

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* of wording. **This false assumption underlies the entire textual variant discussion and leads to unscriptural conclusions.**

Option 1: Originals Only Position—this position confines inspiration, infallibility, and inerrancy to the non-existent original autographs as a 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.



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

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

Option 2: Faith for Faith's Sake—pretends like variant readings do not exist and insists upon Plenary Verbal Preservation. Some incorrectly assert 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 believing approach to Scripture; but carries the corollary between Preservation and Inspiration too far.



Result: A Biblically Amended Position on Preservation—drop *verbatim identity* 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 believing approach to Scripture.