

Satan has successfully infiltrated our modern versions of the Bible. He has successfully infiltrated our modern versions of the Bible. He has successfully infiltrated our modern versions of the Bible.



These are the men behind close doors whose mission were to destroy the KJV Bible: God's Word. Download this picture from the link below.

modern Bible versions have successfully infiltrated our modern Bibles. They have successfully infiltrated our modern Bibles. They have successfully infiltrated our modern Bibles.

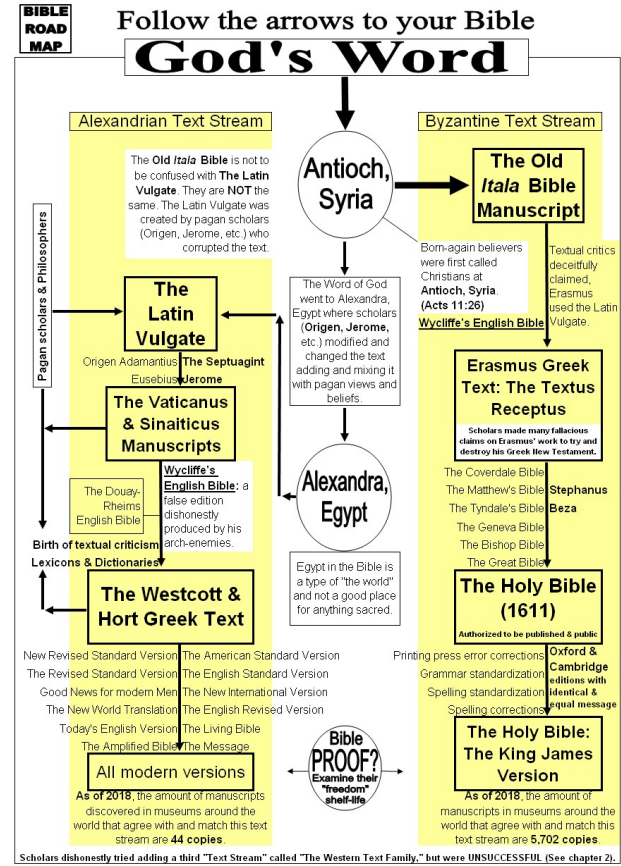
Forensic Evidence That Proved the Codex SINAITICUS & VATICANUS Manuscript Claim, A Fraud!

THE FORENSIC FILES: The Codex Sinaiticus (The Evidence: 1-10 entries)

1| Natural aging starts from the outer sheets to the inner section, and its breakdown levels are visible on virtually all pages. However, the coloration (those taken to Russia) of all Sinaiticus pages is uniform (no breakdown levels) on its pages. The pages are all uniform in their coloration. Again, this is with the exception of those Tischendorf originally and evidently stole from the monastery.

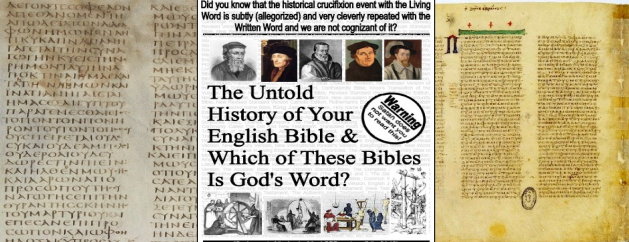
2| Worm holes are common on manuscripts because they

are attractive food for them and other insects. This was because the leaves were animal skin, a type of flesh. The serious problem with Sinaiticus is that the scribe who produced the text wrote **around** the worm holes instead of the worm holes piercing the ink spots on the page. Another serious problem is that it is customary for worm holes to go through pages of the parchment used, but these holes are not seen on the before and after pages of leaves that have the worm holes. This is a big problem for the authenticity of the Codex Sinaiticus because the worm or insect that created the hole did not do it when the 823-page book was closed. The pages had to ALL be loose or individually separated from the book when the insects began feasting on them. With Sinaiticus, the scribe avoided the worm



These two manuscripts are the foundation for virtually ALL modern-day English Bibles.

Today, this evidence has sparked a serious blow to modern version advocates whose debates, intellectual properties, scholarship academics, and reputations, including all textbooks written on the subject in the past, and many Bible version footnotes, have all fallen apart. All of this resulted from the large following and millions of dollars worth of book sale profits over the years. The embarrassments to modern scholarship are intense, and their academically prestigious pride and work are at stake. This revelation exposed the sinister plot behind the scenes that took place among many 1800 Bible scholars.



- Evidence to Prove Forgery - The Case of Simonides versus Tischendorf for Codex Sinaiticus

What happened was that a scholar named Constantine Tischendorf (1815-1874), at the age of 28 in 1844, visited St. Catherine's Greek Orthodox Monastery located at the foot of the Mount Sinai site in **Egypt**. During his visit, he discovered a manuscript text (**as his story goes**) in the trash bin, ready to be burned and destroyed by fire. For this reason, the leaves were given to him because they had no value to the monastery, so they were used as fuel for the fire to create heat from it.



Do you fully understand what these findings truly mean?

Every footnote in our Bibles that claims verses are not found in the two earliest manuscripts **falls apart!** Many things taught about these two "ancient" texts in Bible College, universities, and higher Christian learning institutions were **COMPLETELY WRONG! These schools and their professors have deceived the masses.** Their modern-day Bible textbooks have all proven to be wrong. How do they explain this to all those who held this view after being taught it, but have now died and are no longer with us? How would they answer the reason for their position held before God (who had promised to preserve His Word)? There is absolutely **"NO"** excuse. The evidence was always available, present, and within their reach. That evidence was **faith, belief, and trust** in the preservation promises of God and His Word. All other scholarship claims are lies. (Romans 3:4)

THE FORENSIC FILES

For a FREE copy of the 314-page book, log in to: www.Bibleversiontruth.com

Scriptural references are from the King James Version Bible

Tischendorf claimed to have been given 43 leaves (when folded, it becomes 86 pages) of this manuscript by the monastery custodian, but later this claim was proven by investigative evidence to be thief only. Tischendorf took the 43-page leaflets, which came to be known as *Codex Augustanus Frederico*, but later known as the Codex Sinaiticus, then presented them to the library at the University of Leipzig, Germany, where he was affiliated and where they remain to this day.

Shortly afterward, much fame, recognition, honorary academic degrees, accolades, and fortune were bestowed on him, making him famous and very wealthy in the scholarship world. As a result of his findings, he went from being a young common ancient research scholar to a famously well-known figure in Europe because of his discovery.

In 1853, he returned to get the remaining leaves but was unsuccessful because, no doubt, by then, the monastery knew the now well-known and famous scholar (Tischendorf) and his false "permission-was-granted" claims. (Unfortunately, out goes his "trash-bin-for-fire," fabricated lie. If he said they would burn them, why return nine years later to collect the remaining leaves?)

Later, in 1859, with the backing of Tsar Alexander II of Russia and on behalf of the "higher powers" in the Russian Orthodox Church at the time, he returned to the monastery again to collect the remaining pages of the manuscript, promising to return them (which he never did). As the evidence proved, he seemingly never intended to do so. He was allowed to borrow the manuscript (the remaining pages) and make a copy of it.

He took these remaining pages of the manuscript to Russia, where it was kept for many years until 1933, when it was sold to the British Museum of London for 100,000 pounds, where it remains to this day. Tischendorf manually copied the text together with the 86 pages at the University of Leipzig and published it as the complete Codex Sinaiticus in 1862, **which made its way to Westcott and Hort in London, who then used it along with the Vaticanus as their primary source to produce a revision of the Greek New Testament text in 1881.**

Westcott and Hort's ultimate goal was to take down and crush the Traditional Text, which for centuries had been very popular and widely used by Christians everywhere. This was the text that was cherished and embraced for hundreds of years and guarded, preserved, and placed in the 1611 Holy Bible for all to read and have access to.

In 1845, one year after Tischendorf's visit and discovery, a Russian scholar named Porphyry Uspensky traveled to Leipzig in Germany to view the 43 leaves (86 pages) left there by Tischendorf. He was very puzzled to be examining a text that was supposed to be 1,500 years old at the time, but instead, it was all white and thin, not brittle but flexible. There were no signs of aging, and it appeared to be recently produced. The same year, he visited St. Catherine's monastery and returned in 1850, three years before Tischendorf's second visit, and it was still white. Uspensky then published a book in 1856 and 1857 on his findings called **"The First Trip to the Sinai Monastery in 1845."** In this book, he documented his findings regarding Sinaiticus, particularly the fact that it was on white leaves.

In 1913, another scholar named J. A. M'Clymont saw Sinaiticus at Leipzig, and to his surprise, when examining this supposedly "very ancient document," it



SCAN FOR IT

Snapshot Download Version



Book Download Version



SCAN FOR IT

holes...

THE FORENSIC FILES: The Codex Vaticanus (The Evidence: 1-8 entries)

1| The Vaticanus contained “drop caps” throughout the text, which was a format (a writing style or method) that was **never** used by 4th-century scribes. (Example: **T**^{he common motive of...}) It was born and commonly used during the medieval period as medieval decorative letter artwork. This period ranges from the 11th to the 16th century.

2| **Uncial letter writing** (all upper-case letters) is the writing style used during the 4th-century era. **Minuscule letter writing** (cursive or lower-case letters) was created and widely used during the medieval period. For this

was written on snow-white vellum. He, too, wrote a book on his findings called “**New Testament Criticism: Its History and Results.**” *The Encyclopedia of Religion and Ethics: Bible in the Church*, in 1910, also claimed that it was on “snow-white parchment.” What was unusually different about this document was that all ancient manuscripts that are hundreds of years old in museums around the world are dusky, with a very old appearance, and the coloration is always tanned or dark brown but **certainly not white**.

The Case Continues



Fate somehow always has its way because of what happened next. A brilliant Greek paleographer named Constantine Simonides (1820-1867) was later shown Tischendorf’s facsimile of Sinaiticus and immediately recognized the supposed “ancient” text (because it became widely known in Europe) to be the one he had created and written for his uncle Benedict between 1839 and 1840. (Read page 127 in **Was Codex Sinaiticus Written in 1840**” [2018] by J.A. Moorman.) His uncle was then an official of one of the monasteries at Mount Athos, a city of Thessaloniki, the home of 20 Greek Orthodox monasteries. Simonides left his draft copy of Sinaiticus (with **correction notes in the margins**) at his uncle’s monastery, but it was delivered sometime afterward by a “**suspicious**” unknown source to St. Catherine’s Monastery. During this time, his uncle had passed away, which somewhat emotionally affected Simonides and no doubt hindered the completion of making corrections to the text from his margin notes.

To confirm he had produced and written it, several identifying markings (along with his margin notes) were placed throughout the text as his signature, indicating the manuscript was created by him. These location markings were **later** evidently removed (after his public announcement of being the author), by obviously non-aging methods, like cutting out using something very

reason, when examining 4th-century manuscripts or earlier documents, uncial style letter writing was used **ONLY!** Medieval manuscripts used minuscule letter-style writing because it was a newly invented style of writing that had become common, or the format used. The Vaticanus consists of **both styles**, and after careful examination, it is believed to have been written by several scribes during the medieval period. **For this reason, the document could not have been created in the 4th century...** [Entries continue in the FREE download, 314-page book].

Pictured here are a few of the scholars who were the culprits behind corrupting our modern Bible versions.

Charles A. Briggs (1831-1891), Samuel R. Driver (1846-1914), and Francis Brown (1849-1916)

sharp. Also, when he saw his work in 1852, he noticed its appearance and complained that it had been tampered with (changing its color) in order to give it an ancient look. No doubt, at the time, he was unaware of how much attention his text would receive from the intellectual scholarship communities.

What Happened next?

A vicious battle ensued between Tischendorf and Simonides, which made headlines in the European press, creating a serious controversy in 1860.

Simonides spoke to John Eliot Hodgkin about it, then to Sir Thomas Philips. Afterward, the British newspapers published the story (*The Literary Gazette*, on July 27, 1861), which later erupted across Europe. (John Hodgkin was a very credible witness to Simonides’ claim, who defended him, but Hodgkin’s very competent credentials were ignored by the scholarly elites. Also, it was ignored in J.K. Elliott’s recent book entitled **Codex Sinaiticus and the Simonides Affair**, in 1982. The then-renowned scholars tried to discredit Simonides’ claim, but his defense was hard to ignore. Simonides presented his defense to be its author with pieces of evidence that were easily verifiable but ignored by the scholarship elites and experts (investigative journalists) of the day.

Simonides published his **first** defense in *The Guardian* newspaper on September 3, 1862, which was reprinted in *The Literary Churchman* (December 16, 1862) and *The Journal of Sacred Literature* (October 1862). Simonides published his **second** defense again in *The Guardian* on January 21, 1863, providing further details of the episode.

The attacks against Simonides’ defense surfaced and were fierce. These attacks were coming from the liberal press, the elite, and liberal scholars of the day; anything that would silence him to avoid prestigious, intellectual, and academic embarrassment.

Simonides presented his case to the press with many verifiable witnesses: people’s names were called who were still alive and could have verified his claims. He also mentioned actual places and events where he attended and worked on the project. On the other hand,

were the **conspirators who changed** “Lucifer” in Isaiah 14:12 to “the morning star.” Modern versions then followed suit. (See the NIV and others.)

Frederick Scrivener (1813-1891) was responsible for **all the marginal notes (footnotes)**, being most of what we now see in our Bible versions today.

Brooke Foss Westcott (1825-1901) and John Anthony Hort (1828-1892) were the “**masterminds**” behind changing our holy Bible, and causing the serious Bible textual confusion seen today. All modern versions are coming from their 1881 Greek text, along with their concocted theories, which have been clearly refuted and proven false.

Christian D. Ginsburg (1831-1914) authored *The Holy Scriptures in the Original Languages, but he*

Tischendorf did not have any hard witnesses or pieces of evidence (person’s name) to defend his claims. Furthermore, the newspapers at the time had the financial resources and teams of investigative journalists to scrutinize and explore Simonides’ claims, but **strangely** did not seek to get to the bottom of the issue (or perhaps they did but were “**restrained**” from presenting their very “telling” findings). Instead, all of them seem to be critical of Simonides.

Simonides publicly challenged Tischendorf to a public forum, which was widely reported on the issue among the literary and scholarly circles in England. This was denied by Tischendorf, undoubtedly due to telling and strong evidence against his claims surrounding finding the manuscript at St. Mary’s Monastery. *The Guardian* newspaper printed the debate challenge from Simonides to Tischendorf for all to see and perhaps attend or follow. Still, Tischendorf suspiciously ignored and avoided such an occasion to publicly prove his story. Perhaps he was afraid of not winning the challenge placed before him and the thought of being embarrassingly stripped and losing the fame, fortune, and awards for his alleged findings, so he simply walked away from a perfect opportunity to defend his claims.

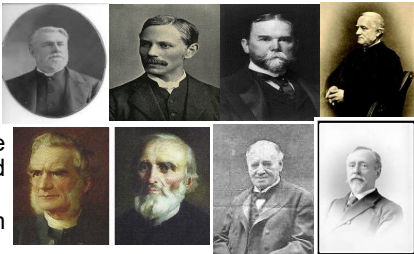
A primary (very reputable and credible) witness came forward to Simonides’ defense named Kallinikos Hieromonachos, but the liberal press and the established literary scholarly elites, to avoid mainly intellectual property and academic embarrassment, would not entertain his testimony (Read particularly the catalog Spyridon Paulou Lampros found at Mt. Athos showing Simonides and Kallinikos’ name. Instead, they dismissed it and plainly “**turned their judicious (or arbiter’s) heads**” from the evidence he presented.

The elite scholars’ “heavyweight” voices in England did everything to label Simonides as an untrustworthy idiot and his defense a hoax, which eventually went silent and swept under “a carpet,” to say it another way, until years later when J.K. Elliott’s book, *Codex Sinaiticus and the Simonides Affair*, appeared in 1982.

Many back-and-forth arguments were made, causing Simonides to be historically branded from 1860

was a **Satanist**. Many of our modern Bible word selections, choices, definitions, Bible notes, and commentaries came from Ginsburg’s work...

Joseph Thayer (1828-1901) was **the one who changed the word “Godhead” to “divine nature,” “the divine being,” and “deity.”** (See the NIV and others.) [Continue in the FREE download, 314-page book].



onward with an unwanted nickname. That name was “**Simonides the forger.**” Simonides was given this name by the established press and the literary elites that stayed with him even to this day in books and across today’s internet platforms.

After spending the rest of his life trying to defend his claims, Simonides died in 1867 with the title to his name in the scholarship world that he could never get rid of. Regarding his death, “It was said that Simonides disappeared in 1867, with a story that would make nobody want to look for him, saying he died among lepers.” In 1874, Tischendorf died seven years later, and the entire episode slowly died with them, only to be resurrected many years later.

What both parties had to gain or lose in this case?

Now, we will look at the most crucial information in this case to determine who is lying and who is telling the truth. This writer summarized and simplified the evidence found in the two books listed earlier and above, but there are many more details regarding what is presented below. Hence, the two books must be consulted for complete investigative reporting that would undoubtedly wrap up this case with an obvious verdict. You, the reader, be the judge and jury.

Simonides had nothing to gain but to take back recognized ownership of his text, which he claimed to have produced in 1840. This would have gotten him nowhere in the scholarship world: no rewards or wealth, recognition, accolades, etc., so then there wasn’t anything to gain from it. Unfortunately, not knowing the outcome of how his defense would have played out, he ended up with a nickname that destroyed his credibility as a competent scholar; an unwanted name in publications and across the internet that is still with him today, long after his passing. That nickname was “Simonides the forger.” Also, in the minds of the thinking public at the time, anything “ancient” from the hands of Simonides would have created suspicion. People would no longer trust any ancient document coming from him because of his paleographic... **[To continue in the 314-page book].**