

= Codex Vaticanus =

The Codex Vaticanus ( The Vatican , Bibl . Vat . , Vat. gr . 1209 ; no . B or 03 Gregory @-@ Aland , ? 1 von Soden ) , is one of the oldest extant manuscripts of the Greek Bible ( Old and New Testament ) , one of the four great uncial codices . The Codex is named after its place of conservation in the Vatican Library , where it has been kept since at least the 15th century . It is written on 759 leaves of vellum in uncial letters and has been dated palaeographically to the 4th century .

The manuscript became known to Western scholars as a result of correspondence between Erasmus and the prefects of the Vatican Library . Portions of the codex were collated by several scholars , but numerous errors were made during this process . The Codex 's relationship to the Latin Vulgate was unclear and scholars were initially unaware of the Codex 's value . This changed in the 19th century when transcriptions of the full codex were completed . It was at that point that scholars realised the text differed significantly from the Textus Receptus .

Most current scholars consider the Codex Vaticanus to be one of the best Greek texts of the New Testament , with the Codex Sinaiticus as its only competitor . Until the discovery by Tischendorf of the Sinaiticus text , the Codex was unrivaled . It was extensively used by Westcott and Hort in their edition of The New Testament in the Original Greek in 1881 . The most widely sold editions of the Greek New Testament are largely based on the text of the Codex Vaticanus .

= = Contents = =

Codex Vaticanus originally contained a virtually complete copy of the Septuagint ( " LXX " ) , lacking only 1 @-@ 4 Maccabees and the Prayer of Manasseh . The original 20 leaves containing Genesis 1 : 1 ? 46 : 28a ( 31 leaves ) and Psalm 105 : 27 ? 137 : 6b have been lost and were replaced by pages transcribed by a later hand in the 15th century . 2 Kings 2 : 5 ? 7 , 10 @-@ 13 are also lost because of a tear to one of the pages . The order of the Old Testament books in the Codex is as follows : Genesis to 2 Chronicles as normal ; 1 Esdras ; 2 Esdras ( Ezra @-@ Nehemiah ) ; the Psalms ; Proverbs ; Ecclesiastes ; Song of Songs ; Job ; Wisdom ; Ecclesiasticus ; Esther ; Judith ; Tobit ; the minor prophets from Hosea to Malachi ; Isaiah ; Jeremiah ; Baruch ; Lamentations and the Epistle of Jeremiah ; Ezekiel and Daniel . This order differs from that followed in Codex Alexandrinus .

The extant New Testament of the Vaticanus contains the Gospels , Acts , the General Epistles , the Pauline Epistles , and the Epistle to the Hebrews ( up to Hebrews 9 : 14 , ???? [ ???? ) ; it is lacking 1 and 2 Timothy , Titus , Philemon , and Revelation . These missing leaves were supplemented by a 15th @-@ century minuscule hand ( folios 760 ? 768 ) and are catalogued separately as the minuscule Codex 1957 . Possibly some apocryphal books from the New Testament were included at the end ( as in codices Sinaiticus and Alexandrinus ) , as it is also possible that Revelation was not included .

= = Verses not in Vaticanus but in later manuscripts = = =

The text of the New Testament lacks several passages :

Matthew 12 : 47 ; 16 : 2b @-@ 3 ; 17 : 21 ; 18 : 11 ; 23 : 14 ;

Mark 7 : 16 ; 9 : 44 @-@ 46 ; 11 : 26 ; 15 : 28 ;

Mark 16 : 9 ? 20 ; ? The Book of Mark ends with verse 16 : 8 , consistent with the Alexandrian text @-@ type .

Luke 17 : 36 , 22 : 43 ? 44 ;

John 5 : 4 , Pericope Adulterae ( John 7 : 53 ? 8 : 11 ) ;

Acts 8 : 37 ; 15 : 34 , 24 : 7 ; 28 : 29 ;

Romans 16 : 24 .

1 Peter 5 : 3 .

Phrases not in Vaticanus but in later manuscripts include

Matthew 5 : 44 ? ?????????? ????? ?????????????? ????? , ?????? ?????????? ????? ?????????? ????? ( bless those who curse you , do good to those who hate you ) ;

Matthew 10 : 37b ? ??? ? ?????? ????? ? ?????????? ????? ??? ??? ?????? ??? ?????? ( and he who loves son or daughter more than me is not worthy of me ) as Codex Bezae ;

Matthew 15 : 6 ? ? ??? ?????? ( ?????? ) ( or ( his ) mother ) ;

Matthew 20 : 23 ? ??? ?? ?????????? ? ??? ?????????????? ?????????????????? ( and be baptised with the baptism that I am baptised with ) , as in codices Sinaiticus , D , L , Z , ? , 085 , f1 , f13 , it , Syriac Sinaiticus ( syrs ) , syrc , copsa .

Mark 10 : 7 ? ??? ?????????????????????? ????? ??? ?????????? ?????? ( and be joined to his wife ) , as in codices Sinaiticus , Codex Athous Lavrensis , 892 , ? 48 , Sinaitic Palimpsest ( syrs ) , Gothic Codex Argenteus .

Mark 10 : 19 ? ?? ?????????????????? omitted ( as in codices K , W , ? , f1 , f13 , 28 , 700 , 1010 , 1079 , 1242 , 1546 , 2148 , ? 10 , ? 950 , ? 1642 , ? 1761 , syrs , arm , geo ) but added by a later corrector ( B2 ) .

Luke 9 : 55 ? 56 ? ??? ?????? , ??? ??????? ?????? ?????????????? ????? ?????? ; ? ??? ????? ??? ?????????? ??? ?????? ?????? ?????????????? ?????????????? ????? ?????? ( and He said : " You do not know what manner of spirit you are of ; for the Son of man came not to destroy men 's lives but to save them ) ? omitted as in codices Sinaiticus , C , L , ? , ? , 33 , 700 , 892 , 1241 , Old Syriac version ( syr ) , copbo ;

Luke 11 : 4 ? ????? ?????? ????? ??? ??? ?????????? ( but deliver us from evil ) omitted . Omission is supported by the manuscripts : <formula> 75 , Sinaiticus , L , f1 700 vg syrs copsa , bo , arm geo .

Luke 23 : 34 ? " And Jesus said : Father forgive them , they know not what they do . " This omission is supported by the manuscripts <formula> 75 , Sinaiticus , D \* , W , ? , 0124 , 1241 , a , d , syrs , copsa , copbo .

= = Additions = =

In Matt . 27 : 49 the Codex contains added text : ?????? ?? ?????? ?????????? ?????????? ?????? ??? ?????????? , ??? ?????????? ?????? ??? ?????? ( and another took a spear , piercing His side , and out came water and blood ) . This reading was derived from John 19 : 34 and occurs in other manuscripts of the Alexandrian text @-@ type ( ? , C , L , ? , 1010 , 1293 , pc , vgmss ) .

= = Description = =

The manuscript is in quarto volume , arranged in quires of five sheets or ten leaves each , similar to the Codex Marchalianus or Codex Rossanensis ; but unlike the Codex Sinaiticus which has an arrangement of four or three sheets . The number of the quires is often found in the margin . Originally it must have been composed of 830 parchment leaves , but it appears that 71 leaves have been lost . Currently , the Old Testament consists of 617 sheets and the New Testament of 142 sheets . The parchment is fine and thin . The actual size of the pages is 27 cm by 27 cm ; although the original was bigger . The codex is written in three columns per page , with 40 ? 44 lines per page , and 16 ? 18 letters per line . In the poetical books of the Old Testament ( OT ) there are only two columns to a page . In Pentateuch , Joshua , Judges , Ruth , and 1 Kings 1 : 1 ? 19 : 11 there are 44 lines in a column ; in 2 Chronicles 10 : 16 ? 26 : 13 there are 40 lines in a column ; and in the New Testament always 42 . The manuscript is one of the very few New Testament manuscripts to be written with three columns per page . The other two Greek codices written in that way are Uncial 048 and Uncial 053 . Codex Vaticanus comprises a single quarto volume containing 759 thin and delicate vellum leaves .

The lettering in the Codex is small and neat , without ornamentation or capitals . The Greek is written continuously in small neat writing ; all the letters are equidistant from each other ; no word is separated from the other ; each line appears to be one long word . Punctuation is rare ( accents and breathings have been added by a later hand ) except for some blank spaces , diaeresis on initial iotas and upsilons , abbreviations of the nomina sacra and markings of OT citations . The OT

citations were marked by an inverted comma ( > ) , as was done in Alexandrinus . There are no enlarged initials ; no stops or accents ; no divisions into chapters or sections such as are found in later manuscripts .

The text of the Gospels is not divided according to the Ammonian Sections with a references to the Eusebian Canons , but divided into peculiar numbered sections : Matthew has 170 , Mark 61 , Luke 152 , and John 80 . This system is found only in two other manuscripts , in Codex Zacynthius and in codex 579 . There are two system divisions in the Acts and the Catholic Epistles that differ from the Euthalian Apparatus . In the Acts these sections are 36 ( the same system as Codex Sinaiticus , Codex Amiatinus , and Codex Fuldensis ) and according to the other system 69 sections . 2 Peter has no numeration , leading to the conclusion that the system of divisions dates prior to the time the Epistle came to be commonly regarded as canonical . The chapters in the Pauline epistles are numbered continuously as the Epistles were regarded as comprising one book .

== = Text @-@ type == =

In the Old Testament , the type of text varies , with a received text in Ezekiel and a rejected one in Book of Isaiah . In Judges , the text differs substantially from that of the majority of manuscripts , but agrees with the Old Latin and Sahidic version and Cyril of Alexandria . In Job , it has the additional 400 half @-@ verses from Theodotion , which are not in the Old Latin and Sahidic versions . The text of the Old Testament was considered by critics , such as Hort and Cornill , to be substantially that which underlies Origen 's Hexapla edition , completed by him at Caesarea and issued as an independent work ( apart from the other versions with which Origen associated it ) by Eusebius and Pamphilus .

In the New Testament , the Greek text of the codex is a representative of the Alexandrian text @-@ type . Aland placed it in Category I. In the Gospels of Luke and John , it has been found to agree very closely with the text of Bodmer <formula> 75 , which has been dated to the beginning of the 3rd century and hence is at least 100 years older than the Codex Vaticanus itself . This is purported to demonstrate ( by recourse to a postulated earlier exemplar from which both P75 and B descend ) that the Codex Vaticanus accurately reproduces an earlier text from these two biblical books reinforces the reputation the codex held amongst Biblical scholars . It also strongly suggests that it may have been copied in Egypt . In the Pauline epistles there is a distinctly Western element .

== = Notable readings == =

Judges 18 : 30 it reads ????? ????? ( son of Manasse ) , Alexandrinus reads ????? ( son of Mose ) ;

Ezra 10 : 22 ( 9 : 22 LXX ) it reads ????? ( Alexandrinus ? ????? ) for Jozabad ;

Matthew 5 : 22 ? it lacks the word ???? ( without cause ) , a reading supported by <formula> 67 , Sinaiticus , 2174 , manuscripts of Vulgate , and Ethiopian version ;

Matthew 17 : 23 ? ?? ????? ( the third day ) for ?? ????? ( the third day ) , it is singular reading ;

Matthew 21 : 31 ? ? ????? ( the last ) for ? ????? ( the first ) , ? ????? ( the last ) , or ? ????? ( the second ) ; ? ????? is a singular reading ;

Matthew 23 : 38 ? word ????? ( desert ) is omitted , as in manuscripts Codex Regius , Corbeiensis II , Syriac Sinaiticus , copsa , bo ;

Luke 4 : 17 ? it has textual variant ??? ????? ( and opened the book ) together with the manuscripts A , L , W , ? , 33 , 892 , 1195 , 1241 , ? 547 , syrs , h , pal , copsa , bo , against variant ??? ????? ( and unrolled the book ) supported by ? , Dc , K , ? , ? , ? , ? , f1 , f13 , 28 , 565 , 700 , 1009 , 1010 and many other manuscripts .

Luke 6 : 2 ? ??? ????? ( not lawful ) for ??? ????? ( not lawful to do ) ; the reading is supported only by <formula> 4 , ( Codex Bezae ) , Codex Nitriensis , 700 , lat , copsa , copbo , arm , geo ;

Luke 10 : 42 ? ????? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ( few things are needfull , or only one ) for ? ? ? ? ? ?

????? ????? ( one thing is needfull ) ;

John 12 : 28 ? it contains the unique textual variant ?????? ??? ?? ????? . This variant is not supported by any other manuscript . The majority of the manuscripts have in this place : ?????? ??? ?? ????? ; some manuscripts have : ?????? ??? ?? ????? ( L , X , f1 , f13 , 33 , 1241 , pc , vg , syh mg , copbo ) .

John 16 : 27 ? it has ?????? ( the Father ) instead of ???? ( God ) ;

Acts 27 : 16 ? ????? ( name of island ) , this reading is supported only by <formula> 74 , 1175 , Old @-@ Latin version , Vulgate , and Peshitta .

Romans 15 : 31 ? ?????????? for ?????????? ; the reading is supported by D and Ggr .

Ephesians 2 : 1 ? ?????????? ] ?????????? .

Hebrews 1 : 3 ? it has singular readings ?????? ?? ?? ?????? ?? ?????? ??? ?????????? ?????? ( revealed the universe by his word of power ) ; all of the rest manuscripts have ?????? ?? ?? ?????? ?? ?????? ??? ?????????? ?????? ( upholding the universe by his word of power ) .

= = Provenance = =

The provenance and early history of the codex is uncertain ; Rome ( Hort ) , southern Italy , Alexandria ( Kenyon , Burkitt ) , and Caesarea ( T. C. Skeat ) have been suggested as the origin . Hort 's argument for Rome rests mainly on certain spellings of proper names , such as ???? and ?????? , which show a Western or Latin influence . A second argument is that the chapter division of Acts , similar to that of Sinaiticus and Vaticanus , is not found in any other Greek manuscript , but is present in several manuscripts of the Latin Vulgate . Robinson counters the argument by suggesting that this system of chapter divisions was introduced into the Vulgate by Jerome himself , as a result of his studies at Caesarea . According to Hort , it was copied from a manuscript whose line length was 12 ? 14 letters per line , because where the Codex Vaticanus 's scribe made large omissions , they were typically 12 ? 14 letters long .

Kenyon suggested that the manuscript originated in Alexandria : " It is noteworthy that the section numeration of the Pauline Epistles in B shows that it was copied from a manuscript in which the Epistle to the Hebrews was placed between Galatians and Ephesians ? an arrangement which elsewhere occurs only in the Sahidic version . " A connection with Egypt is also indicated , according to Kenyon , by the order of the Pauline epistles and by the fact that , as in the Codex Alexandrinus , the titles of some of the books contain letters of a distinctively Coptic character , particularly the Coptic mu , used not only in titles but frequently at the ends of lines where space has to be economized . According to Metzger , " the similarity of its text in significant portions of both Testaments with the Coptic versions and with Greek papyri , and the style of writing ( notably the Coptic forms used in some of the titles ) point rather to Egypt and Alexandria " .

It has been postulated that at one time the manuscript was in the possession of Cardinal Bessarion , because the minuscule supplement has a text similar to one of Bessarion 's manuscripts . T. C. Skeat believes that Bessarion 's mentor , the patriarchal notary in Constantinople John Chortasmenos , had the book brought to Rome from Constantinople around the time of the fall of the Byzantine Empire . According to Paul Canart , the decorative initials added to the manuscript in the Middle Ages are reminiscent of Constantinopolitan decoration of the 10th century , but the poor execution gives the impression they were added in the 11th or 12th century , and likely not before the 12th century in light of the way they appear in connection with notes in a minuscule hand at the beginning of the book of Daniel . T. C. Skeat , a paleographer at the British Museum , first argued that Codex Vaticanus was among the 50 Bibles that the Emperor Constantine I ordered Eusebius of Caesarea to produce . The similarity of the text with the papyri and Coptic version ( including some letter formation ) , parallels with Athanasius ' canon of 367 suggest an Egyptian or Alexandrian origin .

The manuscript is dated to the first half of the 4th century and is likely slightly older than Codex Sinaiticus , which was also transcribed in the 4th century . One argument to support this , is that Sinaiticus already has the , at that time , very new Eusebian Canon tables , but Vaticanus does not . Another is the slightly more archaic style of Vaticanus , and the complete absence of ornamentation

= = Scribes and correctors = =

According to Tischendorf the manuscript was written by three scribes ( A , B , C ) , two of whom appear to have written the Old Testament and one the entire New Testament . Tischendorf 's view was accepted by Frederic G. Kenyon , but contested by T. C. Skeat , who examined the codex more thoroughly . Skeat and other paleographers contested Tischendorf 's theory of a third ( C ) scribe , instead asserting that two scribes worked on the Old Testament ( A and B ) and one of them ( B ) wrote the New Testament . Scribe A wrote :

Genesis ? 1 Kings ( pages 41 ? 334 )

Psalms ? Tobias ( pages 625 ? 944 )

Scribe B wrote :

1 Kings ? 2 Esdra ( pages 335 ? 624 )

Hosea ? Daniel ( pages 945 ? 1234 )

New Testament .

Two correctors worked on the manuscript , one ( B2 ) contemporary with the scribes , the other ( B3 ) in about the 10th or 11th century , although the theory of a first corrector , B1 , proposed by Tischendorf was rejected by later scholars . According to Tischendorf , one of the scribes is identical to ( and may have been ) one of the scribes of the Codex Sinaiticus ( scribe D ) , but there is insufficient evidence for his assertion . Skeat agreed that the writing style is very similar to that of Sinaiticus , but there is not enough evidence to accept identity of scribes ; " the identity of the scribal tradition stands beyond dispute " .

The original writing was retraced by a later scribe ( usually dated to the 10th or 11th century ) , and the beauty of the original script was spoiled . Accents and breathing marks , as well as punctuation , have been added by a later hand . There are no enlarged initials , no divisions into chapters or sections such as are found in later manuscripts , but a different system of division peculiar to this manuscript . There are plenty of the itacistic faults , especially the exchange of ?? for ? and ?? for ? . The exchange of ?? and ? for ? is less frequent .

The manuscript contains unusual small horizontally aligned double dots ( so called " distigmai , " formerly called " umlauts " ) in the margin of the columns and are scattered throughout the New Testament . There are 795 of these to be clearly found in the text , and perhaps another 40 that are undetermined . The date of these markings are disputed among scholars and are discussed in a link below . Two such distigmai can be seen in the left margin of the first column ( top image ) . Tischendorf reflected upon their meaning , but without any resolution . He pointed on several places where these distigmai were used : at the ending of the Gospel of Mark , 1 Thess 2 : 14 ; 5 : 28 ; Heb 4 : 16 ; 8 : 1 . The meaning of these distigmai was recognized in 1995 by Philip Payne . Payne discovered the first distigme while studying the section 1 Cor 14 @. @ 34 ? 35 of the codex . He suggested that distigmai indicate lines where another textual variant was known to the person who wrote the umlauts . Therefore , the distigmai mark places of textual uncertainty . The same distigmai were observed in Codex Fuldensis , especially in the section containing 1 Cor 14 : 34 ? 35 . The distigme of two codices indicate a variant of the Western manuscripts , which placed 1 Cor 14 : 34 ? 35 after 1 Cor 14 : 40 ( manuscripts : Claromontanus , Augiensis , Boernerianus , 88 , itd , g , and some manuscripts of Vulgate ) .

On page 1512 , next to Hebrews 1 : 3 , the text contains an interesting marginal note , " Fool and knave , leave the old reading and do not change it ! " ? " ?????????? ??? ????? , ???? ??? ??????? , ?? ????????? " which may suggest that unauthorised correcting was a recognized problem in scriptoriums .

= = In the Vatican Library = =

The manuscript is believed to have been housed in Caesarea in the 6th century , together with the Codex Sinaiticus , as they have the same unique divisions of chapters in the Acts . It came to Italy ?

probably from Constantinople ? after the Council of Florence ( 1438 ? 1445 ) .

[ under discussion ]

The manuscript has been housed in the Vatican Library ( founded by Pope Nicholas V in 1448 ) for as long as it has been known , appearing in the library 's earliest catalog of 1475 ( with shelf number 1209 ) , and in the 1481 catalog . In a catalog from 1481 it was described as a " Biblia in tribus columnis ex membranis in rubeo " ( three @-@ column vellum Bible ) .

= = = Collations = = =

In the 16th century Western scholars became aware of the manuscript as a consequence of the correspondence between Erasmus and the prefects of the Vatican Library , successively Paulus Bombasius , and Juan Ginés de Sepúlveda . In 1521 , Bombasius was consulted by Erasmus as to whether the Codex Vaticanus contained the Comma Johanneum , and Bombasius supplied a transcript of 1 John 4 : 1 ? 3 and 1 John 5 : 7 ? 11 to show that it did not . Sepúlveda in 1533 cross @-@ checked all places where Erasmus 's New Testament ( the Textus Receptus ) differed from the Vulgate , and supplied Erasmus with 365 readings where the Codex Vaticanus supported the latter , although the list of these 365 readings has been lost . Consequently , the Codex Vaticanus acquired the reputation of being an old Greek manuscript that agreed with the Vulgate rather than with the Textus Receptus . Not until much later would scholars realise it conformed to a text that differed from both the Vulgate and the Textus Receptus ? a text that could also be found in other known early Greek manuscripts , such as the Codex Regius ( L ) , housed in the French Royal Library ( now Bibliothèque nationale de France ) .

In 1669 a collation was made by Giulio Bartolucci , librarian of the Vatican , which was not published , and never used until Scholz in 1819 found a copy of it in the Royal Library at Paris . This collation was imperfect and revised in 1862 . Another collation was made in 1720 for Bentley by Mico , revised by Rulotta , although not published until 1799 . Bentley was stirred by Mill 's claim of 30 @,@ 000 variants in the New Testament and he wanted to reconstruct the text of the New Testament in its early form . He felt that among the manuscripts of the New Testament , Codex Alexandrinus was " the oldest and best in the world " . Bentley understood the necessity to use manuscripts if he were to reconstruct an older form than that apparent in Codex Alexandrinus . He assumed , that by supplementing this manuscript with readings from other Greek manuscripts , and from the Latin Vulgate , he could triangulate back to the single recension which he presumed existed at the time of the First Council of Nicaea . Therefore , he required a collation from Vaticanus . Unfortunately , the text of the collation was irreconcilable with Codex Alexandrinus and he abandoned the project .

A further collation was made by Andrew Birch , who in 1798 in Copenhagen edited some textual variants of the Acts of the Apostles and the Epistles , in 1800 for the Book of Revelation , in 1801 for the Gospels . They were incomplete and included together with the textual variants from the other manuscripts . Many of them were false . Andrew Birch reproached Mill and Wettstein , that they falso citatur Vaticanus ( cite Vaticanus incorrectly ) , and gave as an example Luke 2 : 38 ? ?????? [ Israel ] instead of ????????? [ Jerusalem ] . The reading ?????? could be found in the codex 130 , housed at the Vatican Library , under shelf number Vat. gr . 359 .

Before the 19th century , no scholar was allowed to study or edit the Codex Vaticanus , and scholars did not ascribe any value to it ; in fact it was suspected to have been interpolated by the Latin textual tradition . John Mill wrote in his Prolegomena ( 1707 ) : " in Occidentalium gratiam a Latino scriba exaratum " ( written by a Latin scribe for the western world ) . He did not believe there was value to having a collation for the manuscript . Wettstein would have liked to know the readings of the codex , but not because he thought that they could have been of any help to him for difficult textual decisions . According to him , this codex had no authority whatsoever ( sed ut vel hoc constaret , Codicem nullus esse auctoris ) . In 1751 Wettstein produced the first list of the New Testament manuscripts , Codex Vaticanus received symbol B ( because of its age ) and took second position on this list ( Alexandrinus received A , Ephraemi ? C , Bezae ? D , etc . ) until the discovery of Codex Sinaiticus ( designated by ? ) .

Griesbach produced a list of nine manuscripts which were to be assigned to the Alexandrian text : C , L , K , 1 , 13 , 33 , 69 , 106 , and 118 . Codex Vaticanus was not in this list . In the second ( 1796 ) edition of his Greek NT , Griesbach added Codex Vaticanus as a witness to the Alexandrian text in Mark , Luke , and John . He still believed the first half of Matthew represented the Western text @-@ type .

= = = Editions of text of the codex = = =

In 1809 Napoleon brought the manuscript as a victory trophy to Paris , but in 1815 it was returned to the Vatican Library . During that time , in Paris , German scholar Johann Leonhard Hug ( 1765 ? 1846 ) saw it . Hug examined it , together with other worthy treasures of the Vatican , but he did not perceive the need of a new and full collation .

Cardinal Angelo Mai prepared the first typographical facsimile edition between 1828 and 1838 , which did not appear until 1857 , three years after his death , and which was considered unsatisfactory . It was issued in 5 volumes ( 1 ? 4 volumes for the Old Testament , 5 volume for the New Testament ) . All lacunae of the Codex were supplemented . Lacunae in the Acts and Pauline epistles were supplemented from the codex Vaticanus 1761 , the whole text of Revelation from Vaticanus 2066 , text of Mark 16 : 8 ? 20 from Vaticanus Palatinus 220 . Verses not included by codex as Matthew 12 : 47 ; Mark 15 : 28 ; Luke 22 : 43 ? 44 ; 23 : 17 @.@ 34 ; John 5 : 3 @.@ 4 ; 7 : 53 ? 8 : 11 ; 1 Peter 5 : 3 ; 1 John 5 : 7 were supplemented from popular Greek printed editions . The number of errors was extraordinarily high , and also no attention was paid to distinguish readings of the first hand versus correctors . There was no detailed examination of the manuscript 's characteristics . As a consequence , this edition was deemed inadequate for critical purposes . An improved edition was published in 1859 , which became the source of Bultmann 's 1860 NT .

In 1843 Tischendorf was permitted to make a facsimile of a few verses , in 1844 Eduard de Muralt saw it , and in 1845 S. P. Tregelles was allowed to observe several points which Muralt had overlooked . He often saw the Codex , but " it was under such restrictions that it was impossible to do more than examine particular readings . "

" 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 " .

Tregelles left Rome after five months without accomplishing his object . During a large part of the 19th century , the authorities of the Vatican Library obstructed scholars who wished to study the codex in detail . Henry Alford in 1849 wrote : " It has never been published in facsimile ( ! ) nor even thoroughly collated ( !! ) . " Scrivener in 1861 commented :

" Codex Vaticanus 1209 is probably the oldest large vellum manuscript in existence , and is the glory of the great Vatican Library in Rome . To these legitimate sources of deep interest must be added the almost romantic curiosity which has been excited by the jealous watchfulness of its official guardians , with whom an honest zeal for its safe preservation seems to have now degenerated into a species of capricious wilfulness , and who have shewn a strange incapacity for making themselves the proper use of a treasure they scarcely permit others more than to gaze upon " . It ( ... ) " is so jealously guarded by the Papal authorities that ordinary visitors see nothing of it but the red Morocco binding " .

Thomas Law Montefiore ( 1862 ) :

" The history of the Codex Vaticanus B , No. 1209 , is the history in miniature of Romish jealousy and exclusiveness . "

Burgon was permitted to examine the codex for an hour and a half in 1860 , consulting 16 different passages . Burgon was a defender of the Traditional Text and for him Codex Vaticanus , as well as codices Sinaiticus and Codex Bezae , were the most corrupt documents extant . He felt that each of these three codices " clearly exhibits a fabricated text ? is the result of arbitrary and reckless recension . " The two most widely respected of these three codices , ? and B , he likens to the " two false witnesses " of Matthew 26 : 60 .

In 1861 , Henry Alford collated and verified doubtful passages ( in several imperfect collations ) ,

which he published in facsimile editions complete with errors . Until he began his work he met unexpected hindrances . He received a special order from Cardinal Antonelli " per verificare " , to verify passages , but this license was interpreted by the librarian to mean that he was to see the book , but not to use it . In 1862 , secretary of Alford , Mr. Cure , continued Alford 's work . For some reason which does not clearly appear , the authorities of the Vatican Library put continual obstacles in the way of all who wished to study it in detail . In 1867 Tischendorf published the text of the New Testament of the codex on the basis of Mai 's edition . It was the " most perfect edition of the manuscript which had yet appeared " .

In 1868 ? 1881 C. Vercellone , Giuseppe Cozza @-@ Luzi , and G. Sergio published an edition of the entire codex in 6 volumes ( New Testament in volume V ; Prolegomena in volume VI ) . A typographical facsimile appeared between 1868 and 1872 . In 1889 ? 1890 a photographic facsimile of the entire manuscript was made and published by Cozza @-@ Luzi , in three volumes . Another facsimile of the New Testament text was published in 1904 ? 1907 in Milan . As a result , the Codex became widely available .

In 1999 , the Istituto Poligrafico e Zecca -color , exact scale facsimile of Codex Vaticanus . The facsimile reproduces the very form of the pages of the original manuscript , complete with the distinctive individual shape of each page , including holes in the vellum . It has an additional Prolegomena volume with gold and silver impressions of 74 pages .

As of 2015 , a digitised copy of the codex is available online from the Vatican Library .

= = Importance = =

Codex Vaticanus is one of the most important manuscripts for the text of the Septuagint and Greek New Testament . It is a leading example of the Alexandrian text @-@ type . It was used by Westcott and Hort in their edition , The New Testament in the Original Greek ( 1881 ) , and it was the basis for their text . All critical editions of the New Testament published after Westcott and Hort were closer in the Gospels to the Codex Vaticanus text than to the Sinaiticus , with only the exception of Hermann von Soden 's editions which are closer to Sinaiticus . All editions of Nestle @-@ Aland remain close in textual character to the text of Westcott @-@ Hort , which means Vaticanus was the basis for the translation .

According to the commonly accepted opinion of the textual critics , it is the most important witness of the text of the Gospels , in the Acts and Catholic epistles , with a stature equal to Codex Sinaiticus , although in the Pauline epistles it includes Western readings and the value of the text is somewhat less than the Codex Sinaiticus . Unfortunately the manuscript is not complete . Aland notes : " B is by far the most significant of the uncials " .

= = Facsimile editions of the codex = = =

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