

he had printed but had not yet published. He was trying to get the pope to give his approval of his text so he could publish it. And he was having a little difficulty.

The publisher said to E^Rasmus, Hurry up and get your text out. We want to have ours be the first published. Erasmus said, Yes, but these MSS have many vv. missing. Particularly the last few vv. of Revelation were completely ~~missing~~ missing from the few MSS that Erasmus had at his disposal. Find me a MSS with these verses in it! The printer said, Well, that's all we've got available. Hurry up! Erasmus said, I can't do it until you get me these other MSS.

He said, Until you get me a MS I can't translate the Greek of the last part of Revelation! because there is no MS. So finally when the printer urged him, Erasmus took his Latin translation, and translated it back into the Greek. He did that with the last part of the last ch. of Revelation, and with an occasional other ch. in the Scripture.

The result was that there are in Erasmus' original Greek testament there are some vv. that occur in no Greek MSS anywhere.
. . . . ecclective but a few (?)

(turn over the tape here)

. . . that they used in connection with the NT. The KJV-NT. I believe about 20 or 30 places where they have footnotes giving other possible readings in the KJV. They recognized the difference of MSS.

But this same publisher who had published the edition of Ximenes, made a few revisions in copying it and 10 or 15 years after. . . (?) he published another copy and by that time other people were published Greek NT's, and he wanted them to read his. And every scholar could read Latin in those days, so the Introductions were written in Latin. So he said in Latin "this is the text that is received by everybody everywhere."

That was the publisher's blupp and it was the Latin word for Textus Receptus. So he used that of a publication that came out several years after the one that the KJV used. Probably the
was like printed by the same author.

In subsequent years, particularly in the last 17 ½(?) some much earlier MSS had been found. Some of these earlier MSS differ quite considerably. So people who have said, We want to stick to the textus receptus-- it's a catchy phrase but was never even a _____ used by the KJV. It's a publisher's blurrp for an edition 10 or 15 yrs. later which was probably almost like the Version they used, but we now have many more MSS.

From those early MSS there were two great English scholars named Westcott and Hort who in the last century studied the earliest MSS they could find. They reached the idea that two of those MSS --Vaticannus MS and Siniaticus MS--which have only been available in the last century and a half, that those two were the best and earliest MSS. They reached that conclusion partly because they thought that the contents were more dependable than others, and partly