

Sunday, January 8, 2017—Grace Life School of Theology—*From This Generation For Ever*
Lesson 43 Passages Proving Plenary Preservation is Presumptuous

Introduction

- Last week in Lesson 42 we concluded that dropping the standard of “verbatim identicality” was the solution for solving the corollary problem.
- To help illustrate this point we compared Isaiah 61 and Luke 4 and noted that Luke’s account of what Christ read in the synagogue in Nazareth does not match exactly with the passage He is reading from in Isaiah 61, even in a KJB.
- I would like to use our time this morning to offer further proof from scripture that demanding “verbatim identicality” as the standard for preservation is excessive and out of step with how the Bible itself would teach you to think about the matter.
- Noah Webster’s *American Dictionary of the English Language* defines the word “verbatim” as follows:
 - VERBA'TIM adv. [L.] Word for word; in the same words; as, to tell a story verbatim as another has related it.
- The goal of this lesson is to show that the testimony of the scriptures does not require verbatim phraseology but simply equivalent meaning. It is possible to say the exact same thing using different words.
 - “At 3:30, I drove to the store.”
 - “I drove to the store at half past three.”
- Consider the following example from II Timothy 2:15.
 - Geneva—“. . . dividing the word of truth aright.”
 - King James—“rightly dividing the word of truth.”
- In both of these examples, the order of words and the words themselves are different but the substance is equivalent. This highlights a point that I have been making since Lesson 5, there is a difference between 1) a different way of saying the same things and 2) a substantive difference in meaning.

- There are four proofs that scripture approves of substantive equivalence and does not require verbatim identity:
 - The fact that New Testament quotes of the Old Testament do not match verbatim.
 - The fact that Old Testament quotations of the Old Testament do not match verbatim.
 - The fact that New Testament quotations of the New Testament do not match verbatim.
 - II Kings 19 and Isaiah 37 do not match verbatim.

New Testament Quotes of the Old Testament

- In this category I would like to consider the following two categories of passages:
 - “Scripture” Passages
 - “It is written” Passages

“Scripture” Passages

- This category explores instances where a New Testament figure is reading from a manuscript copy of the Old Testament. Yet the manuscript copies that are read from in the New Testament do not match exactly with the Old Testament texts that are being read in the KJB.

Isaiah 61:1-2 & Luke 4:18-19

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

- We have already seen this example in Lessons 5 and 42. The manuscript copy that Christ is reading from in Luke 4 is not an exact match with the King James text of Isaiah 61, the passage

the Lord is reading from. Yet, the Lord Jesus Christ calls the manuscript copy He is reading from scripture. The passages are substantively equivalent despite not possessing verbatim wording.

Isaiah 53:7-8 & Acts 8:32-33

Isaiah 53:7-8	Acts 8:32-33
<p>He was oppressed, and he was afflicted, yet he opened not his mouth:</p> <p>he is brought as a lamb to the slaughter,</p> <p>and as a sheep before her shearers is dumb,</p> <p>so he openeth not his mouth.</p> <p>He was taken from prison and from judgment: and who shall declare his generation?</p> <p>For he was cut off out of the land of the living:</p> <p>for the transgression of my people was he stricken.</p>	<p>He was led as a sheep to the slaughter;</p> <p>and like a lamb dumb before his shearer,</p> <p>so opened he not his mouth:</p> <p>In his humiliation his judgment was taken away: and who shall declare his generation?</p> <p>for his life is taken from the earth.</p>

- Acts 8:26-30—the Ethiopian Eunuch is on his way home to Ethiopia from Jerusalem in his chariot reading a manuscript copy of the book of Isaiah. When Philip is prompted by the angel of Lord to join himself unto the Eunuch’s chariot, Philip finds him reading the passage above from Isaiah 53.
- When one compares the text of Acts 8:32-33 with Isaiah 53:7-8 the wording is far from identical yet the doctrinal substance is unaltered despite not possessing verbatim wording.
- Acts 8:32, 35—twice in this passage the Holy Spirit calls the text of verses 32 and 33 scripture despite the lack of verbatim wording with Isaiah 53:7-8 in the KJB. Once again, this proves that demanding exact sameness in wording as the standard for preservation is overreaching. God the Holy Spirit does not even demand that in his word.

“It is written” Passages

- In Lessons 36 and 37 we devoted two lessons to a study of how the phrase “it is written” impacts the doctrine/promise of preservation. In Lesson 37 we considered the impact of the Perfect Tense and Passive Voice upon the doctrine of preservation.

- “The perfect tense, which He utilized, expresses a completed action with a resulting state of being. The result of the action continues from the past through the present and into the future.” (Strouse in *Thou Shalt Keep Them*, 35)
- “Combining the perfect tense with the passive voice shows that the action of the verb was completed in the past by an agent other than the subject of the verb with the results of the action continuing into the present. The perfect tense, and the perfect passive in particular, is often used in Scripture to teach doctrine and illustrate preservation of truth.” (Sutton in *Thou Shalt Keep Them*, 76)
- After explaining the meaning and significance of both the perfect tense and passive voice and applying it to non-preservation related texts by way of explanation and illustration, Sutton explains the significance with respect to the doctrine of preservation. Every occurrence of “it is written” in the New Testament corresponds with a perfect passive verb in Greek, according to Sutton:
 - “Sixty-three times in the NT the exact phrase “it is written” occurs. The perfect passive verb *gegraptai* underlies fifty-nine of these references, while the other four occasions represent the perfect passive participle *gegramenon*.” (Sutton in *Thou Shalt Keep Them*, 78)
- In Lesson 36 we noted places where the phrase “it is written” occurred yet there was not verbatim identity in how the New Testament quoted the Old Testament.

Deuteronomy 8:3 & Matthew 4:4

Deuteronomy 8:3	Matthew 4:4
. . . that he might make thee know that man doth not live by bread only , but by every <i>word</i> that proceedeth out of the mouth of the LORD doth man live .	But he answered and said, It is written , Man shall not live by bread alone , but by every word that proceedeth out of the mouth of God.

- Is Matthew 4:4 in your KJB an exact word for word quotation of Deuteronomy 8:3? No! Does that mean one of these is in error? No! They are both teaching the exact same doctrinal content without using the exact same words.

Matthew 4:4 & Luke 4:4

Matthew 4:4	Luke 4:4
But he answered and said, It is written , Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.	And Jesus answered him, saying, It is written , That man shall not live by bread alone, but by every word of God.

- So not only does Matthew’s quotation of Deuteronomy 8:3 not match exactly but the citations of Deuteronomy by both Matthew and Luke, in the same context, do not match each other exactly. Yet no one views these verses as differing substantively in terms of their doctrinal content.
- The same phenomena is observable for the other “it is written” quotations of the Lord Jesus Christ during his temptation.

Deuteronomy 6:16 & Matthew 4:7

Deuteronomy 6:16	Matthew 4:7
Ye shall not tempt the LORD your God, . . .	Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

Deuteronomy 6:13 & Mathew 4:10

Deuteronomy 6:13	Matthew 4:10
Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.	Then saith Jesus unto him, Get thee hence, Satan: for it is written , Thou shalt worship the Lord thy God, and him only shalt thou serve.

- There are literally scores of these types of examples that we could cite. Please consider these few in addition to what we saw in Lesson 36.

Micah 5:2 & Matthew 2:5-6

Micah 5:2	Matthew 2:5-6
<p>But thou, Bethlehem Ephratah,</p> <p><i>though</i> thou be little among the thousands of Judah,</p> <p><i>yet</i> out of thee shall he come forth unto me <i>that is</i> to be ruler in Israel;</p> <p>whose goings forth <i>have been</i> from of old, from everlasting.</p> <p>NIV—“. . . from ancient times.” ESV—“. . . from ancient days.”</p>	<p>And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,</p> <p>And thou Bethlehem,</p> <p><i>in</i> the land of Juda, art not the least among the princes of Juda:</p> <p>for out of thee shall come a Governor, that shall rule my people Israel.</p>

Zechariah 13:7 & Matthew 26:13

Zechariah 13:7	Matthew 26:13
Awake, O sword, against my shepherd, and against the man <i>that is</i> my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.	Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written , I will smite the shepherd, and the sheep of the flock shall be scattered abroad .

Psalms 69:25 & Acts 1:20

Psalms 69:25	Acts 1:20
Let their habitation be desolate; and let none dwell in their tents.	For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

Isaiah 59:20 & Romans 11:26

Isaiah 59:20	Romans 11:26
And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob , saith the LORD.	And so all Israel shall be saved: as it is written , There shall come out of Sion the Deliverer , and shall turn away ungodliness from Jacob :

Isaiah 29:14 & I Corinthians 1:19

Isaiah 29:14	I Corinthians 1:19
Therefore, behold, I will proceed to do a marvellous work among this people, <i>even</i> a marvellous work and a wonder: for the wisdom of their wise <i>men</i> shall perish, and the understanding of their prudent <i>men</i> shall be hid.	For it is written , I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

- Many more examples like these could be presented for consideration. In fact, I challenge everyone to look at each occurrence of the phrase “it is written” in the New Testament and compare the associated quotation with its Old Testament counterpart. I have not been able to find one that is completely verbatim, the closest one I could locate is II Corinthians 8:15’s quotation of Exodus 16:18.

- So, in the above examples, which verse is right—the NT or the OT passage? The answer is that they are both right. From this we can make the following observations:
 - The NT quotations of the OT are not verbatim and sometimes considerably different.
 - The NT quotations specifically say “it is written,” when those exact words are not in fact written.
 - This proves that scripture considers the NT phrasing to be the equivalent of the OT verse even though the words are not verbatim.
 - It is thus possible for different phrasings to be equivalent and both be the word of God even though they are not verbatim.

Old Testament Quotes of the Old Testament & New Testament Quotes of the New Testament

- In case one is tempted to argue that the examples cited in this section are illegitimate because the Old Testament was written in Hebrew and the New Testament in Greek, they need to mark well that the same phenomena occurs within each Testament. The Old Testament does not quote the Old Testament with “verbatim identity.” Likewise for the New Testament.

Deuteronomy 24:16 & II Chronicles 25:4

Deuteronomy 24:16	II Chronicles 25:4
<p>The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.</p>	<p>But he slew not their children, but <i>did as it is written</i> in the law in the book of Moses, where the LORD commanded, saying,</p> <p>The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.</p>

I Timothy 5:18 & Luke 10:7

Luke 10:7	I Timothy 5:18
<p>And in the same house remain, eating and drinking such things as they give: For the labourer is worthy of his hire. Go not from house to house.</p>	<p>For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer <i>is</i> worthy of his reward.</p>

- I Timothy 5:18 clearly states “the scripture saith” yet when it quotes Luke 10:7 it does not do so with “verbatim identity.”

- In this way the word of God instructs us that demanding “exact sameness” or “verbatim identity” in wording as the standard for preservation was an excessive and unbiblical assumption. This false assumption has caused many to ere to one of the following extremes:
 - **Option 1: Originals Only Position**—this position confines inspiration, infallibility, and inerrancy to the non-existent original autographs as means of dealing with the variant readings. Advocates argue that it is their job to reconstruct the Biblical text. This position is nonscientific and non-falsifiable. In the absence of the originals how does one know whether they have accurately reconstructed the text. This position is of no practical consequence and cannot be maintained by faith in God’s word.
 - **Option 2: Faith for Faith’s Sake**—pretends like the variant readings do not exist and insist upon Plenary Verbal Preservation. Some incorrectly insist that God re-inspired His Word in English between 1604 and 1611 as a means of providing the verbatim identity of wording that this view of Preservation demands. This view has the correct starting point, is consistent with the fedeistic (believing) approach to Scripture; but carries the corollary between Preservation and Inspiration too far.

II Kings 19 and Isaiah 37

- II Kings 19 and Isaiah 37 represent a different case than we observed in the previous point. In this case both passages are found in the Old Testament and were originally written in Hebrew. Moreover, they portray the exact same event. Yet, they are not identical.
- These chapters are not like the gospels where they are different accounts that provide different perspectives and contain different information. These are nearly identical in content but have different wording. Matthew, Mark, Luke, and John are different accounts that are written for different purposes. Therefore, when they record the same events they include different details.
 - Differ in length
 - Some have a genealogy, some do not
 - Those that do have a genealogy do not match
 - They record different events

II Kings 19	Isaiah 37
1) And it came to pass, when king Hezekiah heard <i>it</i> , that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.	1) And it came to pass, when king Hezekiah heard <i>it</i> , that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.
2) And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders	2) And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders

of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz.	of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.
3) And they said unto him, Thus saith Hezekiah, This day <i>is</i> a day of trouble, and of rebuke, and blasphemy: for the children are come to the birth, and <i>there is</i> not strength to bring forth.	3) And they said unto him, Thus saith Hezekiah, This day <i>is</i> a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and <i>there is</i> not strength to bring forth.
4) It may be the LORD thy God will hear all the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up <i>thy</i> prayer for the remnant that are left.	4) It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up <i>thy</i> prayer for the remnant that is left.
5) So the servants of king Hezekiah came to Isaiah.	5) So the servants of king Hezekiah came to Isaiah.
6) And Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me.	6) And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.
7) Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land.	7) Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.
8) So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.	8) So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.
9) And when he heard say of Tirhakah king of Ethiopia, Behold , he is come out to fight against thee: he sent messengers again unto Hezekiah, saying,	9) And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it , he sent messengers to Hezekiah, saying,
10) Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.	10) Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.
11) Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly; and shalt thou be delivered?	11) Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?
12) Have the gods of the nations delivered them which my fathers have destroyed; <i>as</i> Gozan, and Haran, and Rezeph, and the children of Eden which <i>were</i> in Thelasar ?	12) Have the gods of the nations delivered them which my fathers have destroyed, <i>as</i> Gozan, and Haran, and Rezeph, and the children of Eden which <i>were</i> in Telassar ?
13) Where <i>is</i> the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?	13) Where <i>is</i> the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?
14) And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and spread it before the LORD.	14) And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15) And Hezekiah prayed before the LORD, and said , O LORD God of Israel, which dwellest <i>between</i> the cherubims, thou art the God, <i>even</i> thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.	15) And Hezekiah prayed unto the LORD, saying ,
	16) O LORD of hosts , God of Israel, that dwellest <i>between</i> the cherubims, thou <i>art</i> the God, <i>even</i> thou alone, of all the kingdoms of the earth: thou hast made heaven and earth.
16) LORD , bow down thine ear , and hear: open, LORD, thine eyes , and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.	17) Incline thine ear, O LORD , and hear; open thine eyes, O LORD , and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.
17) Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands ,	18) Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries ,
18) And have cast their gods into the fire: for they <i>were</i> no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.	19) And have cast their gods into the fire: for they <i>were</i> no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.
19) Now therefore, O LORD our God, I beseech thee , save thou us out of his hand, that all the kingdoms of the earth may know that thou <i>art</i> the LORD God , <i>even</i> thou only.	20) Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou <i>art</i> the LORD, <i>even</i> thou only.
20) Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard .	21) Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:
21) This <i>is</i> the word that the LORD hath spoken concerning him; The virgin the daughter of Zion hath despised thee, <i>and</i> laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.	22) This <i>is</i> the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, <i>and</i> laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.
22) Whom hast thou reproached and blasphemed? and against whom hast thou exalted <i>thy</i> voice, and lifted up thine eyes on high? <i>even</i> against the Holy <i>One</i> of Israel.	23) Whom hast thou reproached and blasphemed? and against whom hast thou exalted <i>thy</i> voice, and lifted up thine eyes on high? <i>even</i> against the Holy <i>One</i> of Israel.
23) By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, <i>and</i> the choice fir trees thereof: and I will enter into the lodgings of his borders , <i>and into</i> the forest of his Carmel.	24) By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, <i>and</i> the choice fir trees thereof: and I will enter into the height of his border , <i>and</i> the forest of his Carmel.
24) I have digged and drunk strange waters , and with the sole of my feet have I dried up all the rivers of besieged places.	25) I have digged, and drunk water ; and with the sole of my feet have I dried up all the rivers of the besieged places.
25) Hast thou not heard long ago <i>how</i> I have done it, <i>and</i> of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities <i>into</i> ruinous heaps.	26) Hast thou not heard long ago, <i>how</i> I have done it; <i>and</i> of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities <i>into</i> ruinous heaps.

26) Therefore their inhabitants were of small power, they were dismayed and confounded; they were <i>as</i> the grass of the field, and <i>as</i> the green herb, <i>as</i> the grass on the housetops, and <i>as corn</i> blasted before it be grown up.	27) Therefore their inhabitants were of small power, they were dismayed and confounded: they were <i>as</i> the grass of the field, and <i>as</i> the green herb, <i>as</i> the grass on the housetops, and <i>as corn</i> blasted before it be grown up.
27) But I know thy abode, and thy going out, and thy coming in, and thy rage against me.	28) But I know thy abode, and thy going out, and thy coming in, and thy rage against me.
28) Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.	29) Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.
29) And this <i>shall be</i> a sign unto thee, Ye shall eat this year such things as grow of themselves , and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.	30) And this <i>shall be</i> a sign unto thee, Ye shall eat <i>this</i> year such as groweth of itself ; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.
30) And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.	31) And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:
31) For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.	32) For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.
32) Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield , nor cast a bank against it.	33) Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields , nor cast a bank against it.
33) By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.	34) By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.
34) For I will defend this city, to save it, for mine own sake, and for my servant David's sake.	35) For I will defend this city to save it for mine own sake, and for my servant David's sake.
35) And it came to pass that night, that the angel of the LORD went out , and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they <i>were</i> all dead corpses.	36) Then the angel of the LORD went forth , and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they <i>were</i> all dead corpses.
36) So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.	37) So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.
37) And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.	38) And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.

- This comparison between II Kings 19 and Isaiah 37 within the KJB yields the following baseline data (Not claiming these statistics are infallible. It is very possible that I miscounted something.):
 - 2 completely identical verses
 - 2 different prepositions
 - 4 different punctuations
 - 4 cases where singular and plural can both be correct
 - 9 different words and phraseologies
 - 12 different spellings
 - 15 different verse divisions
 - 35 different phrasings

Conclusion

- Based upon the textual FACTS observed in this lesson, it would be wrong to require “verbatim identity” as the standard for preservation. This standard cannot even be sustained within the King James text. Consequently, it is not helpful or productive for King James advocates to adopt a standard for preservation that cannot even be sustained in the very Bible they are asserting is “perfect.”
- The example set forth in scripture is that God’s word can be expressed in multiple different phrasings that are equivalent. Requiring “verbatim identity” as the standard for preservation is demanding more than the Bible claims for itself.
- I believe in “perfect preservation” if by perfect one means the existence of a pure 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 “verbatim identity.”**

Works Cited

- Reid, David W. *Ridge Farm Bible Conference Notes (2012)*. Columbus, OH: Columbus Bible Church.
- Strouse, Thomas. “Every Word: Matthew 4:4” in *Thou Shalt Keep Them: A Biblical Theology of the Perfect Preservation of Scripture*. El Sobrante, CA: Pillar & Ground Publishing, 2003.
- Sutton, David. “The Perfect Passive: “It is Written” in *Thou Shalt Keep Them: A Biblical Theology of the Perfect Preservation of Scripture*. El Sobrante, CA: Pillar & Ground Publishing, 2003.

Scriptural Model for Dealing with Textual Variants

Plenary Verbal Inspiration—Bible’s assertion for itself (II Tim. 3:16; II Pet. 1:21).



Promise of Preservation—Bible’s claim for itself (Ps. 12:6-7; 119:111, 152, 160; Is. 30:8, 40:8; Matt. 4:4; 24:35; I Pet. 1:23-25).



Preservation is the Corollary of Inspiration—it is reasonable to conclude that Preservation occurred with the same precision as Inspiration (i.e. Plenary Verbal), but many mistakenly assume that this requires verbatim identity. **This false assumption underlies the entire textual variant discussion and leads to unscriptural conclusions.**



Belief in the Scriptures leads one to maintain a belief in both Inspiration & Preservation



Result: A Biblically Amended Position on Preservation—drop verbatim identically as the standard for Preservation. If one allows the KJB to teach them about the *nature* of Preservation they will conclude that demanding verbatim identity as the standard for Preservation was overreaching to begin with. There are at least four Scriptural proofs found within the KJB that support this conclusion:

- 1) How the OT quotes OT
 - 2) How the NT quotes the OT
 - 3) How the NT quotes the NT
 - 4) Comparison between II Kings 19 & Isaiah 37
- Observing these realities allows one to maintain their belief in the Promise of Preservation without overstating the FACTS. This Biblically revised position can still be maintained by faith in God’s word without abandoning the fedeistic (believing) approach to Scripture.

Variant Readings are a Historical Fact— no two Greek manuscripts (even Byzantine); editions of the TR, or printings of the KJB are exactly the same. Leads to the realization that Preservation did not occur with exact identity of wording.



Option 1: Originals Only Position—this position confines inspiration, infallibility, and inerrancy to the non-existent original autographs as means of dealing with the variant readings. Advocates argue that it is their job to reconstruct the Biblical text. Position is nonscientific and non-falsifiable, in the absence of the originals how does one know whether they have accurately reconstructed the text. Position is of no practical consequence and cannot be maintained by faith in God’s word.



Option 2: Faith for Faith’s Sake—pretends like the variant readings don’t exist and insists upon Plenary Verbal Preservation. Some incorrectly insist that God re-inspired his Word in English between 1604 and 1611 as a means of providing the verbatim identity of wording this view of Preservation demands. Has the correct starting point, is consistent with the fedeistic (believing) approach to Scripture; but carries the corollary between Preservation and Inspiration far.



Option 3: Biblically Amend One’s Position on Preservation—the FACTS need not overthrow one’s belief in the Promise of Preservation. Rather one should look back to the Scriptures which taught them to believe in Preservation in the first place to learn how to think about variant readings. When one does this they will conclude that the insistence upon the standard of “verbatim identity” was excessive and an overstatement of what the Scriptures teach about Preservation.