henry Bradshaw, Fellow of King's College Cambridge and University Librarian*. 1888. London. pp. 92-99.

2. *Graeculus esuriens* – lit. "a hungry little Greek", a derogatory term fetched out of Juvenal's *Satires*. It denotes a Greek of no importance who will write anything to survive.

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Appendix Three: Gregory XVI’s Encyclical Against Bible Societies

INTER PRAECIPUAS

ON BIBLICAL SOCIETIES

ENCYCLICAL OF POPE GREGORY XVI

MAY 8, 1844

To the Venerable Brethren, Patriarchs, Primates, Archbishops and Bishops.

Venerable Brethren, Greetings and Apostolic Benediction.

Among the special schemes with which non-Catholics plot against the adherents of Catholic truth to turn their minds away from the faith, the biblical societies are prominent. They were first established in England and have spread far and wide so that We now see them as an army on the march, conspiring to publish in great numbers copies of the books of divine Scripture. These are translated into all kinds of vernacular languages for dissemination without discrimination among both Christians and infidels. Then the biblical societies invite everyone to read them unguided. Therefore it is just as Jerome complained in his day: they make the art of understanding the Scriptures without a teacher "common to babbling old women and crazy old men and verbose sophists," and to anyone who can read, no matter what his status. Indeed, what is even more absurd and almost unheard of, they do not exclude the common people of the infidels from sharing this kind of a knowledge.

2. But you know the aim of these societies. In his sacred writings, Peter, after praising the letters of Paul, warns that in these epistles "certain things are difficult to understand, which the unlearned and the unstable distort just as they do the rest of the Scriptures, which also leads to their destruction." He adds at once, "Since you know this beforehand, be on your guard lest, carried away by the error of the foolish, you fall away from your own steadfastness.” Hence it is clear to you that even from the first ages of Christianity this was a skill appropriate for heretics. Having repudiated the given word of God and

rejected the authority of the Catholic Church, they either interpolate "by artifice" into the Scriptures or pervert "its meaning through interpretation." Nor finally are you ignorant of the diligence and knowledge required to faithfully translate into another language the words of the Lord. In the many translations from the biblical societies, serious errors are easily inserted by the great number of translators, either through ignorance or deception. These errors, because of the very number and variety of translations, are long hidden and hence lead the faithful astray. It is of little concern to these societies if men reading their vernacular Bibles fall into error. They are concerned primarily that the reader becomes accustomed to judging for himself the meaning of the books of Scripture, to scorning divine tradition preserved by the Catholic Church in the teaching of the Fathers, and to repudiating the very authority of the Church.

3. For this end the same biblical societies never cease to slander the Church and this Chair of Peter as if We have tried to keep the knowledge of sacred Scripture from the faithful. However, We have documents clearly detailing the singular zeal which the Supreme Pontiffs and bishops in recent times have used to instruct the Catholic people more thoroughly in the word of God, both as it exists in writing and in tradition. The decrees of the Council of Trent even commanded the bishops to see to it that "the sacred Scriptures and the divine law" are preached more frequently in the dioceses. In expanding the provisions of the Lateran Council, they order that in each church, either cathedral or collegiate in the cities and better known towns, individuals able to explain and interpret sacred Scripture must be obtained. Later action was taken in many provincial synods concerning the establishment of an ecclesiastical benefice according to the norms of articles sanctioned by the Council of Trent, and about readings to be given publicly to the clergy and also to the people by a canonical theologian. Also, in the Roman Council of 1725, Benedict XIII assembled not only the sacred bishops of the Roman province but also many of the archbishops, bishops and other ordinaries of places in no way subject to this Holy See to deal with this same matter. In addition, for the same purpose he proposed several measures in apostolic letters which he wrote expressly for Italy and the adjacent islands. You customarily report on the condition of diocesan affairs at stated times to the Apostolic See. It is clear from the answers of our

Congregation of the Council, sent repeatedly to your predecessors or to you yourselves, how this same Holy See congratulates bishops if they have beneficed theologians who give public readings of the sacred Scriptures. The Holy See never fails to admonish and aid the pastoral care of those bishops, if anywhere this matter has not succeeded according to plan.

4. Moreover, regarding the translation of the Bible into the vernacular, even many centuries ago bishops in various places have at times had to exercise greater vigilance when they became aware that such translations were being read in secret gatherings or were being distributed by heretics. Innocent III issued warnings concerning the secret gatherings of laymen and women, under the pretext of piety, for the reading of Scripture in the diocese of Metz. There was also a special prohibition of Scripture translations promulgated either in Gaul a little later or in Spain before the sixteenth century. But later even more care was required when the Lutherans and Calvinists dared to oppose the changeless doctrine of the faith with an almost incredible variety of errors. They left no means untried to deceive the faithful with perverse explanations of the sacred books, which were published by their adherents with new interpretations in the vernacular. They were aided in multiplying copies and quickly spreading them by the newly invented art of printing. Therefore in the rules written by the fathers chosen by the Council of Trent, approved by Pius IV, and placed in the Index of forbidden books, we read the statute declaring that vernacular Bibles are forbidden except to those for whom it is judged that the reading will contribute "to the increase of faith and piety." Because of the continued deceptions of heretics, this rule was further restricted and supplemented by a declaration of Benedict XIV: for the future the only vernacular translations which may be read are those which "are approved by the Apostolic See" or at least were published "with annotations taken from the holy Fathers of the Church, or from learned and Catholic authors."

5. Meanwhile there was no dearth of new sect members in the school of Jansenius. Borrowing the tactics of the Lutherans and Calvinists, they rebuked the Apostolic See on the grounds that because the reading of the Scriptures for all the faithful, at all times and places, was useful and necessary, it therefore could not be forbidden anyone by any authority. But this audacity of the Jansenists we find reprehended by

the grave censures of two recent supreme pontiffs, namely Clement XI in the *Constitution Unigenitus* in 1713 and Pius VI in the *Constitution Auctorem Fidei* in 1794.

6. So before the biblical societies were founded, the faithful had already been alerted by the aforementioned decrees against the deception of the heretics, which works in their specious zeal to spread the divine writings for the common use. However Pius VII, who understood that these societies founded in his time were flourishing, opposed their efforts by means of his apostolic nuncio, by his letters, by published decrees, by various Congregations of Cardinals of the Holy Roman Church, and by two of his pontifical letters which he addressed to the archbishops of Gniezno and Mohilev. Immediately thereafter Leo XII continued the battle against the biblical societies with an encyclical letter addressed to all the bishops of the Catholic world, published on May 5, 1824, and Pius VIII did the same in an encyclical letter published May 24, 1829. And lastly, We who, though unworthy, have succeeded to his place have taken great pains to remind the faithful of the ancient laws concerning vernacular translations of the Scriptures.

7. However We have reason to congratulate you, since, moved by piety and prudence and strengthened by these letters of Our predecessors, you warned Catholics to be on their guard against the snares which the biblical societies were spreading for them. Thus, by the efforts of God and His Church, it has come to pass that some incautious Catholic men who imprudently favored the biblical societies have understood how they were deceived. They have left the societies, and the remaining faithful have continued almost immune from the contagion which threatened them from this source.

8. In the meantime, the biblical societies did not doubt that they would obtain high praise for leading infidels in some manner or other to the profession of the Christian name by the reading of the sacred books published in their own language. They strove to distribute these in immense numbers by their missionaries and scouts, who even forced them upon the unwilling. But for the men striving to propagate the Christian name outside of the rules established by Christ himself, almost nothing happened according to plan. They were able at times to create new impediments for Catholic priests who set out to these peoples with a commission from this Holy See. These priests spared no labor to bring

forth new sons of the Church by preaching the word of God and administering the Sacraments; they even prepared to shed their blood under all kinds of intense tortures for their salvation and for the defense of the faith.

9. Now, however, these sect members are deprived of their expectations and regret the immense outlay of money spent in publishing their Bibles and spreading them without success. Some have now been found who have directed their efforts toward Italians, especially the citizens of Rome herself, after the manner of a new first assault. Actually We learned from reports and documents just received that a number of men of various sects met in the city of New York last year on June 12 and founded a new society called Christian League. Their common purpose is to spread religious liberty, or rather an insane desire for indifference concerning religion, among Romans and Italians. They assert that the institutions of the Roman and Italian peoples have been so influential that anything of any consequence that has happened in the world had its origin in Rome. They arrive at this conclusion not because the Supreme See of Peter is here according to the plan of the Lord, but because there has been a certain residue of ancient Roman domination, usurped by Our predecessors, as they often repeat, but still active. Therefore they are determined to give everyone the gift of liberty of conscience, or rather of error; they liken it to a fountain from which political liberty and increased public prosperity may spring forth. But they feel that they can accomplish nothing unless they make some progress with Roman and Italian citizens, thereafter using their authority and efforts to influence other nations. And they are confident that they will achieve this easily, since there are so many Italians everywhere on earth, many of whom will return to their fatherland. Of these, some are attracted to new things, some have corrupt morals, and some are oppressed with poverty and may thus be lured to join the society voluntarily or to join for a price. Therefore the societies have concentrated on these people so that they will bring corrupt, vernacular Bibles here and secretly spread them among the faithful. They will also distribute other evil books and pamphlets composed with the aid of some Italians or translated into Italian in order to alienate the minds of the readers from the Holy Church and from obedience to it. Among these they designate particularly the *Histoire de la Reformation* by Merle d'Aubigne and *Fostes de la Reforme en Italie* by

John Cric. The nature of these books and of their future publications can be understood from the fact that no two members on the committee selecting books may ever be of the same religious sect.

10. When these things were first brought to Our attention, We were greatly saddened by the dangers to religion not only in places far from Rome, but in the very center of Catholic unity. We need fear little that the See of Peter may ever fall because the impregnable foundation of his Church was laid by Christ the Lord; however We must not cease to defend its authority. Besides the divine Leader of pastors will demand of Us a severe reckoning for the growth of weeds in the field of the Lord if they have been sown by an enemy while We were asleep, and for the blood of the sheep who have perished here through Our fault.

11. Therefore, taking counsel with a number of Cardinals, and weighing the whole matter seriously and in good time, We have decided to send this letter to all of you. We again condemn all the above-mentioned biblical societies of which our predecessors disapproved. We specifically condemn the new one called Christian League founded last year in New York and other societies of the same kind, if they have already joined with it or do so in the future. Therefore let it be known to all that anyone who joins one of these societies, or aids it, or favors it in any way will be guilty of a grievous crime. Besides We confirm and renew by Our apostolic authority the prescriptions listed and published long ago concerning the publication, dissemination, reading, and possession of vernacular translations of sacred Scriptures. Concerning other works of any writer We repeat that all must abide by the general rules and decrees of Our predecessors which are found in the Index of forbidden books, and indeed not only for those books specifically listed, but also for others to which the aforementioned prohibitions apply.

12. Thus, We emphatically exhort you to announce these Our commands to the people accredited to your pastoral care; explain them in the proper place and time, and strive mightily to keep the faithful sheep away from the Christian League and other biblical societies, as well as away from their followers. Also take from the faithful both the vernacular Bibles which have been published contrary to the sanctions of the Roman Pontiffs and all other books which are proscribed and condemned. In this way see that the faithful themselves by your warnings and authority "are taught that they ought to consider what kind of food is healthful for them,

and what is noxious and deadly." Meanwhile be more zealous each day to preach the word of God, both through yourselves and through the individual pastors in each diocese, and through other ecclesiastical men fit for the task. In particular, watch more carefully over those who are assigned to give public readings of holy scripture, so that they function diligently in their office within the comprehension of the audience; under no pretext whatsoever should they dare to explain and interpret the divine writings contrary to the tradition of the Fathers or the interpretation of the Catholic Church. Finally it is proper for a good pastor not only to safeguard and nourish his sheep, but also to seek and recall to the sheepfold those who have gone to a distant place. So it will also be your duty and Ours to direct Our fullest zeal to this end, that all who have been seduced by such sect members and the distributers of evil books recognize the gravity of their sin and strive to expiate it with penance. Nor indeed are the seducers to be deprived of the same priestly solicitude, especially the teachers of impiety themselves; although their sin is greater, We should not shrink from their salvation, which We may be able to procure by some means.

13. We ask those of you who rule churches in Italy, or in other places where Italians live in great numbers, or where there are trading centers and ports from which passage into Italy is frequent, that special and intense vigilance be exercised against the deceits and labors of the members of the Christian League. Since it is there that the sect members have determined to bring their plans to fruition, it follows that the bishops in those places especially must collaborate with Us in ready and constant zeal to dissipate their machinations. We earnestly desire the help of the Lord in this task.

14. We have no doubt that these cares of Ours and yours will be seconded with the aid of the civil powers, especially by the more influential princes of Italy. This is because of their exceptional zeal for preserving the Catholic religion and because they realize that the state would benefit if the efforts of the above-mentioned sect members should fail. Experience shows that there is no more direct way of alienating the populace from fidelity and obedience to their leaders than through that indifference to religion propagated by the sect members under the name of religious liberty. And this not even the members of the Christian League conceal: although they profess themselves strangers to inciting

sedition, they advocate allowing every man of the masses to interpret the Bible as he likes. As complete liberty of conscience, as they call it, spreads among the Italian people, political liberty will result of its own accord.

15. But what is truly first and foremost, let Us raise Our hands together to God and let Us commend to him, with the humility of prayer as fervent as We can make it, Our cause and that of the whole flock and of the Church; let Us also invoke with pious petitions Peter the prince of the apostles, the other saints, and especially the Blessed Virgin Mary, who has the power to end all the heresies in the whole world.

16. Finally, as a pledge of Our ardent love, We grant the Apostolic Benediction with an outpouring of affection to all of you, venerable brothers, and to the clergy and faithful laity committed to your care.

Given at Rome at St. Peter's, May 8, 1844, in the fourteenth year of Our Pontificate.

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Appendix Four: The Inquisition under Gregory XVI

Pope Gregory XVI made serious efforts to return the world – or at least that part of it which he governed – to the Middle Ages, and during his term of office (1831-1846) the Inquisition began to revive some of its ancient powers. Due to the communications technology of his day and the political repercussions which would inevitably have followed, the Inquisition turned from burning heretics alive in public to putting them to secret but equally painful death behind the closed doors of the Palace of the Inquisition which lay opposite to the Vatican in Rome. One report of the time (1845) recalls a death sentence passed upon a Portuguese woman by the Inquisition whilst Gregory XVI still ruled. What follows occurred exactly one year after Tischendorf had his audience with this lethal pope in May 1843:

"A still more striking illustration of the unchangeably persecuting spirit of Popery down to the present time, remains yet to be told. In the Portuguese island of Madeira, which is almost entirely under the control of the popish priesthood, a violent persecution has only lately been carried on chiefly in consequence of the successes of the labours of Dr. Kalley, a pious physician from Scotland, and a British subject, resident on the island. Dr. Kalley has for some time past been in the habit of reading and explaining the Scriptures in his own house for the benefit of his family and such others as chose to come in. Several of these have been convinced of the errors of Popery, and have consequently exposed themselves to the most cruel annoyances and persecutions. In a letter from Dr. Kalley, dated May 4th, 1844, and published in the London Record, he says, "Last Sabbath, two persons when going home from my house, were taken prisoners and committed to jail, where they now lie, for not kneeling to the host (or consecrated wafer) as it passed. On Monday a third was imprisoned on the same charge. On Wednesday, several were mauled with sticks, and some taken by the hands and feet as in procession, and carried into the church, and made to kneel before the images. On the 2nd of May, a girl brought me some leaves of the New Testament, telling me, with tears, that her own father had taken two,

and beaten them with a great stick, and then burnt them. On the same day, Maria Josquina, wife of Manuel Alves, who had been in prison nearly a year, was CONDEMNED TO DEATH." (!!!) Yes, condemned to death, in the year 1844, for denying the absurd dogma of transubstantiation, refusing to participate in the idolatry of worshipping the wafer idol, and (in the words of the accusation) "blaspheming against the images of Christ and mother of God;" in plain language, refusing to give that worship to senseless blocks of wood and stone which is due only to God. The same letter contains a copy of the sentence of death passed on this poor woman by Judge Negrao, of which the following is an extract: "In view of the answers of the jury and discussion of the cause, &c., it is proved that the accused, Maria Josquina, perhaps forgetful of the principles of the holy religion which she received in her first years, and to which she still belongs, has maintained conversations and arguments condemned by the church, maintaining that veneration should not be given to images, denying the real existence of Christ in the sacred host (the wafer), the mystery of the most Holy Trinity; blaspheming against the most holy Virgin, Mother of God, and advancing other expressions against the doctrines received and followed by the Catholic Apostolic Roman Church, expounding these condemned doctrines to different persons, thus committing the crime of heresy and blasphemy, &c. I condemn the accused, Maria Josquina, to suffer death, as declared in the said law, and in the costs of the process, which she shall pay with her goods. Funchal Oriental in public court, 2nd May, 1843 [sic! – should read 1844). Joze Pereira Leito Pitta Ortegueira Negrao." The papists have not yet dared to brave the indignation of the world by executing this sentence, and thus hanging or burning a heretic in the middle of the nineteenth century. Yet the fact that a pious and respectable woman, the mother of seven children (the youngest at the breast when she was cast into prison), should receive such a sentence in the year 1844, for the crime of heresy, should arouse the whole Protestant world to the unchangeably persecuting character of the apostate church of Rome. At the last accounts, the poor woman was still languishing in her dungeon; ...."[1]

What is meant by languishing in the dungeons of the Inquisition can be somewhat best appreciated by the following:

"Prisons are constructed for the execution of penal laws, and there

is a court instituted in Rome itself, and, until latterly, extending its jurisdiction over all Roman Catholic countries, whose special object is to make enquiry into the secret thoughts of men, in order to discover and punish them even for the first appearance of Protestant opinions. The Roman Church designates this court the Holy Office-it is popularly called the Inquisition. The business of this court is, at this moment, carried on by an Inquisitor-General as the chief judge under Pope Pius IX. The building in which it is transacted is the great Dominican convent, situated in the Piazza di Gesu. This, however, is a temporary arrangement, for there is a palace which belongs to the court of the Inquisition, and which was built in the sixteenth century by Pope Pius IV. It stands very near St. Peter's, behind the great colonnade on the opposite side to the Vatican. In this Palazzo della Inquisizione the business of this expurgator of Protestant principles as carried on for more than two hundred years. In the year 1848 the well-known popular movement drove the Pope from Rome. One of the first acts of the populace upon that occasion was to attack the palace of the Inquisition; they broke into its inmost recesses, ransacked every dungeon, brought forth many prisoners whom they found there, some of whom they carried in triumph through the streets, inflaming the people by the sight of these victims of Roman law."[2]

Footnotes to Appendix Four

1. Dowling, *A History of Romanism: from the Earliest Corruptions of Christianity to the Present Time.* 1845. New York. pp. 613-614. A report of the case was also published in the London Tablet (“The International Catholic News Weekly”) of 22nd June 1844 (evening edition), printing a letter from Dr Howard Walden dated 3rd June 1844, writing from Lisbon. He doubted that the execution would follow. There is no record to that effect though.

2. Dallas, Alex R. ‘A Day in the Dungeons of the Inquisition at Rome.’ *The Catholic Layman*. February 18th 1858. pp. 18-19.

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Appendix Five: The Jesuit Oath

This appendix is from http://www.ianpaisley.org/article.asp?ArtKey=jesuit

[The following is the text of the *Jesuit Extreme Oath of Induction* as recorded in the Journals of the 62nd Congress, 3rd Session, of the United States Congressional Record (House Calendar No. 397, Report No. 1523, 15 February, 1913, pp. 3215-3216), from which it was subsequently torn out. The Oath is also quoted by Charles Didier in his book *Subterranean Rome* (New York, 1843), translated from the French original. Dr. Alberto Rivera, who escaped from the Jesuit Order in 1967, confirms that the induction ceremony and the text of the Jesuit Oath which he took were identical to what we have cited below.]

When a Jesuit of the minor rank is to be elevated to command, he is conducted into the Chapel of the Convent of the Order, where there are only three others present, the principal or Superior standing in front of the altar. On either side stands a monk, one of whom holds a banner of yellow and white, which are the Papal colours, and the other a black banner with a dagger and red cross above a skull and crossbones, with the word INRI, and below them the words *IUSTUM NECAR REGES IMPIUS*. The meaning of which is: It is just to exterminate or annihilate impious or heretical Kings, Governments, or Rulers.

Upon the floor is a red cross at which the postulant or candidate kneels. The Superior hands him a small black crucifix, which he takes in his left hand and presses to his heart, and the Superior at the same time presents to him a dagger, which he grasps by the blade and holds the point against his heart, the Superior still holding it by the hilt, and thus addresses the postulant:

(The Superior speaks:)

My son, heretofore you have been taught to act the dissembler: among Roman Catholics to be a Roman Catholic, and to be a spy even among your own brethren; to believe no man, to trust no man. Among the Reformers, to be a Reformer; among the Huguenots, to be a Huguenot; among the Calvinists, to be a Calvinist; among other Protestants, generally to be a Protestant; and obtaining their confidence, to seek even

to preach from their pulpits, and to denounce with all the vehemence in your nature our Holy Religion and the Pope; and even to descend so low as to become a Jew among Jews, that you might be enabled to gather together all information for the benefit of your Order as a faithful soldier of the Pope. You have been taught to plant insidiously the seeds of jealousy and hatred between communities, provinces, states that were at peace, and to incite them to deeds of blood, involving them in war with each other, and to create revolutions and civil wars in countries that were independent and prosperous, cultivating the arts and the sciences and enjoying the blessings of peace; to take sides with the combatants and to act secretly with your brother Jesuit, who might be engaged on the other side, but openly opposed to that with which you might be connected, only that the Church might be the gainer in the end, in the conditions fixed in the treaties for peace and that the end justifies the means. You have been taught your duty as a spy, to gather all statistics, facts and information in your power from every source; to ingratiate yourself into the confidence of the family circle of Protestants and heretics of every class and character, as well as that of the merchant, the banker, the lawyer, among the schools and universities, in parliaments and legislatures, and the judiciaries and councils of state, and to be all things to all men, for the Pope's sake, whose servants we are unto death. You have received all your instructions heretofore as a novice, a neophyte, and have served as co-adjurer, confessor and priest, but you have not yet been invested with all that is necessary to command in the Army of Loyola in the service of the Pope. You must serve the proper time as the instrument and executioner as directed by your superiors; for none can command here who has not consecrated his labours with the blood of the heretic; for "without the shedding of blood no man can be saved". Therefore, to fit yourself for your work and make your own salvation sure, you will, in addition to your former oath of obedience to your order and allegiance to the Pope, repeat after me:

(Text of the Oath:)

I_____ , now in the presence of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and all the saints, sacred host of Heaven, and to you, my Ghostly Father, the superior general of the Society of Jesus, founded by St. Ignatius Loyola, in the pontification of Paul the Third, and

continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear that His Holiness, the Pope, is Christ's Vice-Regent and is the true and only head of the Catholic or Universal Church throughout the earth; and that by the virtue of the keys of binding and loosing given to His Holiness by my Saviour, Jesus Christ, he hath power to depose heretical Kings, Princes, States, Commonwealths, and Governments, and they may be safely destroyed. Therefore to the utmost of my power I will defend this doctrine and His Holiness's right and custom against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authority and Churches of England and Scotland, and the branches of same now established in Ireland and on the continent of America and elsewhere and all adherents in regard that they may be usurped and heretical, opposing the sacred Mother Church of Rome. I do now denounce and disown any allegiance as due to any heretical king, prince or State, named Protestant or Liberal, or obedience to any of their laws, magistrates or officers. I do further declare the doctrine of the Churches of England and Scotland of the Calvinists, Huguenots, and others of the name of Protestants or Masons to be damnable, and they themselves to be damned who will not forsake the same. I do further declare that I will help, assist, and advise all or any of His Holiness's agents, in any place where I should be, in Switzerland, Germany, Holland, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or Masonic doctrines and to destroy all their pretended powers, legal or otherwise. I do further promise and declare that, notwithstanding, I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest; to keep secret and private all her agents' counsels from time to time, as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatever; but to execute all that should be proposed, given in charge, or discovered unto me by you, my Ghostly Father, or any of this sacred order. I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatever, even as a corpse or cadaver (perinde ac cadaver), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus

Christ. That I will go to any part of the world whithersoever I may be sent, to the frozen regions north, jungles of India, to the centres of civilisation of Europe, or to the wild haunts of the barbarous savages of America without murmuring or repining, and will be submissive in all things, whatsoever is communicated to me. I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex nor condition, and that will hang, burn, waste, boil, flay, strangle, and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly I will secretly use the poisonous cup, the strangulation cord, the steel of the poniard, or the leaden bullet, regardless of the honour, rank, dignity or authority of the persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do by any agents of the Pope or Superior of the Brotherhood of the Holy Father of the Society of Jesus. In confirmation of which I hereby dedicate my life, soul, and all corporal powers, and with the dagger which I now receive I will subscribe my name written in my blood in testimony thereof; and should I prove false, or weaken in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear, my belly be opened and sulphur burned therein with all the punishment that can be inflicted upon me on earth, and my soul shall be tortured by demons in eternal hell forever. That I will in voting always vote for a Knight of Columbus in preference to a Protestant, especially a Mason, and that I will leave my party so to do; that if two Catholics are on the ticket I will satisfy myself which is the better supporter of Mother Church and vote accordingly. That I will not deal with or employ a Protestant if in my power to deal with or employ a Catholic. That I will place Catholic girls in Protestant families that a weekly report may be made of the inner movements of the heretics. That I will provide myself with arms and ammunition that I may be in readiness when the word is passed, or I am commanded to defend the Church either as an individual or with the militia of the Pope. All of which I,_____, do swear by the blessed Trinity and blessed sacrament which I am now to receive

to perform and on part to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the Eucharist and witness the same further with my name written with the point of this dagger dipped in my own blood and seal in the face of this holy sacrament.

(He receives the wafer from the Superior and writes his name with the point of his dagger dipped in his own blood taken from over his heart.)

(Superior speaks:)

You will now rise to your feet and I will instruct you in the Catechism necessary to make yourself known to any member of the Society of Jesus belonging to this rank. In the first place, you, as a Brother Jesuit, will with another mutually make the ordinary sign of the cross as any ordinary Roman Catholic would; then one crosses his wrists, the palms of his hands open, and the other in answer crosses his feet, one above the other; the first points with forefinger of the right hand to the centre of the palm of the left, the other with the forefinger of the left hand points to the centre of the palm of the right; the first then with his right hand makes a circle around his head, touching it; the other then with the forefinger of his left hand touches the left side of his body just below his heart; the first then with his right hand draws it across the throat of the other, and the latter then with a dagger down the stomach and abdomen of the first. The first then says Iustum; and the other answers Necar; the first Reges; the other answers Impious. The first will then present a small piece of paper folded in a peculiar manner, four times, which the other will cut longitudinally and on opening the name Jesu will be found written upon the head and arms of a cross three times. You will then give and receive with him the following questions and answers:

From whither do you come? Answer: The Holy faith.

Whom do you serve? Answer: The Holy Father at Rome, the Pope, and the Roman Catholic Church Universal throughout the world.

Who commands you? Answer: The Successor of St. Ignatius Loyola, the founder of the Society of Jesus or the Soldiers of Jesus Christ.

Who received you? Answer: A venerable man in white hair.

How? Answer: With a naked dagger, I kneeling upon the cross beneath the banners of the Pope and of our sacred order.

Did you take an oath? Answer: I did, to destroy heretics and their governments and rulers, and to spare neither age, nor sex, nor condition;

to be as a corpse without any opinion or will of my own, but to implicitly obey my Superiors in all things without hesitation or murmuring.

Will you do that? Answer: I will.

How do you travel? Answer: In the bark of Peter the fisherman.

Whither do you travel? Answer: To the four quarters of the globe.

For what purpose? Answer: To obey the orders of my General and Superiors and execute the will of the Pope and faithfully fulfil the conditions of my oaths.

Go ye, then, into all the world and take possession of all lands in the name of the Pope. He who will not accept him as the Vicar of Jesus and his Vice-Regent on earth, let him be accursed and exterminated.

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