

Sunday, January 1, 2017—Grace Life School of Theology—*From This Generation For Ever*
 Lesson 42 Preservation the Corollary of Inspiration, Part 2

Introduction

- Last week in Lesson 41 we began our consideration of the *extent* or *nature* of preservation by looking at whether preservation is the corollary of inspiration. We accomplished this through a consideration of the following points:
 - What is a Corollary?
 - Preservation is the Corollary of Inspiration
 - Problems Created by a Denial of a Corollary
- Today we want to conclude our discussion of the corollary by considering the following points:
 - Harry A. Sturz: Preservation but No Corollary
 - The Solution: Dropping the Standard of “Verbatim Identicality”
- From here we will move on into a consideration of passages that prove that the standard of “exact sameness” for preservation was overreaching.

Harry A. Sturz: Preservation but No Corollary

- Harry A. Sturz is the author of the 1984 work *The Byzantine Text-Type and New Testament Textual Criticism*. Sturz was a Professor of Greek and Chairman of the Theology Department at Biola University for many years.
- In footnote number 21 of his essay “The Preservation of Scripture”, Dr. William W. Combs informs his readers that Harry Sturz was the former teacher of Daniel B. Wallace. Combs reports that while Sturz denies any corollary between inspiration and preservation, he does argue contrary to Wallace that preservation is promised in scripture. (Combs, 7)
- First we need to establish that Professor Sturz maintains a belief in the promise of preservation. Regarding the matter he states:
 - “Preservation of the Word of God is promised in Scripture . . . It may very well be that the Scriptures used to attest the promise to preserve God’s Word do involve preservation. . . But while God promised that his Word would be preserved, “Heaven and earth shall pass away, but my words will not pass away . . . (Matt. 24:35)” (Sturz, 38)

- Despite maintaining a belief in the promise of preservation (doctrine of preservation), Sturz cautions his readers regarding preservation as the necessary corollary of inspiration. Regarding this matter, he states,
 - “The chief weakness in the Burgon-Hills theory seems to be the foundation upon which the entire structure is built. To present preservation as the necessary corollary of inspiration, then to imply that preservation of the Scripture must be as faithful and precise as the inspiration of the Scripture, appears to be taking a position that is both unscriptural and impossible to demonstrate. Hills insists that;

. . . if the doctrine of divine inspiration of the Old and New Testament Scriptures is a true doctrine, the doctrine of providential preservation of these Scriptures must also be a true doctrine. It must be that down through the centuries God has exercised a special providential control. . . God must have done this. . .

It should be pointed out that providential preservation is not a necessary consequence of inspiration. Preservation of the Word of God is promised in Scripture, and inspiration and preservation are related doctrines, but they are distinct from each other, and there is danger in making one the necessary corollary of the other. . . It may very well be that the Scriptures used to attest the promise to preserve God’s Word do involve preservation. The point is that this is a different matter than insisting that God, because He inspired the Scriptures, is ipso facto obligated to preserve them; or further, that He is obligated to preserve them in a particular way.” (Sturz, 38-39)

- It is because of the lack of “exact sameness” or “verbatim identity” in the manuscript copies that Sturz advises caution in confounding preservation with inspiration.
 - “One danger of such a position is that the faith of some has been weakened when they have become aware of variant readings in the manuscripts precisely because they have confounded preservation with inspiration. Though both are biblical doctrines, the Scripture does not link them inexorably.” (Sturz, 38)
- This is a point I have been driving at now for weeks. When one believes in the promise of preservation it is natural to assume that preservation occurred with the same precision as inspiration. Given enough time, one will eventually run into the facts that there are variant readings even in the manuscript tradition supporting the KJB. When one encounters these facts they are faced with some hard choices: 1) ignore them and pretend like variant readings do not exist and persist in their position unaltered; 2) leave a pro-TR/King James stance in favor of the prevailing orthodoxy; or 3) let the Scriptures teach them how to think about textual variants and amend their pro-TR/King James stance accordingly.
- Even though Sturz does not use my terminology (“exact sameness” or “verbatim identity”), he is arguing caution with respect to the corollary because he knows that even within the Byzantine

text-type (the preferred text of TR/King James advocates) there is not “verbatim identity” of wording.

- “If providential preservation of the Scriptures is tied to inspiration, is placed on a level with inspiration, and is understood to mean that not one jot or tittle shall pass out of the Byzantine text-type, the theory is on shaky ground due to the fact that even the Byzantine text with its high degree of homogeneity is composite (i.e., there are strands within its homogeneity). Through the research of von Soden at least five principal strands have been identified, some of them with an array of subordinates, within the Byzantine text-type. Even if it were agreed for the sake of argument that the Byzantine text were the best text—the text of God’s special providential care—one who holds an orthodox view of inspiration would still be unable to say that the preserved Byzantine text paralleled exactly and in every detail the verbally inspired original. . . It is a mistake to put preservation on the same level of precision of operation as inspiration. . .” (Sturz, 39)
- Sturz goes on to make some additional arguments that we will cover in future lessons. The point for now is this, Sturz believes in the promise of preservation but does not view it as the corollary of inspiration because of the lack of “exact sameness” in the manuscript copies. Despite his honesty on this matter he offers no way of overcoming the problem. He only points out that the defense of the TR/King James offered by Edward F. Hills possesses certain inaccuracies that need to be overcome.

The Solution: Dropping the Standard of “Verbatim Identity”

Please note that from now on I will be using the terms “exact sameness” and “verbatim identity” interchangeably.

- After studying the matter I have come to believe that dropping the standard of “verbatim identity” for preservation is the solution to the entire problem on both ends of the spectrum.
- I believe in the doctrine of preservation for the same reason I believe in inspiration; it is the Bible’s claim for itself (See Lesson 31-38). My position begins with faith in the promise of God and confidence that He did what He said He would do.
- Given the fact that conservatives believe in plenary verbal inspiration or the inspiration of every word, it is reasonable to assume and perhaps expect that preservation would also be both verbal and plenary. It is, therefore, easy to see why many preservationists have demanded identical wording as their standard for preservation. They view this conclusion as following logically from the doctrine of plenary verbal inspiration.
- However, when one looks at the historical data they encounter the FACT that no two Greek manuscripts (even Byzantine); editions of the TR, or printings of the KJB, are exactly the same. This is a source of concern for many given their prior belief in and demand for “verbatim identity” as the standard for preservation. Recall the following comment from Sturz above:

- “One danger of such a position is that the faith of some has been weakened when they have become aware of variant readings in the manuscripts precisely because they have confounded preservation with inspiration.” (Sturz, 38)
- Running headfirst into the FACTS, one is forced to make a decision. Are they going to turn away from the doctrine of preservation in favor of a rationalistic/naturalistic explanation of the facts or look to the scriptures to inform their understanding of the *nature* of preservation? Please recall the following statements from [Lesson 5 Overcoming the Problem of Exact Sameness](#).

- “The “Originals Only” and “King James Inspired” positions are seeking to address the problem of “Exact Sameness.” It is a known fact that there are textual variations in the Hebrew and Greek manuscripts supporting the English Bible. One side seeks to deal with the problem by appealing to the nonexistent “Originals” while the other side sees the KJB as a divine act on par with the inspiration of the originals in the first place.

The “Originals Only” position (see [Lesson 4](#)), largely ignores the doctrine of preservation. Meanwhile, many King James defenders want to argue that preservation assures the “exact sameness” of every word as originally written under inspiration. Unfortunately, this type of “exact sameness” or “verbatim” wording understanding of preservation cannot be sustained by a consideration of the historical and textual facts. Even among the manuscripts comprising the Byzantine Text Type and utilized by both the Majority Text and the *TR* positions, there is not “exact sameness” or “verbatim” wording across all the manuscripts witnesses.

The manuscripts in the Byzantine Text-Type, while not possessing “exact sameness” or “verbatim” wording across the board, demonstrate an “agreeance” as to doctrinal content of how passages should read.” (Amended from Lesson 5.)

- These FACTS do not overthrow my belief in God’s promise to preserve His word. These facts do not lead me to deny/doubt the clear promise of God.
- Rather, I look back to the scriptures to inform my thinking on the topic. When I do, I realize that my prior insistence upon the standard of “verbatim identity” was excessive and an overstating of the case for preservation to begin with. A careful study of the KJB will confirm this conclusion for anyone who is skeptical of its veracity.
- I can adopt this modified position on preservation based upon faith in God’s written word. After studying the issue I have come to believe that the challenge of “verbatim identity” is the central problem in the textual/Bible version debate.
- Most King James advocates maintain that it is perfect in every detail. If that is truly the case, they need to let the KJB inform their thinking on the issues of textual variations. Even within the KJB the New Testament does not quote the Old with exact identity.
- Please consider the following table comparing Isaiah 61:1-2 and Luke 4:18-19 as a case in point. In Luke 4 Jesus is in the synagogue in Nazareth where He stands up to read and is handed a copy of the book of Isaiah. In other words, Christ is not just making a free quotation of the Old Testament, rather he is reading from a manuscript copy of the book of Isaiah. Jesus then

proceeds to read Isaiah 61 out of the manuscript copy that was handed to him. A side by side comparison reveals that even within the KJB there is not exact identity in wording between the two passages.

Isaiah 61:1-2	Luke 4:18-19
<p>“The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD,</p>	<p>“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, (and recovering of sight to the blind), to set at liberty them that are bruised, To preach the acceptable year of the Lord.</p>

- These passages from within the KJB do not exhibit “exact sameness” or “verbatim identically” yet the Lord Jesus Christ called the copy He was reading from in Nazareth “scripture.” What this illustrates is that different words can have the same meaning. The words we possess convey the exact same doctrinal content expressed in the originals without necessitating we possess the exact same words. If the Lord Jesus Christ could call what he read in Luke 4 “scripture” yet it does not match Isaiah 61 exactly in my KJB, that tells me that demanding more from the doctrine of preservation than Christ did is not wise. We need to be careful not to demand more from our doctrine than the Bible claims for itself.
- The preceding comparison between Isaiah 61 and Luke 4 highlights the fact that there is a difference between 1) a different way of saying the same thing and 2) a substantive difference in meaning. At the end of the day, the reason King James advocates reject modern versions and their underlying texts is because their wording has been changed so much so as to substantively alter the doctrinal content of the Bible (See examples provided in [Lesson 10](#)). Some, in their zeal, have overstated the case and adopted a standard for preservation that cannot be sustained in light of the historical/textual FACTS.
- Psalms 12:6-7—what the doctrine of preservation assures is exactly what verse 6 states, namely the preservation of a **Pure Text i.e., a text that does not report information about God, His nature or character, His doctrine, His dispensational dealings with mankind, history, archeology, or science that is FALSE. In short, God’s promise to preserve His word assures the existence of a text that has not been altered in its “fundamental character” or “doctrinal content” despite not being preserved in a state of “exact sameness.”**

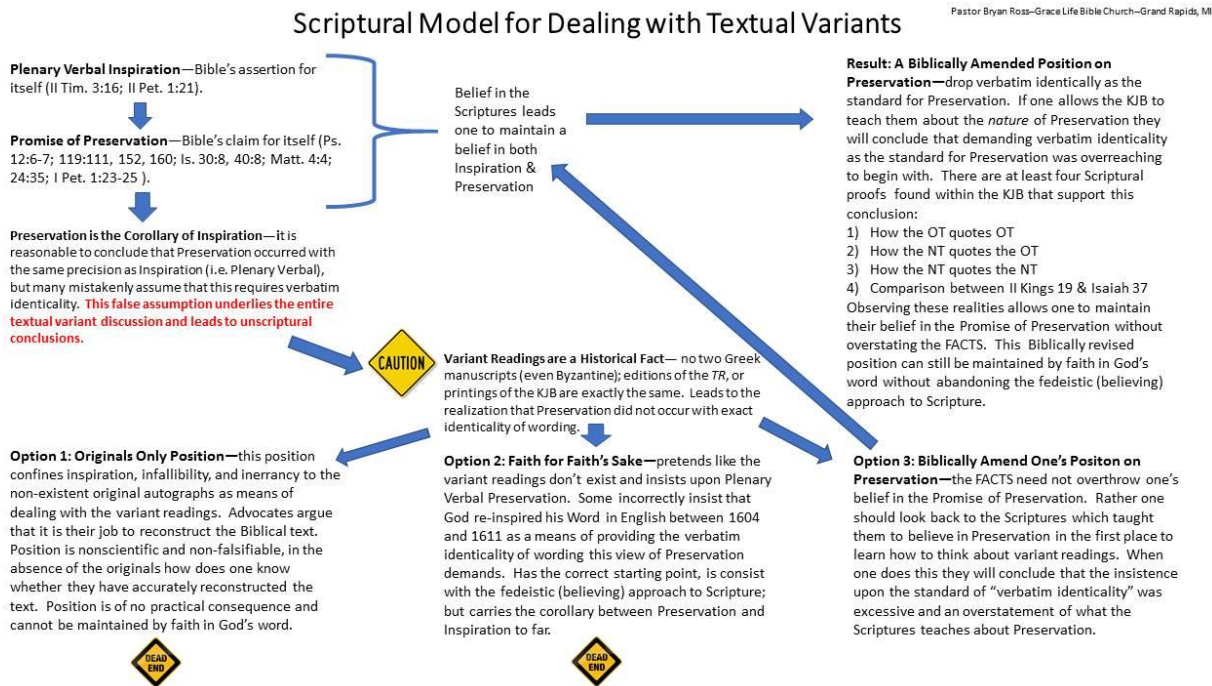
- Once one has adjusted their view of preservation to accord with the textual FACTS, by dropping “verbatim identicality” as their standard for preservation; there is nothing wrong with viewing the doctrine as a corollary of inspiration. As we saw last week in Lesson 41, an attempt to deny any corollary creates just as many problems as overstating the case.
- In the next Lesson we will consider further examples of why “verbatim identicality” is demanding too much for the doctrine of preservation.

Works Cited

Sturz, Harry A. *The Byzantine Text-Type & New Testament Textual Criticism*. Nashville, TN: Thomas Nelson Publishers, 1984.

Appendix A

Chart Outlining the Proper View of the Corollary



Appendix B

Examples of Altered Doctrinal Content between the KJB and Modern Versions

Note: this appendix was created using excerpts from [Lesson 10](#).

Substantive Differences Affecting the Accuracy of the Text

- There is no doubt in my mind that there are substantive differences in meaning that affect the accuracy of the text between the *TR* and the Critical Text and their representative translations into English. Please consider the following examples. For the sake of clarity and consistency we will compare the King James with other literal translations namely, the New American Standard Bible (NASB) and the English Standard Version (ESV).

Mark 1:2-3

KJB	NASB	ESV
2) As it is written in the prophets , Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3) The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.	2) As it is written in Isaiah the prophet : "BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY; 3) THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.'"	2) As it is written in Isaiah the prophet , "Behold, I send my messenger before your face, who will prepare your way, 3) the voice of one crying in the wilderness: 'Prepare the way of the Lord, make his paths straight,'"

- Mark 1:2-3 contains quotations from Malachi 3:1 (Mark 1:2) and Isaiah 40:3 (Mark 1:3) as the KJB accurately reports with the use of “prophets” plural. Meanwhile the modern versions quoted above both read “As it is written in Isaiah the prophet” singular. This is a flat out mistake in the NASB and ESV; one can read Isaiah from now till the rapture and not find the contents of Mark 1:2 in the book of Isaiah.
- This is not a TRANSLATION issue. It is a TEXTUAL issue. The issue here is not how to properly translate individual Greek words into English. The reason the English texts differ is because their underlying Greek texts differ. This is an example of a substantive difference in meaning. They cannot both be correct.
- This is a clear cut case where modern versions and their underlying Greek text are wrong. They present information that is FALSE. The Old Testament quotation found in Mark 1:2 cannot be found in the book of Isaiah.

Matthew 5:22

KJB	NASB	ESV
But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.	"But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, 'You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty <i>enough to go into the fiery hell.</i>	But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire.

- The phrase “without a cause” is missing from both the NASB and ESV. The reason the phrase is missing from both modern versions is because the underlying Greek text from which they are translated does not contain the phrase.
- The omission of the phrase “without a cause” seems to be a minor oversight in Matthew 5 but, when cross referenced with Mark 3:5, a theological problem is encountered. In Mark 3:5 Jesus gets angry due to the hardness of the heart exhibited by those in the synagogue. Does Jesus have cause to be angry? Yes. The omission of the phrase, “without a cause” in the Critical Text and its corresponding modern translations in Matthew 5 creates a doctrinal problem in Mark 3 when Jesus gets angry. Practically, the omission of the phrase “without a cause” results in Jesus condemning Himself out of His own mouth.

Luke 2:33

KJB	NASB	ESV
And Joseph and his mother marveled at those things which were spoken of him.	And His father and mother were amazed at the things which were being said about Him.	And his father and his mother marveled at what was said about him.

- Once again why do these versions read differently in English? Because their underlying Greek texts are not the same. The *TR* and its subsequent translation into English via the KJB maintain the doctrinal integrity of the virgin birth. Joseph was not the father of Jesus as the modern translations of the Critical Text imply.

Colossians 2:18

KJB	NASB	ESV
Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen , vainly puffed up by his fleshly mind,	Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on <i>visions</i> he has seen , inflated without cause by his fleshly mind,	Let no one disqualify you, insisting on asceticism and worship of angels, going on in detail about visions, puffed up without reason by his sensuous mind,

- Here we have a situation where the *TR* and the Critical Text are directly contradictory. This is not just a situation where one text leaves something out that the other one includes. One text, the

Critical Text, says that you **have seen** the angels and visions while the other one (the *TR*) says that you **have not**. The reason they contradict in English is because they contradict in Greek.

- Here the principles of *Noncontradiction* and *Excluded Middle* absolutely apply because the two readings are directly contradictory and teach opposites. One reading says you have seen a thing while the other one says that you have not.
- Both of these readings cannot be correct because they possess substantive differences in meaning. One of them has to be right and one of them has to be wrong or they are both wrong. We cannot even entertain the notion that they are both wrong on account of the doctrine of preservation.
- This passage is dealing with the doctrine of *Angelology* during the dispensation of grace. How many believers in our day claim to have guardian angels, seen angels, or heard messages from angels or received visions and revelations based upon their personal experience? Colossians 2:18 is the clearest verse in the Pauline epistles telling you that anyone making such claims does not know what they are talking about and is not to be trusted. More importantly, anyone into such funny business is not holding Christ as the head in the next verse (Colossians 2:19).
- Furthermore, the readings found in the NASB and ESV for Colossians 2:18, create an internal contradiction within the book of Colossians. Colossians 1:16 teaches that the principalities and powers in heavenly places and those beings occupying them are “invisible” i.e., you cannot see them. Now, one chapter later in chapter 2, modern versions have people seeing things that chapter 1 said were invisible.
- I fail to see how this difference does not affect doctrine as it relates to the body of Christ. I have dealt with many Pentecostals who have claimed to have had angelic visitations and have seen into the spirit world based upon the authority of Colossians 2:18 in their modern version.

John 1:18

KJB	NASB
No man hath seen God at any time; the only begotten Son , which is in the bosom of the Father, he hath declared <i>him</i> .	No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained <i>Him</i> .

- Is Jesus Christ the “only begotten Son” or the “only begotten God” as the NASB states? The wording of the NASB asserts that Jesus Christ is a lesser God created by God Almighty and is not coequal with the Father. Theologically this is very close to what the Jehovah Witnesses believe about Christ i.e., that he was not co-equal with God the Father but is a lesser created being. Once again it seems to me that this reading affects doctrine.

Basic Factual Irregularities

- The examples cited above do not even take into account the scores of omitted verses in the Critical Text or the fundamental lack of agreeance amongst Critical Text translations on even basic textual or historical details. As we studied in Lesson 3, this is not simply a King James versus modern versions problem. Even among modern versions, which subscribe to the same theories of textual criticism, there are substantive differences in meaning and lack of agreement about even basic facts. See the following examples:

II Samuel 15:7

KJB	NASB	ESV
And it came to pass after forty years , that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.	Now it came about at the end of forty years that Absalom said to the king, "Please let me go and pay my vow which I have vowed to the LORD, in Hebron.	And at the end of four years Absalom said to the king, "Please let me go and pay my vow, which I have vowed to the LORD, in Hebron.

Ecclesiastes 8:10

KJB	NASB	ESV
And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this <i>is</i> also vanity.	So then, I have seen the wicked buried, those who used to go in and out from the holy place, and they are soon forgotten in the city where they did thus. This too is futility.	Then I saw the wicked buried. They used to go in and out of the holy place and were praised in the city where they had done such things. This also is vanity.

Luke 10:1

KJB	NASB	ESV
After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.	Now after this the Lord appointed seventy others , and sent them in pairs ahead of Him to every city and place where He Himself was going to come.	After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go.

Matthew 12:47

KJB	NASB	ESV
Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.	Someone said to Him, "Behold, Your mother and Your brothers are standing outside seeking to speak to You."	Omitted