

20 Theological Arguments For Supernatural Bible Changes

We are not heretics, deceivers or rebels. We are not calling God a liar or attacking the scriptures.

We simply disagree with your interpretation regarding preservation

The following arguments provide a theological foundation that explains how all Bibles including the KJV can be supernaturally changing without there being any controversy within the Godhead.

God preserves His Word, but not the Bible

We believe God preserves His Word, we just don't believe that the text teaches that God is promising to preserve the Bible or the scriptures. The text does not say "*Forever Oh Lord, Thy **Bible** is forever settled in heaven.*" (Psalm 119:89) Nor does it say "Heaven and earth will pass away but my Bible will not pass away." Therefore, although we are subject to the authority of Scripture, we are not subject to your interpretation of it. We sharply disagree with the current understanding of preservation that is held by over 90% of the church, and I will personally debate anyone that has the temerity to face me on this topic.

We are not heretics or deceivers because we refuse to rely on so many assumptions as you do. As I will show, our theology is more Sola Scriptura, more conservative and more orthodox than yours is. Theological necessity is a guess but it forms the basis of much of your certainty. The sentimental assumption that God would never do something like this is not a doctrine, but it's also something that many of the unconvinced rely on to demand that the Bible can't be changing. It's also contradicted by the fact that God has done this very thing many times before as I will show. Many demand that the devil doesn't have that much power, but they haven't considered that God might be the one calling for this judgment because so many worship the book instead of him.

You assume that because God doesn't change, the Bible can't change, but the Bible teaches the opposite (Heb 1:10). You assume that because the word is inspired that it is therefore preserved but there isn't one passage that teaches that. You assume that the words "Bible," "Scripture," and "word" are synonymous and you base much of the way you mishandle the preservation proof texts on that misconception.

This document argues against those, and many other misconceptions and will expose the reckless disregard for semantics and context that the majority of church leaders are guilty of.

We are not conflicted if we are using the Bible to prove our position, while at the same time suggesting that its changing. We can easily work around the changes that now appear in the text, because we have hidden the unchanged word in our hearts prior to the changes. Additionally, many of the changes are still fairly subtle, so the general meaning of the text is still intact. We also supplement our memories with consensus from the community to confirm what may or may not be a change. As a result, we are well able to "correctly handle the word of truth" (2 Tim 2:15).

Please forward any questions or invitations for public debate or conversation to me at wakeupelse@proton.me

Theological arguments

#1 Sovereignty of God

#2 Bible, Scripture, Word (Synonymous?)

#3 Where is it preserved (“Not with ink”)

#4 Preserved but inaccessible

#5 God has removed His word before

#6 God told us He was going to do this

#7 The devil doesn't have that much power

#8 Inspired doesn't mean preserved

#9 God doesn't change ≠ Bible doesn't change

#10 God is willing to appear unrighteous

#11 God is the author of confusion

#12 Psalm 12 is not a preservation promise

#13 The Bible has been changing from its inception

#14 The law of 1st mention

#15 God breaks down so that He may build up

#16 It please God not to give us a Bible

#17 The book points to God, the preachers point to the book

#18 Promises can be modified

#19 Promises can be rescinded

#20 Promises can have time limits

Sovereignty of God

The poster child preservation promise of Psalms 119:89 was written approximately 250 years before Amos 8:11, which seems to illustrate that God is willing to promise to preserve His word, and then turn around and remove it 250 years later. The granular specifics of the two passages do not provide a viable theological argument that this observation is taken out of context, because the principal is sufficient to establish a precedent. In a broad sense, what is undeniable with these two passages is that God promised to preserve His word, and then decided to remove it as a judgement any way. To argue that these two passages are unrelated cannot be argued from the text and has to be assumed. The context of Amos, or the idea that Amos is not speaking about the written word when Psalm 119:89 is, are irrelevant because God is under no obligation to judge us the same way every time. In layman's terms, it's close enough for me to use it as a precedent. Both passages refer to the term "word." In one He is saying it's "settled" in the other He's saying the "word" will be inaccessible.

These two passages establish a precedent that is sufficient to suggest that He could certainly do something similar in modernity, even if He does it a little differently the next time. Do you have a passage that says He can't do it differently, because I do. God is under no obligation to judge His people the exact same way every time.

- Psalm 119:89 For ever, O LORD, thy word is settled in heaven.
- Amos 8:11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:

Similar judgements done differently the 2nd time

Water vs Fire

God judged the world by water, then later says the next world judgment will be by fire

Seeing vs hearing

- (Seeing) 1 Samuel 3:1 — "And the word of the LORD was precious in those days; there was no open vision."
- (Hearing) Amos 8:11 — "I will send a famine in the land... of hearing the words of the LORD."

Slow vs fast death

God judged Israel in the wilderness by death over time, then later judged Ananias and Sapphira by immediate death

Death by earth quake vs death by army

God judged rebellion by opening the earth under Korah, but later judged rebellion through serpents, plague, or military defeat

Psalm 119:89 is a proof text for us not you.

Psalm 119:89 proves the opposite of what you're claiming. It does not say, "Forever, O LORD, thy **Bible** is preserved on **earth**." It says, "thy **word** is forever settled in **heaven**." The jurisdiction of the settled Word is heaven, not paper. You have to write a lot of meaning into the text that isn't there to get it to mean what you want it to say. You are assuming four things that the text clearly does not say.

- 1) You assume that this passage somehow automatically applies to the canon when there is no indication that it does.
- 2) It doesn't say, "Forever Oh Lord, Thy **Bible** is preserved in Heaven," so you ignore the clear meanings of words and presume that the terms Bible and Word are interchangeable.
- 3) You assume that the term "settled" and "preserved" are synonymous
- 4) You assume that the jurisdiction is earthly when it clearly says it's heavenly.

QUESTIONS:

- What specific text did the psalmist have in mind when he wrote the psalm because the Bible hadn't been written yet?
- What text do you provide to prove that Psalm 119:89 can be applied to the canon?

Bible, Scripture, Word (Synonymous?)

Are the terms “Bible, Scripture, and Word” really synonymous? When someone says “the Bible can't change because God preserves his word,” they are inadvertently conflating the terms Bible and word to mean the same thing, but is that true? You never hear anyone say “the Bible can't change because God preserves His **scripture**.” And the reason they never say that is because the Bible doesn't teach that, it's the guy at the front of the room that teaches that.

When most Christians read the passage that says “Heaven and Earth will pass away but my word will not pass away,” they unconsciously convert the term word in their minds, into their KJV Bible. But if that was true, the text would say something like;

- “Heaven and earth will pass away but my **Bible** will not pass away, or “Forever Oh Lord, Thy **Bible** is forever settled in heaven.”

There are quite a few passages that clearly indicate that the term word does not mean your King James Bible in English, so these need to be considered when we are exegeting the preservation promises.

John 1:1, Revelation 19:13 (Hebrews 4:12 vs Revelation 2:23), (John 1:4 vs John 5:39) Jeremiah 1:4-10, Matthew 4:4

- John 1:1 In the beginning was the Word, and the Word was with God, **and the Word was God.**
- Revelation 19:13 And he was clothed with a vesture dipped in blood: **and his name is called The Word of God.**
- Hebrews 4:12 For **the word of God** is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and **is a discerner of the thoughts and intents of the heart.**
- Revelation 2:23 And I will kill her children with death; and all the churches shall know that **I am he which searcheth the reins and hearts:** and I will give unto every one of you according to your works.
- John 1:4 **In him was life;** and the life was the light of men.
- John 5:39 Search **the scriptures;** for in them ye think ye **have eternal life:** and they are they which testify of me.
- Matthew 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.**”
- Psalm 33:6 **By the word of the LORD were the heavens made;** and all the host of them by the breath of his mouth.
- Jeremiah 1:4 **Then the word of the LORD came unto me,** saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

Are “scripture & “word” interchangeable?

If the terms are interchangeable, you should be able to switch them in this passage without changing the meaning of the passage. You decide.

- John 1 “In the beginning was the (scripture), and the (scripture) was with God, and the (scripture) was God. (The scripture) was in the beginning with God. All things were made through (the scripture), and without (the scripture) nothing was made that was made. In (the scripture) was life, and the life was the light of men.”

When you insert the word scripture into John 1, it doesn’t seem to have the same meaning. It seems obvious from this example that these two words do not mean the same thing, and therefore you cannot assume that a promise to preserve the word is a promise to preserve the scripture or the Bible. It can mean that, but the unilateral application of the term word to always mean the Bible is bad hermeneutics and sloppy doctrine.

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. 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?

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!”

Where is it preserved (“Not with ink”)

I asked the renowned Bible scholar Dr Paul Grafton Holt, if it had ever crossed his mind to ask WHERE the Bible promises to preserve the word. His answer was no. He had never thought of it. After 43 years in the ministry, it had never dawned on me to ask either. So I would imagine that it’s never dawned on most church leaders to ask this question either.

There are only five preservation promises that indicate where the word will be preserved and none of them indicate that the jurisdiction will be on paper. The rest of the preservation promises do not indicate where it will be preserved and the church has just assumed that it meant it will be preserved in our Bibles. But are you sola scriptura or not?

2 Corinthians 3:3 even goes as far as to specifically state that the preservation medium will not be on paper when Paul tells us; “not on tables of stone” and “not with ink” “but with the spirit of the living God.” He clearly states that preservation will not be on tables of stone which is the most durable medium possible for storing the decrees of God. No, God is telling you in His word that under the new covenant, the storage of the word will be in the hearts of His people.

Promises with a jurisdiction

Jeremiah 31:33, Hebrews 8:10, Hebrews 10:16, 2nd Cor 3:3, Psalms 119:89

Promises without a jurisdiction

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,

Promises with a jurisdiction

- Jeremiah 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts;** and will be their God, and they shall be my people.
- Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; **I will put my laws into their mind, and write them in their hearts:** and I will be to them a God, and they shall be to me a people:
- Hebrews 10:16 This is the covenant that I will make with them after those days, saith the Lord, **I will put my laws into their hearts, and in their minds will I write them;**
- 2 Corinthians 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, **written not with ink,** but with the Spirit of the living God; **not in tables of stone,** but in fleshy tables of the heart.
- Psalms 119:89 For ever, O LORD, thy word is settled in **heaven.**

Promises withOUT a jurisdiction

- Isaiah 40:8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever. (It tells you it will stand, but it doesn't tell you where it will stand)
- Isaiah 55:11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
- Psalm 12:6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.
- Psalm 119:89 For ever, O LORD, thy word is settled in heaven.
- Proverbs 30:5 Every word of God is pure: he is a shield unto them that put their trust in him.
- Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- Matthew 24:35 Heaven and earth shall pass away, but my words shall not pass away.
- John 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;
 - NOTE: John 5:18 uses the same word for broken as John 10:35 and it means "obeyed" not preserved. John 5:18 "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God."

Preserved but inaccessible

Preservation and access are not the same thing. God may preserve His Word objectively while still making it inaccessible to certain people as judgment. Scripture already establishes this principle. God can give nations over to blindness, idolatry, delusion, famine of hearing, and spiritual darkness. Amos 8:11 says God can send “a famine...of hearing the words of the LORD.” Isaiah 29 describes a vision becoming like a sealed book. Romans 1 says God gives people over after they reject the truth. Second Thessalonians 2 says God sends strong delusion because men received not the love of the truth.

Therefore, the argument “if the Bible became inaccessible, then God failed to preserve His Word” is a category error. Something can be preserved and still judicially withheld. Millions of people have lived and died without Scripture in their own language, yet they are still morally accountable before God. Romans 3:19 says “all the world may become guilty before God,” and Galatians 3:22 says “the scripture hath concluded all under sin.” Their lack of access does not nullify God’s authority; it proves that preservation does not guarantee universal access.

The same principle can be applied to the modern church. If God judges pagans by allowing them to remain without clear access to the Word, then it is not unthinkable that He could judge a Bible-idolizing church by allowing the Word to become obscured, corrupted, or inaccessible in another form. The sentimental objection — “God would never allow that” — is not an argument from Scripture. It is an emotional assumption. Scripture shows repeatedly that when people reject truth, worship substitutes, or forget God, He may judge them not only by removing blessings, but by removing access to truth itself.

Scripture establishes that nations can be judged for forgetting God, and one form of judgment can be loss of access to the Word. As of May 2026, Wycliffe UK reports 1,675 languages with no Scripture and no work in progress, but these same people are all still in subjection to the word.

- Psalm 9:17 “The wicked shall be turned into hell, and all the nations that forget God.”

You may resist the idea that God would allow this for sentimental reasons, but that is not proof that it isn’t happening. The unconvinced demand that if Bibles are changing and becoming inaccessible, then God is a liar. But if that’s true, then God is already a liar, because He’s already allowed the word to become inaccessible to the pagan, even though it’s still preserved in relation to them.

God has removed His word before

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. There isn't enough commentary that you could possibly assemble, that could cancel out the weight of all of these passages. God has removed His word so many times that it's laughable for anyone to suggest that He would never do something like this. Who cares about your little nuanced theological arguments that you're going to try to bring forward to discredit this mountain of precedent. God is under no obligation to execute a word removing judgment the exact same way He did before because of your profound interpretation of the context. He doesn't have to jump through your little theological hoops and He's not your Genie that only comes out if you rub the bottle three times.

This manic, made-up rule, that everything has to be clearly delineated for it to be authentic, is not found in the text. Besides if you're going to regurgitate the mantra that "if it's not in the word then it's not of God," then I will use that made up rule against you.

Unless you can show me where it's specifically delineated that God has to execute His judgments the exact same way every time, then there's nothing stopping God from supernaturally changing the Bible. If that prohibition is not in the word, then it's not of God that He can't do it differently this time. He's already demonstrated that He's prone to do this to His people. So what if this time, instead of no longer giving the prophets a word, He is allowing Satan to alter the word. As I said before, He is sovereign; He doesn't need your permission to do it the same way every time. Get it!

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

Passages where God removed His word as a judgment

- Amos 8:11 Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:
- Lamentations 2:9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes are among the Gentiles: the law is no more; her prophets also find no vision from the LORD.
- Micah 3:6 Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.
- Micah 3:7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God.
- Psalm 74:9 We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.
- 1 Samuel 3:1 And the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision.
- 2 Chronicles 15:3 Now for a long season Israel hath been without the true God, and without a teaching priest, and without law.
- Ezekiel 7:26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

- Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.
- Ezekiel 14:4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according to the multitude of his idols;
- Ezekiel 14:9 And if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.
- Slide 16: God has removed His word before
- 1 Kings 22:19 And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.
- Numbers 22:20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do.
- Psalms 18:26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

God told us He was going to do this

If God warned in advance that a season would come in which Satan would be permitted to work “with all power and signs and lying wonders” (2 Thessalonians 2:9), and that the beast would be “given” power to “make war with the saints, and to overcome them” (Revelation 13:7), then that later prophetic warning must govern how earlier preservation promises are understood. God’s promises are never void, but later revelation can define the manner, limits, timing, or judgment-context in which those promises operate. Daniel 7:25 specifically says this enemy would “think to change times and laws,” and that “they shall be given into his hand” for an appointed season. Amos 8:11 likewise foretells a famine, not of bread or water, but “of hearing the words of the LORD.” Therefore, if God Himself foretold a temporary judgment in which access to His words would be supernaturally assaulted, that prophecy would supersede any assumption that preservation means the written text could never be touched, corrupted, hidden, or placed under satanic attack.

This does not make God unfaithful; it makes men guilty for ignoring the warnings God already gave. Revelation 22:18 proves that adding to the words of God is a real transgression serious enough to bring divine judgment; the warning would be meaningless if alteration were impossible in every sense. The theological principle is simple: when God gives a general promise and later gives a specific prophetic exception, judgment, or permitted satanic operation, the specific prophecy controls the interpretation of the general promise. Therefore, if Scripture foretells that the enemy would be permitted to change “times and laws,” create a famine of hearing God’s words, and deceive through lying wonders, then the church has no right to use earlier preservation texts as a blanket denial of the very event God warned would come.

- Daniel 7:25 “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”
- Amos 8:11 “Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD:”
- 2 Thessalonians 2:9 “Even him, whose coming is after the working of Satan with all power and signs and lying wonders,”
- Revelation 13:7 “And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.”
- Revelation 22:18 “For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book:”

The devil doesn't have that much power

The unconvinced will often blurt out that this could never be happening because the devil doesn't have that much power. But it's never dawned on most people that God is the one calling for this judgment. You see this clearly described in Amos 8:11 when God says "I will send a famine, not a famine of bread, but a famine of the word." Didn't God tell you that "judgment begins with the house of God," well this is what it looks like.

A similar thought that I hear a lot is the idea that God is strong enough to protect His word, or God gave us the word, so He's able to protect it. Those sentiments assume that He's isn't upset with you because you are using the Book to keep Him away from doing miracles in your meetings. Instead of just making the decently and in order directive go away, He's scrambling the whole thing to force you to "walk worthy of the calling with which you were called." (Ephesians 4:1)

God has clearly demonstrated that He's willing to lift the hedge and give permission to the Devil to run wild so that He may accomplish His will in the earth. It is God allowing it and the Devil doing it. 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.

Direct satanic permission

- **Job 1:12** — God gives Satan power over Job's possessions.
"Behold, all that he hath is in thy power; only upon himself put not forth thine hand."
- **Job 2:6** — God gives Satan power over Job's body, but with a limit.
"Behold, he is in thine hand; but save his life."
- **Luke 22:31** — Satan is permitted to sift Christ's disciples.
"Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat."
- **2 Corinthians 12:7** — Paul's thorn is described as satanic, yet permitted by God to prevent pride.
"There was given to me a thorn in the flesh, the messenger of Satan to buffet me."
- **1 Corinthians 5:5** — A sinful believer is delivered unto Satan for chastening.
"To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved."
- **1 Timothy 1:20** — Hymenaeus and Alexander are delivered unto Satan so they may learn not to blaspheme.
"Whom I have delivered unto Satan, that they may learn not to blaspheme."
- **Revelation 2:10** — The devil is permitted to imprison some believers.
"Behold, the devil shall cast some of you into prison, that ye may be tried."
- **Revelation 13:7** — The beast is given power to overcome the saints.
"And it was given unto him to make war with the saints, and to overcome them."

God removing protection / breaking the hedge

- **Isaiah 5:5** — God removes the hedge from His vineyard, allowing it to be eaten and trodden down.
"I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down."
- **Psalms 80:12-13** — God's vineyard is exposed after the hedges are broken down.
"Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?"

- **Lamentations 2:3** — God withdraws His protective hand from Israel.
“He hath drawn back his right hand from before the enemy.”
- **Lamentations 2:17** — God commands the enemy to prevail.
“He hath caused thine enemy to rejoice over thee, he hath set up the horn of thine adversaries.”

God giving Israel into the hands of enemy nations

- **Judges 2:14** — God delivers Israel into the hands of spoilers.
“He delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about.”
- **Judges 3:8** — God sells Israel into the hand of Chushanrishathaim.
“He sold them into the hand of Chushanrishathaim king of Mesopotamia.”
- **Judges 3:12–14** — God strengthens Moab against Israel.
“The LORD strengthened Eglon the king of Moab against Israel.”
- **Judges 4:2** — God sells Israel into the hand of Jabin king of Canaan.
“The LORD sold them into the hand of Jabin king of Canaan.”
- **Judges 6:1** — God gives Israel into the hand of Midian.
“The LORD delivered them into the hand of Midian seven years.”
- **Judges 10:7** — God sells Israel into the hands of the Philistines and Ammonites.
“He sold them into the hands of the Philistines, and into the hands of the children of Ammon.”
- **Judges 13:1** — God delivers Israel into the hand of the Philistines for forty years.
“The LORD delivered them into the hand of the Philistines forty years.”
- **1 Samuel 4:10–11** — Israel is defeated by the Philistines, and the ark is taken.
“Israel was smitten... And the ark of God was taken.”
- **1 Samuel 12:9** — God sells Israel into the hands of several enemies.
“He sold them into the hand of Sisera... and into the hand of the Philistines, and into the hand of the king of Moab.”
- **Psalms 106:40–42** — God gives His people into the hand of the heathen.
“He gave them into the hand of the heathen; and they that hated them ruled over them.”

God giving Judah/Jerusalem into foreign captivity

- **2 Kings 17:20** — God rejects Israel and delivers them into the hand of spoilers.
“The LORD rejected all the seed of Israel... and delivered them into the hand of spoilers.”
- **2 Kings 21:14** — God says He will deliver His people into the hand of enemies.
“I will deliver them into the hand of their enemies.”
- **2 Chronicles 36:17** — God brings Babylon against Judah.
“Therefore he brought upon them the king of the Chaldees.”
- **Daniel 1:2** — God gives Judah’s king into Nebuchadnezzar’s hand.
“The Lord gave Jehoiakim king of Judah into his hand.”
- **Jeremiah 20:4** — God gives Judah into the hand of Babylon.
“I will give all Judah into the hand of the king of Babylon.”
- **Jeremiah 21:7** — God delivers Jerusalem into Nebuchadnezzar’s hand.
“I will deliver Zedekiah king of Judah... into the hand of Nebuchadrezzar king of Babylon.”
- **Jeremiah 25:9** — God calls Nebuchadnezzar “my servant” and brings him against Judah.
“I will send... Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land.”
- **Jeremiah 27:6** — God gives nations into Nebuchadnezzar’s hand.
“And now have I given all these lands into the hand of Nebuchadrezzar... my servant.”

God sending or permitting evil spirits

- **Judges 9:23** — God sends an evil spirit between Abimelech and Shechem.
“Then God sent an evil spirit between Abimelech and the men of Shechem.”
- **1 Samuel 16:14** — An evil spirit from the LORD troubles Saul.
“An evil spirit from the LORD troubled him.”
- **1 Samuel 18:10** — The evil spirit comes upon Saul again.
“The evil spirit from God came upon Saul.”
- **1 Kings 22:22-23** — God permits a lying spirit to deceive Ahab’s prophets.
“I will be a lying spirit in the mouth of all his prophets... the LORD hath put a lying spirit in the mouth of all these thy prophets.”

Prophetic examples of saints being overcome

- **Daniel 7:21** — The little horn makes war with the saints and prevails.
“The same horn made war with the saints, and prevailed against them.”
- **Daniel 7:25** — The saints are given into his hand.
“They shall be given into his hand until a time and times and the dividing of time.”
- **Daniel 8:24** — A coming king destroys the holy people.
“He shall destroy wonderfully, and shall prosper... and shall destroy the mighty and the holy people.”
- **Daniel 11:33** — The wise among God’s people fall by sword, flame, captivity, and spoil.
“They shall fall by the sword, and by flame, by captivity, and by spoil, many days.”
- **Zechariah 13:7** — God commands the sword to smite the shepherd, scattering the sheep.
“Smite the shepherd, and the sheep shall be scattered.”
- **Matthew 26:31** — Jesus applies Zechariah 13:7 to His disciples.
“I will smite the shepherd, and the sheep of the flock shall be scattered abroad.”
- **Luke 21:24** — Jerusalem is given over to Gentile domination.
“Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”
- **Revelation 11:7** — The beast is allowed to kill God’s two witnesses.
“The beast... shall make war against them, and shall overcome them, and kill them.”
- **Revelation 12:17** — The dragon makes war with the remnant.
“The dragon was wroth with the woman, and went to make war with the remnant of her seed.”

Inspired doesn't equal preservation

There isn't one passage that teaches that because the Word is inspired, it is therefore preserved. Yet when church leaders teach about preservation, they often spend most of their time talking about inspiration.

In many cases they don't state plainly that inspiration equals preservation, but instead will insinuate that because it's inspired it is therefore preserved. They insinuate that because the word is God's property, it is sacrosanct. This of course is true, and the controversy arises because no one is making a distinction between the word and the scriptures. They insist that because God created it and He owns it, it only makes sense that no one can wander past His no trespassing signs and scratch the throne. Well that idea is true to some degree, but it isn't Bible when it comes to preservation of the text.

When you examine the issue carefully, what you find is the opposite. Scripture teaches that although God Himself endures forever, the inspired things He has created do not necessarily endure forever.

- Hebrews 1:10-12 "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: **They shall perish; but thou remainest;** and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

"Every" scripture is inspired; NOT "All" scripture is inspired.

Since the inspiration of scripture is a cornerstone of the preservation philosophy, we need to examine the central proof text that inspiration is based on, which is 2 Timothy 3:16. This commentary on 2 Timothy 3:16 was really shocking to me. This was another aspect of the DOP that I never really investigated as I should have. Forty years in the church, and it never dawned on me to look closely at what 2 Timothy 3:16 was really saying.

- **Ellicott's commentary for English readers** "All scripture is given by inspiration of God.—Although this rendering is grammatically possible, the more strictly accurate translation, and the one adopted by nearly all the oldest and most trustworthy versions (for example, the Syriac and the Vulgate), and by many principal expositors in all ages (for instance, by such teachers as Origen, Theodoret, Grotius, Luther, Meyer, Ellicott, and Alford), runs as follows: 'Every scripture inspired by God is also profitable for doctrine, for reproof.'"

The idea that this passage says "every" instead of "all" opens us to the possibility that some scriptures are not inspired. In other words, what the Holy Spirit was inspiring Paul to say was "each of the passages that are inspired," or "those passages that are inspired" are profitable. This is a very different meaning than "all scripture is inspired."

When I realized that the more probable translation for this passage is "every," I was relieved because there were many passages I was familiar with that seemed to contradict the idea that every single passage of the Bible is inspired at the same level.

I remember thinking, if all scripture is inspired, how do you explain 1st Corinthians 7:12? In verse 10, Paul clearly indicates that what he is saying is inspired when he says:

- 1 Corinthians 7:10: “Now to the married I command, yet not I but the Lord.”

But then in verse 12, we see the opposite, where he makes a clear distinction that what he is saying is not inspired. He qualifies his statement by saying:

- 1 Corinthians 7:12: “But to the rest I, not the Lord, say:”

Barnes’ Notes on the Bible on verse 12 says:

“Not the Lord - ‘I do not claim, in this advice, to be under the influence of inspiration; I have no express command on the subject from the Lord; but I deliver my opinion as a servant of the Lord.’” The inspired Scripture writer is literally saying, “What I am saying right now is not inspired.” Was he inspired to say he wasn’t inspired, thereby making his uninspired statement inspired? I’m not sure.

The bottom line is if you can’t produce one passage that teaches “inspiration equals preservation,” but you keep making that argument anyway, then you prove once again that our theology is more conservative and more sola scriptura than yours is.

Theological necessity is a tradition of men that is taught as doctrine

- Matthew 15:9 “And in vain they worship Me, Teaching as doctrines the commandments of men.”

Theological necessity is a tradition of men that is taught as doctrine. This one idea has been expressed 10,000 x 10,000 ways while the essential meaning remains the same. The idea of theological necessity can be boiled down to this one sentence.

- “If God went to so much trouble to give us His Word, it only makes sense that He’s going to preserve it.”

The problem is, it’s a guess that is taught as a doctrine, just like Jesus warned against in Matthew 15:9. This one concept has been repeated so many times, and in so many different ways, that you could fill one hundred libraries with all the books and sermons that are trying to sell this idea.

That’s fine, if you want to believe that, but don't call me a heretic if you do. It doesn't create a forcefield around your Bible, and there’s no scripture that says what they’re saying.

My 340 page book has more theology that the Bible can change than you have that it can't, so if you can just presume theological necessity, then so can I. My book teaches the doctrine of un-preservation, and my version of theological necessity reads like this:

- “If God went to all this trouble to give us His word, then of course he's going to preserve it, provided you don't turn the Bible into an idol, which you have. Therefore, He's decided to lift the hedge and He's allowing Satan to edit our timeline and supernaturally change the ink on the page.”

Here are a few theologians explaining theological necessity.

- **Edward F. Hills:** “If the doctrine of the Divine inspiration of the Old and New Testament scriptures is a true doctrine then providential preservation of the scriptures must also be a true doctrine. It must be that down through the centuries God has exercised a special providential control over the copying of the scriptures and the preservation and use of the copies, so that trustworthy representatives of the original text have been available to God’s people in every age.”

Edward F. Hills, quoted in *Inspiration, Preservation, and New Testament Textual Criticism*

- **John William Burgon:** “There exists no reason for supposing that the Divine Agent, who in the first instance thus gave to mankind the Scriptures of Truth, straightway abdicated His office; took no further care of His work; abandoned those precious writings to their fate.

John William Burgon, *The Traditional Text of the Holy Gospel*

God doesn't change ≠ Bible doesn't change

God's unchanging nature, does not automatically equate to the Bible's unchanging nature. This argument is similar to the argument regarding inspiration. Inspiration doesn't equal preservation, and God's unchanging nature doesn't equal a force field around your Bible either.

It is very common for the unconvinced to blurt out, "Jesus is the same yesterday, today, and forever." This statement is rarely accompanied by any explanation. The listener is expected to understand the implication and connect the dots themselves. But the Bible doesn't teach that since Jesus is the same yesterday, today, and forever, it is therefore a forgone conclusion that the terrestrial book could not possibly be part of an end-times sign and wonder that God Himself has called for. The reality is that the only thing holding up your belief that the Bible can't change is you. Your position is supported by a panic-level need for this to be true. This mindset is driving a world of willful ignorance when it comes to rightly dividing the word on this topic, and so this observation stands as yet another theological argument that explains why the Bible can be supernaturally changing.

God is willing to appear unrighteous

If you step back and take an unvarnished, unreligious examination of what God did with Abraham, I think you will be forced to concede that it appears as though God, in certain isolated situations, is willing to risk being perceived as unrighteous in order to test His servants. I'm not saying He acted unrighteously, just that He is willing to appear that way. Just ask Job's wife if God has ever been willing to appear unrighteous. She certainly thought so.

My thesis is that the test that God had Abraham pass through is being repeated in modernity. God is pressing on a pain point with His bride that is so sensitive that it's right up there with what He required of Abraham. God required Abraham to accept something that made God seem unjust, and the fact that God is allowing Slewfoot to go frolicking through the pages of the Good Book seems equally unimaginable. By allowing this judgment, it appears that God is asking His people, "Do you know me, or do you just know the book?" These examples give us another reason to believe that the Bible may be supernaturally changing.

- Job 1:8 — "And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and eschews evil?
 - Job 2:9 — "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die."
- Genesis 22:1 — "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am."

God is the author of confusion

Although the text clearly reveals that God is not the author of confusion, (1 Corinthians 14:33) He has still used confusion as a judgment numerous times. As a result, it is conceivable that the supernatural Bible changes are God's decision to implement a Tower of Babel type judgement on the last days church to get them to stop playing church. Genesis 11:7-9 — God confounded the language at Babel so the people could no longer understand one another: “there confound their language, that they may not understand one another's speech.”

- Judges 7:22 — God caused Midian's army to turn on itself in confusion: “the LORD set every man's sword against his fellow.”
- 2 Chronicles 20:23 — God caused Israel's enemies to destroy one another: “every one helped to destroy another.”
- 1 Samuel 14:20 — God brought confusion into the Philistine camp so they fought each other: “every man's sword was against his fellow.”
- Exodus 14:24-25 — God troubled the Egyptians and disabled their chariots: “the LORD...troubled the host of the Egyptians.”
- 2 Kings 7:6-7 — God made the Syrians hear a false sound of armies, causing them to flee: “the Lord had made the host of the Syrians to hear a noise of chariots.”

Psalm 12 is not a preservation promise

The reason why Psalm 12 is the most quoted preservation proof text is because verses 6 and 7 provide the clearest wording to support preservation in the entire Bible. The semantics of these two verses are irresistible, and the fact that it isn't promising preservation of the text is irrelevant. It really sounds like it's teaching that the Bible will be preserved, but most commentaries and Bible translations disagree. But this does not stop the preserved word ambassador from twisting this poor little psalm into a pretzel to get it to mean what they want. But Psalm 12 is not a promise to preserve the word, it's a promise to preserve the godly man.

This Psalm is not hard to understand. It's only eight verses long, and it's completely unambiguous. There are no mystical metaphors or historical references to trip you up. The context is clear, and you don't need a Bible school degree to understand what the Psalmist is saying.

You find out what the subject is in verse one.

- Vs 1: "Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men."

What is being discussed here in verse one? What is the topic of this Psalm so far? Would you agree that the topic in this Psalm so far is "the godly man?" What leads you to believe that the subject changes between now and the end of the Psalm when you have to decide what verse seven is referring to? Verse seven is referring to verse one. You know it, and I know it. No other themes that the Psalm explores will change that. If the psalmist explores the contrast between the words of deceitful, evildoers and the pure, reliable words of God, it doesn't change the subject of the Psalm. The subject is what is discussed in verse one and verse five. The subject is the godly man.

Almost every commentary concludes that verse seven is referring to verse one, not verse six. Most translations translate it that way as well. It seems that the only people trying to suggest otherwise are DOP proponents with an agenda.

The obvious subject of this Psalm is further reinforced in verse five when we read:

- Vs 5: - "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him."

And so it is, verse seven is referring to verse one and verse five. Anyone that believes otherwise is in the minority. Why should anyone believe that you are right when virtually all commentaries and most Bible versions disagree with you? It's crystal clear what is being discussed prior to verse seven. Verse six is endorsement of the prophecy that is given in verse five. Verse six is like when someone tells you, "Hey man, this is me you are talking to; you can trust me on this one." God's promise to protect you is as good as gold or in this case silver. His promise given in verse five is like silver that has been tried seven times in a furnace. That is what verse six is saying.

Benson Commentary

- “Thou wilt preserve them” — Hebrew, תצרני, titzrennu, “thou wilt keep him,” that is, “thy poor and lowly servant” (spoken of in Psalm 12:5).

Matthew Henry’s Concise Commentary

- “God will secure His chosen remnant; however bad the times are. As long as the world stands, there will be a generation of proud and wicked men. But all God’s people are put into the hands of Christ our Saviour; there they are in safety, for none can pluck them thence.”

Barnes’ Notes on the Bible

- “Thou shalt keep them, that is, the persons referred to in Psalm 12:5.”

Gill’s Exposition of the Entire Bible

- “Thou shalt keep them, O Lord.... Not the words before mentioned, as Aben Ezra explains it, for the affix is masculine and not feminine; but the sense is that God will keep the poor and needy.”

The Bible has been changing from its inception

If the Bible cannot change, then why has it been changing through seven different covenants since its inception? If preservation, as it is widely held, is true, then Hebrews 8:8 should not be in your Bible.

- Hebrews 8:8 “The days are coming, declares the Lord, when I will make a new covenant with the house of Israel.”

A new covenant is a changed covenant. You cannot commentary your way out of Hebrews 8:8. Whatever explanation you try to provide is irrelevant, because you are saying the Bible cannot change even though it tells you it is changing.

Your logic would have to be this: “Well, it has been changing, but now that it has been canonized, all that changing is over and done with. No more changing from here on out.” Fine. Do you have chapter and verse that teaches that once a handful of mortals put a bow on a collection of parchments, there will be no more changes?

The underlying reason for the change from the Old Testament to the New Testament is irrelevant. The fact that it was prophesied does not change the fact that the Bible has been changing since its inception. So when someone says that the Bible never changes, that claim is wildly inaccurate. The New Covenant is only one of seven covenants, and each one introduces new doctrines and new changes from the one before it. The book has therefore been changing since its inception, revealing a more dynamic nature than most people would care to admit. Here are a list of the different covenants and the changes that they introduced to a Bible that supposedly never changes.

- Edenic — Genesis 1:28–30 — dominion and stewardship in an unfallen creation
- Adamic — Genesis 3:14–19 — curse, death, toil, pain after the fall
- Noahic — Genesis 9:8–17 — stability of the world order and human government
- Abrahamic — Genesis 12:1–3; formalized Genesis 15:18–21 — election of Abraham and his seed
- Mosaic — Exodus 19:3–6 — Israel under written law and conditional covenant terms
- Palestinian — Deuteronomy 30:1–10 — promised restoration to the land after exile
- Davidic — 2 Samuel 7:12–16 — eternal dynasty and throne through David
- New — Jeremiah 31:31–34; inaugurated Luke 22:20 — inward law, forgiveness, spiritual renewal

So the Bible’s dynamic nature seems to contradict the prevailing sentiment that what is written is impervious to addendums, recissions, conditions, time limits and revocations. This observation is another theological reason why the Bible can be supernaturally changing.

The law of 1st mention

Another guiding principle when trying to rightly divide the word is the principle of first mention. Looking at how a term or concept is first used in the scriptures can often help clarify the true meaning of the thing you are studying. The first usage of the phrase “Word of God” involves a lengthy conversation that Abraham had with God, not something written down on scrolls.

Based on this example, the term “Word of God” can be describing a vital connection to a living God as opposed to a written communication. As a believer I need to interpret this term accordingly. The Bible is not like something that you simply memorize so you can pass a test; it is more like the instructions you get from the tower on how to fly the plane right after your pilot dies of a heart attack. It’s relational, and it’s always inviting you into encounter by it’s teaching and the examples of its characters.

Genesis 15

- **God speaking: Vs 1** - “After these things the ‘word of the LORD’ came unto Abram in a vision, saying, ‘Fear not, Abram: I am thy shield, and thy exceeding great reward.’”
- **Abraham speaking: Vs 2** - “And Abram said, ‘Lord GOD, what wilt thou give me, seeing I go childless?’”
- **Abraham speaking: Vs 3** - “Then Abram said, ‘Look, You have given me no offspring.’”
- **God speaking: Vs 4** - “And behold, the word of the Lord came to him, saying, ‘This one shall not be your heir, but one who will come from your own body shall be your heir.’”
- **God speaking: Vs 5** - “Then He brought him outside and said, ‘Look now toward heaven, and count the stars if you are able to number them.’ And He said to him, ‘So shall your descendants be.’”
- **God speaking: Vs 7** - “Then He said to him, ‘I am the Lord, who brought you out of Ur of the Chaldeans, to give you this land to inherit it.’”
- **Abraham speaking: Vs 8** - “And he said, ‘Lord God, how shall I know that I will inherit it?’”

God breaks down so that He may build up

- Ecclesiastes 3:1 “To everything there is a season, A time for every purpose under heaven.”
- Jeremiah 18:7 “The instant I speak concerning a nation and concerning a kingdom, to pluck up, to pull down, and to destroy it, 8if that nation against whom I have spoken turns from its evil, I will relent of the disaster that I thought to bring upon it. 9And the instant I speak concerning a nation and concerning a kingdom, to build and to plant it, 10if it does evil in My sight so that it does not obey My voice, then I will relent concerning the good with which I said I would benefit it.”

There is a pattern throughout scripture that God tears down before He rebuilds. He wounds before He heals. He humbles before He exalts. Ecclesiastes teaches that there is “a time to break down, and a time to build up,” establishing that destruction itself can serve a divine purpose when God is correcting pride, idolatry, or rebellion. Jeremiah 18:7 likewise declares that God can “pluck up, and to pull down, and to destroy” nations He has previously established. Scripture repeatedly demonstrates that God is not committed to preserving human systems when those systems become idols. He disrupts them, scatters them, and confounds them in order to expose the heart.

The modern church has increasingly exalted intellectual certainty, textual mastery, institutional authority, and scholarly confidence as substitutes for living dependence upon God. Many believers no longer approach scripture trembling before the Spirit of God, but instead approach it as a controlled object they possess, categorize, defend, and weaponize. In that sense, the Bible itself has often become part of a new Tower of Babel: a monument to human certainty, denominational pride, and intellectual self-exaltation. In scripture, when mankind united in pride at Babel, God responded by confounding language and scattering comprehension. The judgment was confusion, but the purpose was restraint and eventual redirection. Under this framework, supernatural alteration or destabilization of the biblical text would not contradict God’s character; it would fit an established biblical pattern of divine disruption aimed at humbling human arrogance.

It pleased God not to give us a Bible

It seems that God is not as concerned that we have a perfect, flawless Bible as many church leaders are. If you simply evaluate God's priorities by His actions, you would have to conclude that He wasn't in a hurry to deliver on the good book project. It pleased God for man to have to find his way to Him without a perfect, flawless preserved word for the better part of 93% of all recorded history. This observation seems to fly in the face of the mountain of urgency that Theological Necessity wants to pressure us into.

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. He etched the ten commandments into stone Himself, but the rest He had someone else just scribble on a napkin. It pleased God not to send Christ for close to 4,000 years after the garden of Eden incident, and He had us wait another 1,500 years before inspiring men to put this Bible together so we could all be properly saved and instructed.

It pleased God for man to grope

God doesn't seem to place the same level of importance on us having a systematically organized "how-to" book as many church leaders do. Instead, it seems that God would prefer us to be on the edge of our comfort zone, ever dependent on Him. It's almost as though He would prefer us to be helpless and dependent, like someone groping in the dark to try to find their way.

- Acts 17:27: "That they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us."

Groping? Really? OK, I'm sure there are a lot of people who would like to set me straight on how I'm misapplying this passage.

- **Ellicott's Commentary for English Readers** interprets it as: "The word for 'feel after' expresses strictly the act of groping in the dark."

Theological necessity is advancing the very clear message that God is bending over backwards to give us this flawless revelation of Him with a pretty bow on it, but Acts 17:27 seems to indicate that God prefers us to be groping for answers, not having all the answers. The mindset of the DOP brings pressure on the believer to ignore or even disparage the supernatural prophetic communication style that is characteristic of the New Testament saint in exchange for a PhD.

Since God's actions speak louder than His words, it seems again that this observation provides yet another compelling reason that man should not be surprised if Heaven has decided to muddy the waters of the good book to get your attention.

Preservation promises can be modified

The Bible can change because the preservation promises can be modified or overturned by other passages. The modifying passage would act as a trump card and override the original command or promise entirely.

Warning someone “to consider the full counsel of God” is an example of this idea. This “full counsel of God” idea suggests “You may think you have a promise nailed down, but there may be other passages that will come in and essentially trump or modify your interpretation.”

Examples of scripture changing scripture

- **Leviticus 23:4-5** “These are the feasts of the LORD, even holy convocations, which you shall proclaim in their seasons.”
- **Colossians 2:16** “Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:”

Leviticus 23:4 is unambiguous until you run into something like Colossians 2:16. You can offer whatever commentary you like about why this is happening, but you cannot deny that Colossians 2:16 directly nullifies Leviticus 23:4.

Here’s another one

- **Leviticus 3:17** “It is a perpetual statute throughout your generations in all your dwellings: you shall not eat any fat or any blood.”
- **Romans 14:20** “Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to let his eating be a stumbling block.”

This passage clearly indicates that this command is to be observed forever. The way that it is worded, it appears to be more “in stone” than most of the preservation promises that the unconvinced rely on to demand that the Bible can’t change. Yet we have pesky Paul coming in like a wrecking ball and throwing a spanner into the whole operation in Romans 14:20

In a similar way, there are scriptures that modify the promises that you are relying on to demand that the Bible could not be undergoing supernatural changes.

Scriptures that modify preservation promises

Not that I believe that Psalm 12 is promising that God will preserve the scriptures or the Word, but most preachers do, so I will use it in my first example.

- **Preservation Promise - Psalm 12:6-7** “The words of the Lord are pure words, like silver refined in a furnace on the ground, purified seven times. You, O Lord, will keep them; you will guard us from this generation forever.”

- **Modifier - Daniel 7:25** “And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.”

Daniel 7:25 doesn't only apply to Psalm 12; it gives theological permission to accept that the whole Bible can be changed. I found that pairing each one directly with a promise helps people see it better.

Here are more examples;

- **Preservation promise - Matthew 5:17** “For I tell you truly, until heaven and earth pass away, not a single jot, not a stroke of a pen, will disappear from the Law until everything is accomplished.”
- **Modifier - Amos 8:11** “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.”
- **Preservation Promise - Psalm 119:89** “Forever, O LORD, thy word is settled in heaven.”
- **Modifier #1 - Revelation 13:2** "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."
- **Modifier #2 - Revelation 13:7** “And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.”
- **Preservation Promise - Isaiah 40:8** “The grass withers, the flower fades, but the word of our God will stand forever.”
- **Modifier - 2 Thessalonians 2:9** “Even him, whose coming is after the working of Satan with all power and signs and lying wonders,”

(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)

Preservation promises can be rescinded

I know this is going to be hard for people to accept, but God seems to be willing to take back what He has promised on rare occasions. So perhaps He is doing it again by allowing the Bible to be changed.

- **1 Samuel 2:30** “Therefore the LORD, the God of Israel, declares: ‘I promised that members of your family would minister before me forever.’
But now the LORD declares: ‘Far be it from me! Those who honor me I will honor, but those who despise me will be disdained.’”

There you have this doctrine illustrated in one verse. First He says, “I promised,” but then you hear, “But now the LORD declares: ‘Far be it from me!’

Here are some additional examples that need no commentary:

- **Jeremiah 18:7-10** “If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned. And if at another time I announce that a nation or kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it.”

God will reconsider? God says, “then I will reconsider the good I had intended to do for it?” I didn’t know He could do that. It seems like He’s reconsidered letting us have the Bible if you ask me.

- **Genesis 6:5-7** “The LORD saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time. The LORD regretted that He had made human beings on the earth, and His heart was deeply troubled. So the LORD said, ‘I will wipe from the face of the earth the human race I have created—and with them, the animals, the birds, and the creatures that move along the ground—for I regret that I have made them.’”
 - “I will wipe from the face of the earth the human race I have created.”
 - “...for I regret that I have made them.”
 - How about this one: “I gave them the Bible, and all they do is read the thing and brag about how much they know. I’m going to take it back.”
- **Exodus 32:9-14** - The Golden Calf: God declared His intention to destroy them and make a great nation out of Moses instead, but Moses interceded, and God relented. God relented. God relented.

In verse 9, Moses reasons with God and points out that if He destroys the Israelites after bringing them out of Egypt, CNN is going to spin that like He’s a bad actor, and it will hurt Him in the polls. And in verse 12, he petitions God to change His mind.

- **Verse 12** “Turn from thy fierce wrath, and repent of this evil against thy people.”

And in verse 14, we read God's response:

- **Verse 14** “And the LORD repented of the evil which He thought to do unto His people.”

The clear testimony of scripture here is that Moses convinced God to change His mind. God may have promised you that He was going to preserve your KJV Bible until you are raptured, but it seems as though He can turn around and say never mind if He chooses; He’s sovereign like that.

- **1 Kings 21:17-29** "Then the word of the LORD came to Elijah the Tishbite: ‘Have you noticed how Ahab has humbled himself before Me? Because he has humbled himself, I will not bring this disaster in his day, but I will bring it on his house in the days of his son.’"
- **Jonah 3:10** “When God saw what they did and how they turned from their evil ways, He relented and did not bring on them the destruction He had threatened.”

If the Bible can’t change, then why has it been changing since the beginning. Here is a list of all the covenants that God introduced throughout the church age. Each new covenant introduces new promises, new rules and new changes.

Preservation promises can have time limits

This would be yet another way to suggest from scripture that the preservation promises could be conditional and subject to a time limit. Here are a few examples of promises with time limits or timetables that would determine when they would be activated or when they would end.

- **Genesis 15:13-14** “Then the LORD said to him, ‘Know for certain that for four hundred years your descendants will be strangers in a country not their own and that they will be enslaved and mistreated there.’”
- **Jeremiah 29:10** “This is what the LORD says: ‘When seventy years are completed for Babylon, I will come to you and fulfill My good promise to bring you back to this place.’”
- **Daniel 9:24** “Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.”
- **2 Kings 20:5-6** “Go back and tell Hezekiah, the ruler of My people, ‘This is what the LORD, the God of your father David, says: I have heard your prayer and seen your tears; I will heal you. On the third day from now you will go up to the temple of the LORD. I will add fifteen years to your life.’”

My suggestion here is very simple. If Daniel 7:25, Amos 8:11 or Thessalonians 2:9 are predicting that the Bible would change in the last days, but its activation and understanding would be sealed until the time of the end according to Daniel 12, then whatever preservation promises are being relied upon up until that point would also have a time limit on them.

- **Daniel 12:4** “But you, Daniel, roll up and seal the words of the scroll until the time of the end.”

As I mentioned already, Daniel 12:4 is my primary proof text because “the words” that are sealed are the prophecy given in Daniel 7:25. The clearest wording that we have that this Bible change event was foretold is: “He will seek to change times and laws.” This prediction was then said to be sealed up until the time of the end.

How could anyone comprehend that Daniel 7:25 was alluding to miraculous Bible alterations until this event had occurred and been, in a sense, "unsealed." Additionally, most Christians have assumed that the “time of the end” has meant until the end of time. To most Christians, the time of the end is after heaven and earth pass away.

In other words, the “sealing up,” or in this case the preservation of the word, would remain until Jesus comes or the White Throne Judgment. But it doesn’t say that. It says, “until the time of the end.”

All the different "time of the end" schools of thought have one thing in common: They all agree that it does not mean all the way to the end. In other words, "the time of the end" can certainly be whenever you are reading these words. The time of the end is probably right now.

If what I'm saying is true, then all bets are off; all promises of preservation have been rescinded. All of God's promises are withdrawn the moment you land in hell, but that can happen here as well.

- Hosea 4:17 "Ephraim is joined to idols: let him alone."
- Jeremiah 15:1 Though Moses and Samuel stood before me, yet my heart would not turn toward this people.
- Ezekiel 8:18 "Therefore I will act in wrath; my eye will not spare, nor will I have pity. And though they cry in my ears with a loud voice, I will not hear them."
- Hosea 1:6 'Call her name No Mercy, for I will no more have mercy on the house of Israel, to forgive them at all.'"

When is the time of the end?

- **Pre-millennial:** This perspective has different flavors. You could be Pre-trib, Mid-trib, or Post-trib, but ultimately, you believe that Christ will come again before the millennium to establish His earthly kingdom.
- **Post-millennial:** After the millennial reign, when the gospel has spread over the world and the church has been brought into their everlasting condition, Christ returns to lead the church.
- **A-millennial:** After His resurrection, Christ established His kingdom, and He now rules over everyone and has conquered Satan. Amillennialists reject the idea that a millennium will actually occur on Earth, either before or after Christ returns. Rather, they see the millennium as a period of time between Christ's two comings during which He reigns with His saints.

Satan's Little Season:

- This is what I believe because the evidence is overwhelming. We are now living in the time after the millennial reign.
 - **Revelation 20:7**
"And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea."