

00:26  
welcome back to our next episode of  
00:30  
what's up prof first off we would like  
00:32  
to thank our members that helped us to  
00:36  
produce these videos and keep them both  
00:38  
free on YouTube thank you very much and  
00:42  
if you would like to become a member you  
00:44  
can follow the instructions down in the  
00:47  
links that we provide below hello Walter  
00:51  
hi it's nice to see you again and we've  
00:56  
had some comments in our previous video  
01:01  
videos that were mentioning Bible  
01:04  
translations and you've been on the  
01:08  
carpet a few times because of your views  
01:11  
on the Bible translations now there's  
01:14  
also been people saying that you are a  
01:18  
King James only man and I would like to  
01:23  
discuss all of these issues with you in  
01:26  
this episode but would you please pray  
01:29  
for us and open this because it's  
01:31  
necessary to have the work of the Holy  
01:34  
Spirit with us let's pray our loving  
01:38  
Heavenly Father your word is a lamp unto  
01:42  
our feet and a light unto our path and

01:45  
therefore it is important that we tread  
01:50  
softly when it comes to this issue and  
01:53  
therefore I pray that you will be with  
01:55  
us and enlighten us with your Holy  
01:57  
Spirit in Jesus name Amen  
02:02  
well you said I was a king James only  
02:05  
man well let me put it quite pertinently  
02:09  
I'm not a king James only man I am a  
02:13  
received text only man there's a vast  
02:16  
difference because there are numerous  
02:19  
translations out there in the world that  
02:22  
are based on the received text and so  
02:26  
what was the Bible that Martin Luther oh  
02:30  
yes oh by the way there's a beautiful  
02:33  
example on the shelf over there of that  
02:38  
massive Bible of Martin Luther's and  
02:40  
it's old and moldy and so full of  
02:45  
beautiful pictures and things it's it's  
02:48  
a wonderful word that's based on the  
02:50  
received text so how can I be a King  
02:54  
James only person if they survived what  
02:59  
was written in my mother tongue so let's  
03:03  
get rid of that misconception right off

03:06  
the bat the issue is is very complex  
03:10  
it's a very deep issue and it's a very  
03:15  
emotional issue and so in order to do it  
03:20  
justice we have to approach it carefully  
03:27  
the question is what do we believe about  
03:31  
this marvelous book this is the King  
03:37  
James Version which is my current Bible  
03:41  
and it wasn't always my current Bible  
03:46  
okay I started off with the NIV  
03:49  
and I studied the NIV and I have about  
03:52  
two n IVs that are totally  
03:57  
disintegrating and it is through a  
04:02  
process of of let's say growth that I  
04:07  
realized that there were so many  
04:09  
anomalies in these translations  
04:13  
that I moved on to a Bible that was more  
04:17  
based on the received text and that  
04:20  
happened to be the New King James so I  
04:23  
have a number of New King James which  
04:26  
have gone through a similar process and  
04:29  
eventually I am now at receive text in  
04:35  
the King James Version now why is that  
04:40  
and why this progression modern

04:44  
translations and this is by the  
04:49  
admittance of the publishers and the  
04:53  
committee's that reduce them or what we  
04:56  
call eclectic texts now an eclectic text  
05:00  
takes information from various thinkers  
05:04  
from all over the world and collects  
05:07  
them and this becomes to them what the  
05:11  
Word of God says now how do we approach  
05:16  
the Word of God is it an inspired book  
05:22  
man does not live by bread alone but by  
05:25  
every word that proceeds out of the  
05:28  
mouth of the Lord of so we must know you  
05:31  
know is this the Word of God yes now an  
05:34  
eclectic text can contain the Word of  
05:38  
God  
05:38  
hmm but that doesn't mean that it is the  
05:42  
Word of God  
05:42  
I would like to know what did God say  
05:46  
and not what did someone think God said  
05:50  
yes there's a vast difference and if we  
05:54  
if we look at the approach that we have  
05:56  
in the world out there there are  
05:58  
thousands of different varieties of what

06:01  
people think God said so it's like  
06:05  
getting things secondhand third-hand and  
06:09  
via how many sources and eventually you  
06:13  
don't know what was God's Word and what  
06:15  
was not God's Word so I want to have a  
06:20  
Bible that is a direct translation of  
06:25  
what God said if  
06:26  
I want to know what some particular  
06:30  
individual be respected or not in the  
06:34  
world has to say I can always go and  
06:37  
look it up in his comments on the Bible  
06:40  
or in a Bible commentary but first and  
06:45  
foremost I want to know what did God say  
06:49  
yes and then I want to be able to  
06:53  
communicate with the God that I believe  
06:56  
inspired this book and say to him lord  
07:00  
help me to understand this book I want  
07:04  
to know what you have said and if I base  
07:08  
my study on that then I can trust in the  
07:14  
fact that the Holy Spirit will help me  
07:16  
if I get stuck with something in the  
07:20  
counsel of many there is wisdom and I  
07:23  
can look at what various people have to

07:25

say about these issues but I want to

07:29

know what he said now there's one thing

07:32

to say that this book is inspired but

07:38

inspiration without preservation is

07:43

totally useless

07:45

because if the original autograph was

07:48

inspired and it wasn't preserved then

07:55

how do I know that this is the Word of

07:56

God

07:57

yes it could be gobbly goop right now I

08:02

want to know is this the inspired Word

08:05

of God now are there not promises in the

08:09

Bible where the Bible clearly tells us

08:13

this is not only an inspired book where

08:16

holy men were moved by the Spirit of God

08:18

but that it is a preserved book and it's

08:23

a covenant and it's a covenant now this

08:26

is very important now a covenant is an

08:30

agreement between parties and this book

08:34

the Bible is a covenant between God and

08:38

man

08:39

and we need to know exactly what this

08:44

covenant entails and who is affected by

08:48

the covenant so let us say that the

08:52

Bible is not only the thoughts of God

08:56

it's not only the words of God but it is

09:00

a legal document it is a covenant and

09:04

legal documents have certain criteria

09:08

for example if you purchase a property

09:13

can you just purchase the property or

09:16

must there be witnesses to witness to

09:19

the fact that you have covenant to

09:23

purchase this property yes there must be

09:25

witnesses all right is one witness

09:28

enough no no you have to have more than

09:31

one witness at least two so even the

09:35

Bible says by two word of two or three

09:39

witnesses every word shall be

09:41

established so you need witnesses so a

09:45

legal document has witnesses what else

09:47

does a legal document have to have it

09:51

has to have very precise information as

09:58

to exactly who is involved in this legal

10:02

document if you for example set up a

10:05

world and you're very vaguely talked

10:09

about how everything is to be

10:11  
distributed it'll be very confusing to  
10:14  
those who actually have to implement the  
10:17  
world right so how precise must it be  
10:22  
you must know exactly who it is  
10:25  
referring to and who is being spoken  
10:28  
about now in in high court legal  
10:33  
documents very often they are written in  
10:37  
a very specific way it's interesting  
10:39  
that in some of these very important  
10:43  
legal documents I'm not talking about  
10:45  
general legal issues on you know public  
10:49  
level I'm talking about  
10:51  
really important high court issues for  
10:56  
example there's no punctuation  
10:59  
interesting yes because a comma in the  
11:03  
wrong place can influence a person to  
11:08  
think in a particular direction yeah  
11:10  
whereas if there is no punctuation then  
11:14  
you have to defer or infer from the  
11:19  
information that is provided who the  
11:22  
parties are without prejudice a  
11:25  
beautiful example in the Bible is verily  
11:28  
verily I say unto you today you shall be



11:32  
with me in the kingdom of heaven or  
11:34  
verily verily I say unto you today you  
11:38  
will be in the kingdom of heaven the  
11:40  
comma is is very important as to where  
11:43  
it is placed because it changes the  
11:45  
entire theology now the original  
11:47  
autographs didn't have that kind of  
11:49  
punctuation so that is precisely what  
11:53  
you would find in a legal document now  
11:56  
why do I like the King James I first  
12:01  
that carefully I'm not a king James only  
12:04  
yes but why do I like the King James I  
12:08  
like the King James because it is  
12:12  
phrased in this legal language besides  
12:17  
having a legal language it is also a  
12:21  
poetic language it is probably the  
12:26  
greatest literary masterpiece ever  
12:29  
written and it has it has managed to  
12:35  
retain some of the beauty of the Hebrew  
12:41  
and the parallelism parallelism and the  
12:45  
poetry that goes along with it and there  
12:48  
is no other translation that has  
12:51  
retained it as the King James has not

12:55  
only that it because it is a  
12:58  
word-for-word translation with  
13:03  
the retention of the poetic structure  
13:06  
which is which isn't itself Amer America  
13:10  
you can have chiasmic yes structures and  
13:14  
chiasmic structures are often based on  
13:17  
repetition yes to to fit in certain  
13:21  
ideas and to highlight certain portions  
13:23  
of the scripture and the Hebrew is is  
13:27  
totally written in caius restructure the  
13:30  
Bible in fact in the old and the New  
13:32  
Testament has these attributes and now  
13:37  
there are people that say that the King  
13:39  
James or the received text is an  
13:43  
expanded text yes correct  
13:46  
now why is it an expanded text because  
13:53  
the manuscripts that the modern  
13:56  
translations are based upon our shorter  
14:01  
alright so are they now the criterion or  
14:05  
is the other one the criterion why don't  
14:07  
we ever hear people say the modern ones  
14:10  
are reduced text no this is an expanded  
14:15  
text so the other one automatically

14:18  
becomes the norm what if it's the other  
14:20  
way around  
14:21  
well they what if this is the original  
14:23  
and the other one is a shrunken text why  
14:29  
would they be so many repetitions for  
14:32  
example if you go to the book of  
14:33  
Revelation and it talks about I am the  
14:36  
Alpha and the Omega and it has a lot of  
14:38  
things and it ends with I am the Alpha  
14:40  
and the Omega many modern people say  
14:43  
what this is needless repetition and  
14:45  
take it out once is enough well excuse  
14:49  
me  
14:50  
you have just destroyed the chiasm yes  
14:52  
by removing it so is the expanded one  
14:56  
the correct one or is the contracted one  
15:00  
the correct one in my opinion this is  
15:02  
not an expanded text this is the  
15:06  
reading text now what else is important  
15:11  
in a covenant well you were speaking now  
15:15  
about receive text yes what is the  
15:17  
difference between receive takes and the  
15:20  
texts that they use to to modern

15:23  
translations although there are  
15:24  
basically two streams of manuscripts in  
15:27  
the world out there the one is the  
15:30  
Byzantium text and the other one is the  
15:35  
Egyptian Alexandrian texts and there are  
15:40  
about 45 manuscripts basically that they  
15:43  
have found in the deserts of Egypt and  
15:48  
it's amazing to me that people will say  
15:52  
that God has preserved his word in the  
15:56  
deserts of Egypt and we have now at the  
16:01  
end of time here dug them up and found  
16:03  
his word that is the most ridiculous  
16:06  
statement I have ever heard in my life  
16:09  
the Byzantine text is the text that was  
16:13  
used at Antioch for example where the  
16:16  
first church was and from there it  
16:19  
spread to the entire world even as far  
16:22  
as India and China and all of those and  
16:27  
and then made its way into Europe and  
16:31  
this was the text that was used by the  
16:34  
early church correct  
16:36  
now the Alexandrian version it was used  
16:39  
in Alexandria and in Rome yes and does

16:43  
Rome now become the modern Harbor and  
16:46  
now that Alexandria no longer exists of  
16:48  
this word that was found in the desert  
16:51  
yeah now it does God preserve his word  
16:54  
in the desert sand for some future  
16:56  
generation to dig up in a moldy fashion  
16:59  
and read or does he preserve it by  
17:01  
implanting it in the minds of men  
17:03  
throughout every generation this is a  
17:06  
very important issue now because what  
17:08  
happened to the people in that period  
17:10  
that wasn't discovered in the desert so  
17:12  
without the text then God left them  
17:15  
without a witness that doesn't make any  
17:17  
and then who is the Habra of God's Word  
17:22  
is it the proud hierarchy in Rome or was  
17:27  
it or was it that the the Word of God  
17:31  
came via the Byzantines into Europe by  
17:36  
people that were closely associated with  
17:40  
the Apostles from the beginning and were  
17:45  
the ones who nurtured and kept the word  
17:48  
of God alive in in the minds of men and  
17:52  
who were prepared to die for that word

17:55  
exact they had in their hands and you  
17:57  
know we have a source which is called  
18:00  
the spirit of prophecy and the spirit  
18:03  
prophecy tells us very clearly who were  
18:06  
the ones that had the Word of God  
18:09  
and adulterated it was the vault Indians  
18:11  
they would walk the foot wow so now  
18:14  
there's this argument oh but they you  
18:17  
know they are a very late arrival and  
18:19  
they talk about Peter Waldo and all this  
18:22  
no no they can be traced back to the  
18:24  
first and second century and you would  
18:27  
have to deny those writings in order to  
18:29  
change that view so perhaps I can read  
18:35  
to you a statement regarding this issue  
18:39  
here's one that comes from HF 45  
18:43  
Perigord 1 the vowed or churches  
18:46  
resembled the Church of apostolic times  
18:51  
rejecting the supremacy of the Pope and  
18:54  
prelate they held the Bible as the only  
18:57  
infallible Authority their pastors  
19:00  
unlike the lordly priests of Rome fed  
19:03  
the flock of God leaving them to green

19:06  
pastures and living fountains of His  
19:09  
Holy Word the people assembled not in  
19:12  
magnificent churches or grand cathedrals  
19:15  
but in the alpine valleys or in time of  
19:19  
danger in some rocky stronghold to  
19:21  
listen to the words of truth from the  
19:23  
servants of Christ the pastor's not only  
19:26  
preached the gospel they visited the  
19:28  
singing labored to promote harmony and  
19:31  
broad  
19:31  
like Paul the tentmaker  
19:34  
each learned some trade by which if  
19:36  
necessary to provide for his own support  
19:40  
in paragraph 1 of page 43 it says their  
19:46  
religious belief was founded upon the  
19:48  
written word of God those humble  
19:51  
peasants shut away from the world had  
19:55  
not by themselves arrived at truth in  
19:58  
opposition to the dogmas of the apostate  
20:01  
Church their religious belief was their  
20:04  
inheritance from their fathers they  
20:07  
contended for the faith of the Apostolic  
20:09  
Church the church in the wilderness and

20:12  
not the proud hierarchy enthroned in the  
20:15  
world's great capital was the Church of  
20:17  
Christ the guardian of the treasures of  
20:19  
truth which God committed to his people  
20:22  
to be given to the world so who were the  
20:27  
ones that had these manuscripts on which  
20:32  
they based the Word of God they were the  
20:34  
vault anciens so you have these two  
20:37  
streams and there are thousands of  
20:40  
documents that have been copied  
20:45  
painstakingly and carefully over  
20:49  
centuries which constitute the received  
20:52  
text of course because they were used  
20:56  
yes because they were incorporated into  
20:59  
the thinking of of men the original  
21:02  
autographs are not there and so now the  
21:05  
argument is well then they must be  
21:07  
faulty because by repeated copying they  
21:11  
must have been changed no but don't you  
21:13  
negate God's promise to preserve his  
21:15  
word then if you believe in inspiration  
21:19  
you must believe in preservation  
21:21  
absolutely now let's take a look at the



21:24  
at the flagships of the Alexandrian line  
21:28  
yeah it's the Vaticanus and the  
21:31  
Sinaiticus now the one was found in the  
21:37  
library of the Vatican just in time to  
21:40  
refute the  
21:42  
the Bible version that Martin Luther  
21:44  
produced based on the received text and  
21:47  
on that you have the dua version yes  
21:50  
which is the Jesuit version and by the  
21:55  
way the Jesuits hated this word of God  
21:58  
they called it this poisonous ass and  
22:03  
they hated it with the passion yes and  
22:06  
they produced the UA which has Mary  
22:09  
crushing the head of the serpent  
22:11  
rather than Christ and it's a totally  
22:14  
spurious version and on that document on  
22:19  
the Vaticanus obviously was also based  
22:22  
the earlier Vulgate yes by Jerome and  
22:25  
then of course when this modern move  
22:31  
came they needed manuscripts other than  
22:34  
those to base their their translations  
22:37  
upon and then they found the Sinaiticus  
22:40  
yes in st. Catharines enormously yes and

22:45  
Tischendorf found it there where did he  
22:47  
find it in just in a waste paper basket  
22:51  
now it's fascinating that sorry and he  
22:55  
also didn't find the complete one the  
22:58  
first time no it had to go back yes you  
23:01  
had to go back several times to discover  
23:03  
new management and why would this  
23:06  
Protestant dedicate it to the Pope yeah  
23:08  
this makes absolutely no sense to me  
23:11  
whatsoever and this this one was found  
23:15  
and it doesn't contain the first  
23:18  
portions of the Bible and it doesn't  
23:20  
contain the last portions of the Bible  
23:23  
the book of Revelation is completely  
23:25  
gone and I mean Westcott and Hort later  
23:28  
referred to these to the Vaticanus as an  
23:32  
ocean of purity when they found this  
23:35  
manuscript there were so many portions  
23:37  
that had been scratched out and changed  
23:41  
and rewritten the whole document was  
23:45  
plastered with changes now is this  
23:49  
indicative of God's word that is  
23:51  
changeless my opinion was that

23:55  
it was found in a wastepaper basket and  
23:58  
it should have stayed there because that  
24:01  
is where in my opinion it belonged I  
24:04  
mean the Epistle of Barnabas the most  
24:07  
pathetic biological document I've ever  
24:10  
read in my life which has the iana  
24:13  
changing sex and and animals like the  
24:16  
weasel giving birth through the mouth I  
24:18  
mean if that is what is part of an  
24:22  
inspired document then the whole  
24:24  
document in my opinion is spurious but  
24:28  
the fact of the matter is that all  
24:31  
modern translations are basically based  
24:35  
on those two flagships with a couple of  
24:38  
uncles that have been found in those  
24:42  
deserts and two individuals Westcott and  
24:46  
Hort now it's fascinating to me that  
24:50  
these individuals were of course  
24:52  
Protestant and what a clever idea to use  
24:58  
Protestants to bring in this  
25:02  
documentation upon which modern Bibles  
25:05  
or based so they took basically those  
25:09  
two documents and produced a Greek text

25:15  
for the New Testament upon which all  
25:19  
modern Bibles are based now these  
25:23  
gentlemen were as far removed from  
25:27  
Protestantism as the East is from the  
25:29  
West  
25:30  
in their own writings they condemn  
25:32  
themselves they were Mary ologists  
25:35  
number one they believed in evolution  
25:38  
they were evolutionists they despised  
25:41  
the received text they wrote in the most  
25:45  
derogatory fashion about their received  
25:48  
text and these are the documents on  
25:52  
which all modern Bibles are basically  
25:54  
based now let's go back to the King  
25:58  
James Bible which was the Protestant  
26:01  
version now I never started with the  
26:04  
King James the first translation was  
26:07  
Tyndall's translate  
26:09  
and Tyndale also like Martin Luther used  
26:13  
the received text and then this Bible  
26:20  
was taken together with other  
26:23  
manuscripts that came by the way from  
26:25  
the vault in ziens and in Geneva where

26:29  
the Protestants were exiled they  
26:32  
produced the Bible transfer one of the  
26:34  
first ones by the way was the French  
26:36  
translation to which the Douay was  
26:39  
actually the counter and it was based on  
26:44  
vault Enzian manuscripts and the Geneva  
26:48  
Bible the English version was based on  
26:51  
Tyndall's translation and Coverdale and  
26:54  
and they produced the Geneva Bible which  
26:56  
was the bible of choice for protestants  
27:00  
for many many years in fact people were  
27:04  
very unincluded to give it up they loved  
27:09  
the Geneva Bible the Geneva Bible had a  
27:12  
problem for Catholicism though because  
27:15  
it had such very straightforward  
27:19  
footnotes and those footnotes revealed  
27:24  
exactly who was who in the zoo they made  
27:27  
no bones about calling the papacy  
27:29  
Antichrist for example and showing who  
27:33  
the little horn was etc or the beasts of  
27:36  
Revelation and the English also was Old  
27:41  
English like Chaucer English which was  
27:44  
and the English language had changed

27:46  
considerably by the time you get to the  
27:49  
King James in 1611 and what happened was  
27:54  
that it was decided to make a  
27:57  
translation bringing it up to the more  
28:01  
modern English that was spoken  
28:04  
it's like Shakespearean English Alec at  
28:06  
that time and King James then gave the  
28:10  
permission not that he was such a  
28:12  
religious person but it's called the  
28:14  
King James because he gave permission  
28:16  
but there were to be no footnotes so  
28:20  
that's that's interesting in the  
28:22  
place but what what is interesting about  
28:25  
the King James is that the committee  
28:27  
that actually put it together they were  
28:30  
all Protestants yes and they were  
28:34  
believing Protestants and they believed  
28:37  
that this was the Word of God yes and  
28:39  
they had numerous translators and they  
28:43  
lived in various portions of the country  
28:46  
yes and when they when they translated a  
28:48  
verse then there had to be harmony in  
28:52  
the translations so that it was only

28:54  
incorporated into the Bible if everybody  
28:58  
was on the same page  
29:00  
yes they won't cut often isolated they  
29:02  
could consult scholars it was even there  
29:05  
the public could absolutely in his input  
29:11  
yes it's amazing how it was put together  
29:14  
and they will tell us that this is a  
29:17  
cake language and this is a very  
29:21  
fascinating point and I would like us to  
29:25  
continue on that point in our next  
29:29  
episode  
29:29  
as our time is up for now we haven't  
29:32  
even started yes so that's why we have  
29:35  
to continue with this discussion thank  
29:38  
you for watching we will be back with  
29:40  
the next episode of what's up bro  
29:44  
thank you for watching this video to  
29:47  
subscribe click yes when the bell  
29:50  
appears click and you will receive  
29:52  
notifications to watch the next one  
29:54  
click yeah thank you again and see you  
29:58  
next time