

**Review: David W. Daniels, *Who Faked the 'Worlds Oldest Bible', The Evidence Reveals a Much Larger Plot, CHICK Publications, Ontario, California, 2021***

Pages: 448

**The Fraud is in the Detail**

This is a thorough investigation into the so-called Codex Sinaiticus (Ⲭ), documenting the main characters, dates, meetings, and resulting corrupt product.

What is an obscure topic is of grave importance, since Ⲭ led to a revolution in Biblical translation with the 1881/4 Revised Version (RV), which abandoned the Traditional Greek New Testament in favour of the 'older and better' Ⲭ, plus Codex Vaticanus from Rome.

All credit to David Daniels for this investigation and doing what modern Textual Critics have failed to, whether intentionally or otherwise, so the shadowy nature of this bible could be brought to light.

The reason for the RV to exist is now gone, as well as all the other modern versions reliant on the ever-updating Critical Text, itself founded on Ⲭ.

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**Introduction (pp. 12-13)**

**I) Codex Sinaiticus Claims to Be the Oldest Bible! (pp. 14-35)**

Ⲭ was being handled like a supple newspaper in only December 1933, supposedly over 1,600 after it was written!

The bulk of the manuscript is in the British Library in London, but other leaves are in Leipzig, St Petersburg, and St Catherine's monastery. Weathering should occur more on the outside page margins.

Codex Alexandrinus (A) was dated at AD 450. Frederick Scrivener in the 1800s: “The vellum has fallen into holes ... the ink peels off”. [p29]

Herbert Milne, 1938: “...the ink has frequently bitten right through and fretted many of the pages.” [p29]

Ⲛ is written vellum (calf skin).

## **II) Why Was Tischendorf Silent? (pp. 36-82)**

A priest which gains a private audience with the pope is henceforth title, “Monsignor”.

Tischendorf: “The prince of the warlike hordes of Bedouins at Sinai, and the holy father in the Vatican at Rome, dress apparently after the same fashion.

Cardinal Newman was a priest in 1846 before becoming Cardinal in 1879.

In 1475, the Vatican library added a new entry in their catalog, “Codex Vaticanus Greek #1209 (B). Erasmus corresponded with the Vatican librarian Sepulveda in the 1520s when compiling his Greek text.

Karl Lachmann: “down with the late text of the Textus Receptus”. [p58]

Codex Ephraemi Rescriptus is a washed-off and reused vellum parchment. The top layer has treaties made by Ephraim the Syrian, written in the early 12<sup>th</sup>C.

Jesuit Cardinal Angelo Mai started work on B from 1828 to 1838.

Johann Leonard Hug viewed Vaticanus in Paris, 1809-10.

]Tischendorf arrived at the Vatican in February 1843. Mai showed him five volumes on B, not B itself. He had an audience with Gregory XVI in May and Cardinal Mezzofanti.

In April, 1844, he left for Leghorn, Egypt, and arrived at Sta Catherine’s in

May: “I perceived in the middle of the great hall a large and wide basket full of old parchments ... The authorities of the convent allowed me to possess myself of a third of these ... forty-three sheets ... they were destined for the fire.” [p76]

There are no corroborating witnesses to Tischendorf’s account.

Scraped animal hides burns badly, and is unsuitable for a fireplace.

Tischendorf: “[Archbishop] Kyrillos/Cyril the librarian remarked that is (ℵ’s) contents had twice been thrown into the fire.” [p79]

Kyrillos was deposed by his own monks as librarian in August 1866. Archbishop Kallistratus replaced him.

One author, Janet Soskice, imagines some kind of agreement between Cyril and Tischendorf.

### **III) Tischendorf’s Big Mistake (pp. 83-120)**

On 6/15/1844, Tischendorf gave his 43 leaves, the Codex Friderico Augustus (CFA), to King Frederick Augustus II of Saxony.

Four folded sheets (sixteen pages) makes one quire.

Coptic book binding sewed each quire together at the middle between pages 8 and 9.

Tischendorf had to cut the parchment carefully to avoid the binding strings, which would have loosened the whole codex.

1935 photos of ℵ showed crooked sewing lines indicating section removal.

There is a colophon (author and book statement) at Q36 f5r (quire 36, folio 5, recto[front]): “Collated with an extremely ancient copy corrected by ... the holy martyr Pamphilus ... in his own handwriting ,, ‘Altered and corrected by the Hexapla of Origen, Antoninus collated, I Pamphilus corrected.’ ” There is another on Q37 f5.

Constantine Alexandrovich Uspensky (1804-1885) was Bishop of Chigirin, Vicar of the Exarchy of Kiev of the Church of Russia.

A hierodeacon is both a deacon and monk.

The CFA shows  $\aleph$  was still white in 1850.

On Tischendorf's second monastery visit in 1853, he only found eleven short lines of Genesis in a roll of papers, and nothing of  $\aleph$ .

#### **IV) Three Guys and Two Places (pp. 121-125)**

Monk Benedict was Simonides' great-uncle.

Panteleimon monastery on Mt Athos was under patronage of the Russian Czar.

#### **V) What Are the Facts? (pp. 126-146)**

Tischendorf published a typeset copy of  $\aleph$  in 1863.

The Journal of Sacred Literature (JSL), April 1863, published four letters by Kallinikos and five by Simonides

In *The Guardian*, 10/15/1862, Kallinikos wrote: "And I know yet further that the codex also was cleaned with lemon juice ... in reality in order to weaken the freshness of the letters." [p138]

#### **VI) A Fair Trial for Simonides (pp. 147-148)**

#### **VII) Fake History (pp. 149-197)**

Historicity guides include: witnesses; detailed knowledge (including timing); consistency.

Benedict began his career as a teacher at the College of Cydon in 1784. His monastic life began at the Esphigmenou monastery, where he "collected the most ancient MSS".

He retired on Mt Athos in 1819.

Cydon[iae] was the town Ayvalik in Turkey, and under the Orthodox Diocese of Ephesus, not Constantinople. In 1821, Ottoman Muslims killed all its people.

In 1812, a Roman-oriented Theophilos Kairis took Veniamin Lesvios' place as College head in Cydon.

Benedict was a professional theologian versed in twelve languages. His textual base was a copy of the 1821 Moscow edition of both testaments, published by the [five wealthy] Zosimas brothers. This was said to be a basis for A.

Due to the Greek war for independence in 1821, Benedict fled Athos to the isle of Poros.

The first governor of new Greece, Kapodistrias, was assassinated on 10/9/1831.

Simonides: "I also visited Mount Athos in 1937, in which year the discovery of the library took place ... I remained fourteen months at Mount Athos increasing my theoretical knowledge under my uncle [Benedict] ... studying ... paleography." [p191]

Simonides, *JSL*, 1863: "I was at Mount Athos for political reasons ... habited as a monk, and was known as Sophronios." [p193]

From 1837-9, Benedict was working on an Alexandrian Septuagint with Apocrypha, and a NT based on work of seven Apostolic fathers: Barnabas, Hermas, Clement of Rome, Ignatius of Antioch, Polycarp of Smyrna, Papias, and Dionysius the Areopagite.

### **VIII) Raising Rebels (pp. 198-220)**

Masonry was said to be widespread in Turkey.

In 1800, Konstantinos Rados started the Masonic *Carbonari* (Charcoal Makers) in Naples.

In 1813, Kapodistrias officiated at a Paris event to, “organise a Greek rising against the Turks”.

Benedict had desired a printing press so that a transcript of the sacred Scriptures be made in the ancient style, and presented as a gift to the [Russian] Emperor Nicholas.”

### **IX) Is Constantine Simonides for Real? (pp. 221-244)**

A *taxiarch* is a divisional army commander.

Simonides was taught by:

-Neophytus Doukas (1760-1845), one of the most important personalities of the modern Greek Enlightenment. he was also a member of the *Filiki Eteria* secret society which rebelled against the Ottomans.

-Grigorios Konstantas: Greek scholar who taught at the Aegina orphanage.

Simonides: “ I was also called the golden calligraphic pen, because I transcribed the rules of the college of Aegina in golden letters ... I also transcribed the *Olynthiacs* of Demosthenes in ancient characters.” [p243]

However, according to the chronology, Simonides only had nine months to complete his manuscript.

### **X) Does Simonides’ Story Make Sense? (pp. 245-300)**

In February 1843, Kallinikos said he saw Simonides on Mt Athos working with  $\aleph$ .

Simonides had a side Barnabas project based on even manuscripts, and published the *Epistle of the Apostolic Father Barnabas, Discovered in Athos in 1837*, in August 1843 in Smyrna, Turkey. This was ten months before Tischendorf’s Barnabas-containing Sinaiticus ‘discovery’.

Simonides’ Barnabas contains words in the *uncorrected*  $\aleph$  text.

Simonides' spiritual father monk Callistratus had begun to correct the  $\aleph$  text back to a standard Byzantine Orthodox version. However, he possibly stopped short due to the size of the project.

Simonides said Genesis 24, and *The Shepherd of Hermas* both had identifying margin acrostics.

There are some Arabic notes in Isaiah and Revelation [that God in Rv 14 sealed 140,000, not 144,000].

### **XI) The Big Heist (pp. 301-345)**

Tischendorf needed about six weeks to copy  $\aleph$  sans Barnabas and Hermas in Cairo.

Kyrillos was a former Muslim.

Pius IX let Tischendorf view B for 42 hours.

Archimandrite Germanus was Mt Athos monastery secretary. He is said to be a confidential informant of Kyrillos.

### **XII) A Tale of Two Worlds (pp. 346-379)**

A debate was meant to take place between Tischendorf and Simonides in May, 1863, London, but the former never turned up.

In 1975, Q29 f7 was discovered in a hidden room at St Catherine's after a fire

### **Conclusion (pp. 380-387)**

### **Appendix A: Timeline of Events (pp. 380-401)**

### **Appendix B: Simonides' Introduction to Barnabas (pp. 402-414)**

Barnabas was born in Salamis on Cyprus, the son on Joseph the Levite.

### **Appendix C: Tregelles on the Arabic Notes (pp. 415-416)**