

Twenty-six (26) theological arguments that demonstrate the Bible can be changing

1. Psalms 119:89 was written approximately 250 years before Amos 8:11, demonstrating God's willingness to promise to preserve His Word and then subsequently make it inaccessible through a judgment. Whatever counter-argument you wish to bring forward is irrelevant because the precedent is clear; God promised to preserve His Word and then subsequently took it away as a judgment. This is an example of God's sovereignty, and if He did it before He can do it again. (Psalm 115:3)
2. In some instances, the scripture refers to the term "*Word*" as either God or a person, so it cannot always be understood to mean the text itself. Every time a Christian reads "*Thy Word is forever settled in heaven*," they automatically convert that into their KJV Bible in English without even realizing it. Here are the passages that define the term "*Word*" as something other than your physical Bible.
 - a. John 1:1, Revelation 19:13 (Hebrews 4:12 vs Revelation 2:23), (John 1:4 vs John 5:39)
3. Because the scripture makes a clear distinction between the term "*Word*" and the written text, we are forced to acknowledge that there may be a more nuanced understanding of what the preservation promises are actually pointing to.
4. The terms "*Bible*," "*Scripture*," and "*Word*" are not synonymous, but when people exclaim, "*The Bible can't change because God preserves His Word*," they are conflating the three terms to mean the same thing. No one ever says, "*The Bible can't change because God preserves His scripture*." Psalm 119:89 does NOT say, "*Thy scripture, O Lord, is forever settled in heaven*." If preachers go to so much effort to bring forward the exact meaning of a word in their sermons, why don't they apply the same diligence to these three words?
5. God's infinite perfection of righteousness is not diminished in any way if the scripture is changing because the scriptures do not promise that the scriptures will be preserved; they promise that the Word will be preserved, and they are not the same. If they are the same, then John 1:1 demands that you should be able to hold up your KJV Bible and say, "*I hold in my hand, God!*"
6. The devil doesn't have enough power to change the Bible unless God gives him permission. Since God has demonstrated His willingness to do this in the following passages, it's theologically sound to suggest that He would do it again by allowing the Bible to be supernaturally changed.
 - a. Job 1:12, Revelation 13:7
7. God promises to preserve His Word in the hearts of His people, not on the pages of the book. In fact, 2nd Corinthians 3:3 seems to provide insight into God's preferred storage medium in the New Testament. Paul describes the changed lives of his disciples as a

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"letter inscribed on our hearts." He identifies the source of these changed lives as his ministry of preaching the Word and goes on to point out that God's method for bringing this change is no longer strict adherence to sound doctrine and study; *"not on tables of stone"* and *"not with ink"* *"but with the spirit of the living God."* The only promises that indicate where His Word will be preserved point to either the hearts of His people or heaven. The rest of the promises provide no indication of where they will be preserved. For this reason alone, it's entirely unbiblical to demand that the Bible can't change because God preserves His Word because God never, ever, ever, ever, promised to preserve His Word in the Bible. He promised to preserve His Word in our hearts. And anyone that suggests that God would never allow this to happen because it would be so impractical and disruptive doesn't know their Bible. It's a judgment, it's supposed to be terrible.

- a. Promises that include WHERE it will be preserved
Jeremiah 31:33, Hebrews 8:10, Hebrews 10:16, 2nd Cor 3:3, Psalms 119:89
- b. Promises that DO NOT include WHERE it will be preserved
Isaiah 40:8, Isaiah 55:11, Psalm 12:6, Psalm 119:89, Proverbs 30:5, Matthew 5:18, Matthew 24:35, John 10:35, John 17:17, 2 Timothy 3:16-17, Revelation 22:18-19
8. The sentimental argument that God would never allow this because it would be too disruptive is unbiblical. God has removed His Word as a judgment before, which establishes a precedent for His willingness to do it again.
 - a. Amos 8:11, Lamentations 2:9, Micah 3:6-7, Psalm 74:9, 1 Samuel 3:1, 2 Chronicles 15:3, Ezekiel 7:26, Hosea 4:6, Ezekiel 14:4,9, 1 Kings 22:19, Numbers 22:20, Psalms 18:26
9. This event was foretold with stunning accuracy.
 - a. Dan 7:25, Amos 8:11, 2nd Thessalonians 2:9, Revelation 13, Revelation 22:10-18, Enoch 80:1-3
10. Just because the Word is inspired, does not automatically mean it is preserved because:
 - a. Even things inspired by God can become corrupted (Hebrews 1:10-12)
 - b. There are no passages that teach inspiration equals preservation
 - c. Theological necessity is a tradition of men that is taught as doctrine
 - d. 2nd Timothy 3:16 should be interpreted as "Every" scripture that is inspired by God," not "All" scripture that is inspired by God."
11. The Word can be preserved while at the same time be made inaccessible through a judgment. The Word is preserved in relation to the pagan, but the Word is also

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inaccessible to them. There are over 1,600 living languages that have no Bible translated into their language. (Psalm 9:17)

12. God's unchanging nature, does not automatically equate to the Bible's unchanging nature.
13. God is willing to appear unrighteous to test His servants. By allowing this judgment, it appears that God is asking His people, "Do you know me, or do you just know the book?"
 - a. Job 1:8, Genesis 22:1
14. Although the text clearly reveals that God is not the author of confusion, He has still used confusion as a judgment numerous times.
 - a. Genesis 11:7-9, Judges 7:22, 2 Chronicles 20:23, 1 Samuel 14:20, Exodus 14:24-25, 2 Kings 7:6-7
15. Taking Psalms 12 and other passages out of context to support the preservation doctrine is common.
16. If the Bible can't change, then why has it been changing through seven different covenants since its inception?
 - a. Hebrews 8:6-9, 13, Edenic, Adamic, Noahic, Abrahamic, Mosaic, Palestinian, Davidic, New
17. The law of first mention: The first time the term "Word of God" is used is in the context of a conversation, not a written text.
 - a. Genesis 15:1
18. God breaks down so He can build up. He's offended by the rampant exaltation of intellectualism and wants our hearts to be burning with freedom and joy. Your doctrine isn't sound if you're miserable.
 - a. Ecclesiastes 3, Jeremiah 18:7
19. God has demonstrated that He is not as concerned that we have a perfect, flawless Bible as many church leaders are because:
 - a. We've only had a Bible for about 7% of the entire Church age
 - b. God did not require that all His decrees be recorded on an indelible medium like the 10 commandments, which indicates that He prefers that we remain dependent on Him to clarify many things as we go
 - c. It pleased God for men to grope (Acts 17:27-28)
20. Church leaders keep pointing to the book instead of its author, but the scriptures are not the foundation of our faith as we are often told, it is Christ Himself.
 - a. 1 Corinthians 3:11

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21. *"God, in past time, spoke to us in many ways, but now He speaks to us through His Son,"* not the Bible.
 - a. Hebrews 1:1-2
22. The Bible can change because the preservation promises can be modified or overturned by other passages that foretold that they would be changed.
 - a. (Matthew 5:17 vs Daniel 7:25), (Psalm 119:89 vs Amos 8:11), (Isaiah 40:8 vs 2 Thessalonians 2:9) Other examples of scripture changing scripture: Hebrews 8:6-9, 13, Matthew 12:3-6, (Leviticus 23:4-5 vs Colossians 2:16), (Leviticus 3:17 vs Romans 14:20), Galatians 2:14, (Exodus 20:13 vs Matthew 5:21-22), (Leviticus 11:1-23 vs Acts 10:9-16)
23. God puts time limits on some promises in the Scripture. The time limit for the preservation promises is Daniel 12:4; *"shut up the words and seal the book, even to the time of the end."* The prophecy that God would allow the Bible to be changed in Daniel 7:25 was sealed until now. This event described in Daniel 7:25 was delayed until Revelation 22:10 when we hear the words *"Seal not the words of the prophecy."* This means that the changing of times and laws mentioned in Dan 7:2 can commence. Other examples of promises with a time limit include:
 - a. Genesis 15:13-14, Jeremiah 29:10, Daniel 9:24, 2 Kings 20:5-6
24. On rare occasions, God rescinds His promises. It appears as though too many have turned the Bible into an idol and so God has allowed Satan to scramble it in a Tower of Babel-type judgment.
 - a. 1 Samuel 2:30, Jeremiah 18:7-10, Genesis 6:5-7, Exodus 32:9-14, 1 Kings 21:17-29, Jonah 3:10
25. We have evidence from experts. Theologian and author Dr. Paul Grafton Holt has written a book entitled *"The King James Bible and the Quantum Effect"* testifying that the Bible is, in fact, being supernaturally changed.
26. Without spiritual power, many churches have substituted doctrine and Bible study for demonstration. They have replaced transformation with intellectualism. The Bible has become an idol, and its teachings are consistently abused to keep God from having His way with His people to bring life and bring it more abundantly.