

GOD'S CHOSEN EDITION OF
THE KING JAMES BIBLE
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1. INTRODUCTION

The King James Bible is the exact text of the Word of God in English, which makes it the perfect version. The King James Bible contains the exact sense and meaning of the Word of God in English, which makes it the best translation. Also, the King James Bible has undergone a process of purification, so that it has been manifested in a precisely correct edition.

There are numerous versions of the Bible in various languages, many translations, including many into English, and there are many editions of the King James Bible. An inquiry into the history of the King James Bible, and an examination of various editions from different publishers will reveal that there are all kinds of small differences between them. Because of these small variations in words and punctuation, some have said there is no standard King James Bible, while others said that it does not necessarily matter which edition is used.

1611 Edition	circa 2000
<i>Is not this thy feare, thy confidence; the vprightness of thy wayes and thy hope?</i>	<i>Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways?</i>

Job 4:6

Although there are many different editions of the King James Bible, common sense says that there should be one standard, and the Scripture shows that there can only be one which is exactly correct, which alone should be used.

“For God is not *the author* of confusion, but of peace, as in all churches of the saints.” (1 Corinthians 14:33). It is plain that God would have one correct standard representation of His Word, which would be true and perfect. It is therefore the work of God to reveal and settle which edition is correct.

The real issue comes down to words and letters. “Every word of God is pure” (Proverbs 30:5a). Because the editions of the King James

Bible differ in words, letters, spelling, punctuation and grammar, there can be only one which is pure, right and chosen. Jesus said, “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 5:18). The jot and the tittle are the smallest parts of letters, which means that there has to be an edition of the King James Bible which is precisely correct and scrupulously exact in its presentation. That one true edition can be shown to be the Pure Cambridge Edition (PCE) in line with both internal and external evidences.

Most editions circa 2000	One edition circa 2000
The children of Ramah and Gaba, six hundred twenty and one.	The children of Ramah and Geba, six hundred twenty and one.

Ezra 2:26

2. WHAT HAS HAPPENED TO THE KING JAMES BIBLE?

Since there are differences in the King James Bible, it is important to know how those differences came to be.

It is known to those who support the King James Bible only that there are many corruptions around. Many books in the world today abound with both deliberate and accidental corruptions. However, the Scripture plainly promises, “The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.” (Psalm 12:6, 7). This means that despite the presence of any sort of corrupter, God is able to preserve His Word. This means that if any alteration in any edition of the King James Bible is due to corruption, the pure Word must yet be available to answer the corruption.

True Christians are aware that the Scripture clearly warns against altering words, “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: And

if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.” (Revelation 22:18, 19).

There are scores of seeming word differences in various editions of the King James Bible. If some of those differences came in because of accidental corruption, it would not be against Scripture to deliberately alter the King James Bible back to the correct reading. Even though it may seem like someone was taking away or adding to the Bible, in fact, they would only be undoing corruption.

On the other hand, someone could believe they were correcting a corruption, when, in fact, they were corrupting the correct Word. Since this is a possibility, there are several things God has placed in history to counteract this. First is that proper, godly correction should be done by some sort of authority and by learned men. Secondly, what is generally correct is accepted as such by the universal priesthood of believers, that is to say, the consensus of true Christians.

Some may say that chance has affected the wording of the King James Bible. That is, that a corruption may have entered into the King James Bible long ago, which was overlooked over the years, and accepted by multitudes of Christians as the correct wording, even when it is wrong. Or, that a learned editor mistakenly put the wrong reading into the text, which was afterwards taken by people to be correct. God answers all such questioning through appealing to His power to do what He will do, namely to preserve His Word perfectly throughout history.

The history of the King James Bible can become very uncertain, because there are those who doubt that the original translators were always correct. The answer to all doubt concerning the accuracy of the King James Bible must be by a faith view on a Scriptural basis.

The Bible states, “The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11) and “The law of the LORD *is* perfect” (Psalm 19:7a). God’s power to give and to keep His Word is greater than accident, chance, sin, corruption, the will of man or devilish operations. God has been ensuring that His pure and perfect Word would be available, despite any and all opposition. God, in His divine providence, has provided a correct edition, “Seek ye out of the book of the LORD, and read” (Isaiah 34:16a).

3. THE FIRST 1611 EDITION

The first printed King James Bible cannot be the standard edition, even though it was based directly on the master which the translators submitted to the printers in London.

The printing was under the control of Robert Barker, who cared more about turning out a quick profit than about correctness in the presswork. As a consequence, the first edition exhibited many typographical errors.

1611 Edition	circa 2000
And grieue not the holy Sririt of God, whereby yee are sealed vnto the day of redemption.	And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

Ephesians 4:30

Also, the early editions of the King James Bible used various spellings for the same words, and used various devices to either stretch out words or compact them, so as to fit them within the space of a column. One example is the common use of “&” (the ampersand) instead of using the word “and”.

Furthermore, the typeface differed in regards to using the letter “u” and the letter “v”, and also the letter “j” was presented with the letter “i”. The word “Jerusalem” was spelt “Hierusalem”, and so on.

Many differences between the 1611 Edition and modern editions are because in those days the English language still needed to be standardised. As the grammatical forms which are supplied by standardised English were not available, there was a lack of uniformity in presentation. One example is presenting the word “burned” as “burnt”, where standard English now demands it to be “burned”. In these types of examples, no meaning changed, but the intended meaning could now be clear to the reader. Post-1769 editions clearly distinguish between “burned” and “burnt”.

4. THE SECOND 1611 EDITION

The first edition was the Word of God, but it required corrections. The printers still had the translators’ master copy to use as well. A second edition of the King James Bible was printed in 1611, which corrected various errors, and so a number of differences were already found in the King James Bible.

First 1611 Edition	Second 1611 Edition
and he went into the citie.	and she went into the citie.

Ruth 3:15b

Since the second edition copied the format of the first edition (so that Barker could interchange pages from both print runs to augment copies) there were no substantial changes in the layout.

One major reason why the Second 1611 Edition could not be considered the standard edition was that it contained typographical errors of its own. It would not therefore be certain whether a difference between the first two editions was a correction or a corruption.

First 1611 Edition	Second 1611 Edition
Jesus	Iudas

Matthew 26:36

5. THE 1613 EDITION

Although Robert Barker had the handwritten master of the translators at his disposal, his editors did not consult it often when printing other editions over the years.

The 1613 Edition contained some correction to the typographical errors of both the 1611 editions. The 1613 Edition resolved many of the cases where it was uncertain whether the second edition had made a correction or a corruption. However, it was not without typographical errors of its own.

It should be evident that the King James Bible did not actually become another version or translation, and that many things remained unchanged in the King James Bible.

First 1611 Edition	Other editions
which straine at a gnat	which strain at a gnat

Matthew 23:24

6. OTHER EARLY EDITIONS

Robert Barker with his various partners printed many editions of the King James Bible. Barker was at various times in financial troubles, or in conflict with his partners. However, nothing was more damaging for him than the accidental printing of “Thou shalt commit adultery” in Exodus 20:14.

In 1631 there was a public outcry against this mistake led by archbishop James Ussher. Barker was fined 3000 pounds, and died in debtors’ prison. The Puritan spirit in England had always demanded correctness of the Word of God, for it was they who suggested the making of the King James Bible to begin with. The care and maintenance of the King James Bible was therefore taken by the Puritans out of the control of Robert Barker, the King’s Printer.

7. THE 1629 EDITION AND 1638 EDITION

At Cambridge University Press, the Puritans busied themselves in editing a correct edition of the King James Bible. In 1629, an edition far superior than any of Barker's appeared, which had significantly less typographical errors, and was of a higher quality than Barker's books.

The 1629 Edition exhibited a better edited and corrected text. Another further revision was produced in 1638. In these Cambridge editions, some elements of consistent spelling were already being introduced.

The 1638 Edition was edited by two of the surviving translators and two others, one of which was Joseph Mede, a Puritan. These editors consulted various previous editions by Barker, as well as the handwritten master which the translators had originally submitted to the press in 1611. The revision was specifically allowed by King Charles the First, and the result was that this edition became the authentic standard for many years afterward, for example, during the Puritan Protectorate (1653–1658). It was the basis for the Bibles printed by Oxford University Press decades later, and was also the Bible used in the American colonies.

8. THE 1769 EDITION

The 1638 Edition of the King James Bible was considered to be the standard edition, despite the small differences which appeared in various editions over the years. It can be supposed that no printing was without typographical errors, and some misprints became famous. William Kilburne (1660), for example, attacked certain editions as being full of dangerous errors. He also called for the setting up of a scrupulously correct standard, which was at that time impossible. In 1701 bishop William Lloyd attempted a revision, which was rejected because of the abundance of typographical errors it contained.

The English language itself was being standardised, largely due to the efforts of Dr Samuel Johnson in his dictionary of 1755. Dr Thomas Paris of Cambridge University attempted to standardise the language of the King James Bible in 1762, but his edition was less than thorough, and most of his books were destroyed (by fire) or damaged (by water) in Dodd's warehouse.

In 1769, Dr Benjamin Blayney of Oxford University completed his work on the King James Bible, which edition (in two sizes) were accepted as the standard text. Blayney's main aim was to further Dr Paris' work, and to ensure that the King James Bible was following the First 1611 Edition. Blayney made numerous corrections and changes throughout the Bible, using as references various historical editions. He worked on the use of the italic type, the marginal notes and the chapter headings.

Blayney was responsible for standardising the spelling and grammar throughout the Bible, which resulted in hundreds of differences between it and the 1611 Edition. Since all these changes were for the better, this text was accepted by the main Bible publishers, so that it became the basis of all subsequent editions.

1638 Edition	1769 Edition
grin	gin

Job 18:9

However, for all Blayney's diligence, there were still some errata that appeared in the printing, and he also made some editorial mistakes, such as sometimes incorrectly using apostrophes, for example, rendering "hers" and "ours" as "her's" and "our's".

First 1611 Edition	1769 Edition
Beer-sheba, or Sheba	Beer-sheba, Sheba

Joshua 19:2

9. THE NINETEENTH CENTURY

Slight variations to the 1769 Edition appeared in the editions made by the three main publishers of the King James Bible in the nineteenth century: Oxford University Press, Cambridge University Press and the Royal Printers in London, that is, Eyre and Strahan, and then more especially, Eyre and Spottiswoode.

In 1831, Thomas Curtis and his supporters caused a public outcry, saying that the King James Bibles of his day exhibited many differences to the text of the 1611 translators. He ascribed the differences to be accidental and deliberate departures to the great deterioration of the Authorized Version. Curtis wanted a reliable text, and exposed the big three publishers of the King James Bible as not taking the steps necessary to adequately protect the text. Curtis also asked the Universities what they were doing to guarantee future correctness of the text.

As a result, the two Universities argued that they were maintaining the text, and through their cooperation, ensured that Blayney's text continued as the standard (though variations still existed between their two editions). Most especially, Oxford University Press vindicated the history of the King James Bible by making an exact reprint of the 1611 Edition. When the public saw this in 1833, and the list of corrections which had already been made in 1613, this effectively settled the debate in the Universities' favour.

As a result of these things, people recognised that there had been necessary changes in the King James Bible since the first print run, especially in regards to correcting typographical errors and the standardisation of the English language. It was evident that these needful alterations had been made, not to corrupt the text, but to purify it, so that it could appear as a uniform standard.

Curtis' desire for correctness was good, but he was misguided in regards to making the 1611 Edition the standard. None of the editions of those days was considered exactly correct, as true Christians knew that some sort of correction to the King James Bible was necessary. The main editions had "Beer-sheba, and Sheba", but this was known to be incorrect.

A movement for revision appeared, but this was manifestly in the opposite direction to standardising the King James Bible, and it resulted in a new version. This Revised Version (1881) was rejected by true Christians, most especially by John Burgon in 1882. Burgon claimed, "we hold that a revised edition of the Authorized Version of our English Bible, (if executed with consummate ability and learning,) would at any time be a work of inestimable value. The method of such a performance ... we forbear to determine." (*The Revision Revised*, page 114).

In 1884, Fredrick Scrivener released a book about his attempt at creating a standard edition of the King James Bible. His Cambridge Paragraph Bible was never accepted by the ordinary Christian, and it was deficient on various grounds, including its unbelieving view of the history of the King James Bible, and its pseudo-scholarly corruptions. This so-called classical edition was afterward publicly denounced by Cambridge Bible scholar and editor, W. Aldis Wright.

Scrivener	King James Bible
Let us hold fast the profession of <i>our</i> hope without wavering	Let us hold fast the profession of <i>our</i> faith without wavering

Hebrews 10:23a

The successor to Scrivener's misguided edition, the New Cambridge Paragraph Bible, was edited by David Norton (circa 2000) on the basis of several incomplete drafts of the translators of the King James Bible. Though it corrected some of Scrivener's mistaken judgments, it has compounded in error concerning departing from the King James Bible tradition, and rejecting the true standard text.

Norton	All editions circa 2000
Therefore have I shown ... [i.e. shewed]	Therefore have I hewed <i>them</i> by the prophets; I have slain them by the words of my mouth

Hosea 6:5a

10. THE PURE CAMBRIDGE EDITION

There were small differences between the Cambridge editions and the Oxford editions, such as the Cambridge “*and the Hivites*” in Exodus 23:23 as opposed to the London and Oxford having just “the Hivites”, or the Cambridge spelling of “*rasor*” as opposed to the London and Oxford spelling “*razor*”. The London and the Cambridge had “*inquire*” where the Oxford had “*enquire*”.

And then there were variations between editions printed by the same publisher, such as the twentieth century Oxford spelling “*ankles*” where all London and many Cambridge editions, along with nineteenth century Oxfords had “*ancles*”, or again, where nineteenth century Oxford editions had “*sope*” where all twentieth century editions had “*soap*”.

Although various changes were manifest in the London and Oxford editions, a more substantial change appeared in Cambridge editions around the year 1900. Henry Redpath, an Oxford scholar and Anglican churchman, executed a final slight revision of the Cambridge Bible to create the Pure Cambridge Edition. Redpath was against Higher Criticism, and used his knowledge of Septuagint Greek to make a very conservative revision of the King James Bible. The Pure Cambridge Edition was consequently the product of the many years of correction of typographical errors and the standardisation of the language, which had come down by a direct lineage through Cambridge University Press.

The list of changes that Redpath made in the Pure Cambridge Edition are very slight when compared to Cambridge editions just before it circa 1900. The changes were not in line with the Oxford Edition, London Edition, Scrivener’s Edition, the Revised Version or the 1769 Edition. In most cases, Redpath was turning the text back to the 1611 Edition, undoing a corruption that had appeared somewhere in the history of the King James Bible. Most of these changes may be counted as corrections that Blayney failed to make in 1769.

Reference	Cambridge Edition circa 1900	Pure Cambridge Edition circa 1900
Genesis 10:7	Sabtechah	Sabtecha
Genesis 25:4	Abidah	Abida
Genesis 46:12	Zarah	Zerah
Deuteronomy 32:8	Most	most
Joshua 10:1	Adoni-zedec	Adoni-zedek
Joshua 10:3	Adoni-zedec	Adoni-zedek
Joshua 13:18	Jahaza	Jahazah
Joshua 19:2	and Sheba	or Sheba
Joshua 19:19	Haphraim	Hapharaim
Joshua 19:19	Shihon	Shion
1 Samuel 2:13	priest’s custom	priests’ custom
1 Samuel 31:2	Melchi-shua	Malchi-shua
2 Samuel 5:14	Shammuah	Shammua
2 Samuel 21:21	Shimeah	Shimea
2 Samuel 23:37	Nahari	Naharai
2 Kings 19:26	house tops	housetops
1 Chronicles 1:38	Ezar	Ezer
1 Chronicles 2:47	Gesham	Geshan
1 Chronicles 2:49	Achsa	Achsa
1 Chronicles 5:11	Salcah	Salchah
1 Chronicles 7:1	Shimrom	Shimron
1 Chronicles 7:19	Shemidah	Shemida
1 Chronicles 7:27	Jehoshuah	Jehoshua
1 Chronicles 23:20	Micah	Michah
1 Chronicles 24:11	Jeshuah	Jeshua
2 Chronicles 20:36	Ezion-gaber	Ezion-geber
2 Chronicles 33:19	sins	sin
2 Chronicles 35:20	Charchemish	Carchemish
Ezra 2:2	Mizpar	Mispar
Ezra 2:26	Gaba	Geba
Ezra 4:10	Asnapper	Asnappar

Reference	Cambridge Edition circa 1900	Pure Cambridge Edition circa 1900
(continued)		
Nehemiah 7:30	Gaba	Geba
Job 30:6	cliffs	clifts
Psalms 148:8	vapours	vapour
Ecclesiastes 8:17	farther	further
Song of Sol. 6:12	Ammi-nadib	Amminadib
Isaiah 37:27	house tops	housetops
Jeremiah 34:16	whom he had set	whom ye had set
Amos 2:2	Kirioth	Kerioth
Nahum 3:16	fleeth	flieth
Matthew 26:39	farther	further
Mark 1:19	farther	further
Romans 4:19	Sarah's	Sara's
Romans 9:9	Sarah	Sara
1 Corinthians 4:15	instructors	instructors
Revelation 2:6	Nicolaitanes	Nicolaitans
Revelation 2:15	Nicolaitanes	Nicolaitans
Revelation 21:20	chrysolite	chrysolite

As a consequence, the Cambridge Edition, which had been very slightly different to the Oxford Edition, now became further different. Although the differences between the two are between two and three hundred, the differences in the Pure Cambridge Edition to others were all the more pivotal.

At any place where the Pure Cambridge Edition is compared to any other edition or Bible, the Pure Cambridge Edition can always be shown to be correct. Even when comparing to the older Cambridge Edition, every spelling, meaning or use of grammar is exactly correct in the Pure Cambridge Edition.

“Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.” (Jeremiah 15:16).

11. NEW AND OTHER EDITIONS

There is virtually unlimited potential for corruption of the Word of God, that is to say, deviation from the Pure Cambridge Edition, as may be seen in many places.

Although Cambridge University Press published the Pure Cambridge Edition for many years, there came a time, probably after the late 1960s, where Cambridge altered the text to bring it closer to the Oxford Edition. This was called the Concord Edition.

The Concord Edition is deviant in turning “inquire” to “enquire”, “counsellor” to “counselor”, “expences” to “expenses” and so on, but is dangerous and erroneous in its alterations on the case of the letter “s” of the word “spirit” in several places. Although there has been a great variety of the use of the capital “S” on the word “Spirit” in diverse historical editions, there has been near conformity from the nineteenth century. The few differences in editions around the year 2000 as compared to the Pure Cambridge Edition are vital, and actually weighty doctrinal issues. Of all the differences, some of the worst involve the case of the letter “S” on the word “Spirit” at Acts 11:12, Acts 11:28 and I John 5:8. Most modern Christians have superficially supposed that a capital is correct, because the passages seem to be referring to the Holy Ghost. However, there are numerous examples of the lower case “s” being used in connection with God, appearing in all twentieth century editions, such as at Joel 2:28 and 1 Corinthians 2:12. It is clear that there is an exact use of the word “spirit”, as is only correct in the Pure Cambridge Edition, because the working of God’s “Spirit” does in fact manifest as an operation in or through the “spirit” (i.e. into the heart) of man, (such as in wisdom, prophecy and so on), so that God in Joel 2:29 called it “my spirit”, but shows that it is “of my Spirit” in Acts 2:18.

London Edition	Pure Cambridge Edition
Afterwards the spirit took me up, and brought me in a vision by the spirit of God into Chaldea	Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldea
Ezekiel 11:24a	

There are numerous other differences, errors and impurities in other editions, such as in various American editions. Moreover, the trend of modernisation has led to the production of bold revisions, which often are really new versions, which should not even have the name “King James” in their title.

Numerous other editions exist, such as various electronic texts, many accessible by the internet. Some of these are notoriously inaccurate. Most clearly, Christians do not have to revise the King James Bible, nor is there any further need to go back to the 1611 Edition — which was finalised in the Pure Cambridge Edition, or to the handwritten master — which was finalised in 1638, and lost in the fire of London in 1666. The truth is that the standard edition of the King James Bible is available, even as God promised concerning His Word, “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.” (Isaiah 55:11).

12. THE STANDARD EDITION

The accepted Pure Cambridge Edition was printed many years by Cambridge University Press. It was also printed by William Collins, afterward called, HarperCollins. These publishers printed for the Bible Societies and so the Pure Cambridge Edition was all the more scattered abroad. It was due to the prolific amount of Collins Bibles that the Pure Cambridge Edition became the most common form of the King James Bible in Australia by the year 2000, by which time the general departure from the Word had occurred, negating all other editions — “the isles shall wait for his law.” (Isaiah 42:4b).

In America, the King James Bible only movement did identify some differences in contemporary editions of King James Bible, and stated that the Cambridge Edition was superior.

Despite the lack of knowledge of details, it was divine providence that revealed that God’s chosen standard was the Pure Cambridge Edition.

Oxford Edition	Pure Cambridge Edition
AND again he entered into Capernaum after <i>some</i> days; and it was noised that he was in the house.	AND again he entered into Capernaum, after <i>some</i> days; and it was noised that he was in the house.
Mark 2:1	

13. THE EXACT PRESENTATION OF THE PURE CAMBRIDGE EDITION

Whereas the Pure Cambridge Edition is an established representation of the King James Bible, including that around the year 2000 HarperCollins still printed that text, and the University of Virginia had an electronic version of it available on its website, as well as the availability of copies of it in libraries and second hand dealers in Australia, as well as other sources, there was no definite established doctrine, knowledge or deliberate provision of the Pure Cambridge Edition as such.

Furthermore, various presentations exhibited errors of the press or typographical errors, which technological developments were really only able to eliminate around the year 2000.

There are also identifiable differences which appear consistently in a proportion of presentations, which are textual variations. In ensuring that an electronic text of the Pure Cambridge Edition was free from all typographical errors, the Elders of Victory Faith Centre also engaged themselves in settling the textual variations, so that there would indeed be one consistent text, which would be exactly perfect.

The Elders of Victory Faith Centre recognised the Pure Cambridge Edition, including by understanding various providential signs in Christian tradition and the history of the King James Bible, and believed that God’s calling was for the setting up of the standard Bible.

The seven particular variations in the Pure Cambridge Edition were examined, judged and resolved by the Elders of Victory Faith Centre, operating under a divine ordination and apostolic ministry as guardians of the pure Word. The following shows the correct rendering of the Pure Cambridge Edition, as can be shown by tradition and doctrine.

Reference	Standard Text	Variation
Genesis 41:56	And Joseph	and Joseph
1 Chronicles 14:10	and wilt	And wilt
Song of Sol. 6:12	Amminadib	Ammi-nadib
Matthew 27:46	Eli, Eli, lama sabachthani	ELI, ELI, LAMA SABACHTHANI
Mark 5:41	Talitha cumi	TALITHA CUMI
Mark 7:34	Ephphatha	EPHPHATHA
Mark 15:34	Eloi, Eloi, lama sabachthani	ELOI, ELOI, LAMA SABACHTHANI

Every variation is exceedingly minor, and none would directly affect meaning, so that it has been permissible for people to use any presentation of the Pure Cambridge Edition, regardless of the combination of the variations, or presence of (often unknown) typographical errors.

It should be noted that where a presentation of the Pure Cambridge Edition contains pronunciation marks as added by Redpath, hyphens denoting syllables are placed in the word “Amminadib” in Song of Solomon 6:12. In pronouncing editions, the syllable hyphens are a different size to the hyphens denoting compound words. In all cases, a hyphen should never appear straight after the letter “i” in “Amminadib”.

14. THE JUDGMENT

In Isaiah chapter forty-one, there is a prophecy regarding the chosen Word of God. It says, “let us come near together to judgment.” (Isaiah 41:1b). The judgment is upon all the various Bibles, that is, modern versions versus traditional versions, all versions versus the King James Bible and all editions of it. The judgment is really concerning whether God has chosen the Pure Cambridge Edition or not.

A sign is given concerning the rise of the Pure Cambridge Edition, the Church Remnant and its national surrounds, then saying, “he gave *them* as the dust to his sword, *and* as driven stubble to his bow.” (Isaiah 41:2b). It is “the sword of the Spirit, which is the word of God” (Ephesians 6:17b), and “Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word.” (Habakkuk 3:9a).

The prophet also speaks prophetically of the making of the Pure Cambridge Edition, and its establishment, “So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.” (Isaiah 41:7). The providence of God was certainly at work when the Scottish goldsmith William Ged invented stereo-type printing (from cast metal plates) in 1725, afterwards pioneered by Cambridge University Press for worldwide Bible dissemination (in conjunction with the British and Foreign Bible Society from 1804). These events were pivotal in the culmination of the Pure Cambridge Edition circa 1900 and the formation of a precise and fixed electronic text in Australia after the year 2000.

The Bible then speaks of all other versions and editions, “Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, *even* them

that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.” (Isaiah 41:11, 12).

God then challenges all the various “words”, that is, the false or impure “Bibles” and their backers, “Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob. Let them bring *them* forth, and shew us what shall happen: let them shew the former things, what they *be*, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.” (Isaiah 41:21–23).

Since every word is in its rightful place in the Pure Cambridge Edition, what it is communicating is exactly the truth. Its prophecies are presented accurately and its very existence is testifying of the providence of God.

The judgment on every other word purporting to be the Bible and not aligned to the Pure Cambridge Edition is revealed: “Behold, ye *are* of nothing, and your work of nought: an abomination *is he that* chooseth you.” (Isaiah 41:24). This shows that the antichrist spirit has been behind the attack on the pure Word, and has been the one who has promoted false words, including the elevation of anything which undermines or questions the exact perfection of the Pure Cambridge Edition. In time, Christians should have always had faith in God and believed the Word, and the Spirit has progressed the Church in revelation to the acknowledgment of the Pure Cambridge Edition. The prophecy must therefore apply to a certain period of time or event, where both the Pure Cambridge Edition is fully revealed, and that all other words and the antichrist spirit are exposed.

The prophecy shows the progressive rise of truth in this regard, “I have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon

princes as *upon* mortar, and as the potter treadeth clay.” (Isaiah 41:25). Thus, a certain time is coming of judgment and conflict concerning the Word.

God has raised up one from the north, that being in prophecy the domain of the spirit of antichrist, which has been operating from Rome and has used numerous means to come against the Word, including the Muslim religion and Russia (which is also in the north). God raised up one of the northern nations from the control of antichrist, which is to say, in the Reformation the English nation was freed from Roman Catholicism. God used England as His means to have a progressive Church by the Spirit and to bring forth the Word of God in finality, that is, the Pure Cambridge Edition of the King James Bible. The prophecy shows that this true spirit, while arising from Britain, is to further progress from the rising of the sun, and is to come upon the tools through which the spirit of antichrist is operating, most especially, to the detriment of all other “gospels” and “bibles” in the face of the truth and the pure Word.

The Lord also shows that any other is vain, “yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.” (Isaiah 41:26b). In the end of these things God says, “I will give to Jerusalem one that bringeth good tidings.” (Isaiah 41:27b) and, as the pure Word says, among them “*there was* no counsellor, that, when I asked of them, could answer a word. Behold, they *are* all vanity; their works *are* nothing: their molten images *are* wind and confusion.” (Isaiah 41:28b, 29). The pure Word is a “counsellor” and depending upon it is for reward in that judgment.

15. ESTABLISHING THE STANDARD

The creation of the standard electronic text of the Pure Cambridge Edition was specifically designed to be the basis of the Bible as to be used universally by all true Christians.

True Christians should lay aside any other edition of the King James Bible, and most certainly modern versions, and come into alignment with the Pure Cambridge Edition.

With the formation of the standard text, which is available all over the world in electronic form, all differences to it should be called divergent, and that the standard text should be held to by all believers, who are to receive the Word with meekness. “Thy word *is* very pure: therefore thy servant loveth it.” (Psalm 119:140).

16. CONCLUSION

The judgment of the Lord is upon all Bibles. There is only one edition of one version which the Lord has chosen and continues to vindicate. Therefore, those who are standing for it are in a very blessed position. Those in opposition are in extreme danger. Even if most of the nations, Roman doctrine and a great Russian-led confederacy differ, God’s pure Word is the chosen standard, which is both providentially blessed and correct on minute examination. “When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.” (Isaiah 59:19b).

At the back of this presentation is a basic test that can be used to check if a Bible is correct. Furthermore, since not any King James Bible is ultimately sufficient, but as every word has been tried, so only the Pure Cambridge Edition is the chosen standard of God. “Sanctify them through thy truth: thy word is truth.” (John 17:17). In the strictest sense, no edition of the King James Bible is fully true except the Pure Cambridge Edition.

The Elders of Victory Faith Centre are the Guardians of the Pure Cambridge Edition. Victory Faith Centre has further information and material on the area. An exactly correct electronic edition of the Pure Cambridge Edition of the King James Bible is available to all Christians and the general public.

HOW TO KNOW THE PURE CAMBRIDGE EDITION OF THE KING JAMES BIBLE

It is important to have the correct, perfect and final text of the King James Bible, since there are correctors (e.g. publishers) who have changed some aspects of King James Bible texts. The final form of the King James Bible is the Pure Cambridge Edition (circa 1900), which conforms to the following:

- 1. “or Sheba” not “and Sheba” in Joshua 19:2**
- 2. “sin” not “sins” in 2 Chronicles 33:19**
- 3. “Spirit of God” not “spirit of God” in Job 33:4**
- 4. “whom ye” not “whom he” in Jeremiah 34:16**
- 5. “Spirit of God” not “spirit of God” in Ezekiel 11:24**
- 6. “flieth” not “fleeth” in Nahum 3:16**
- 7. “Spirit” not “spirit” in Matthew 4:1**
- 8. “further” not “farther” in Matthew 26:39**
- 9. “bewrayeth” not “betrayeth” in Matthew 26:73**
- 10. “Spirit” not “spirit” in Mark 1:12**
- 11. “spirit” not “Spirit” in Acts 11:28**
- 12. “spirit” not “Spirit” in 1 John 5:8**