

THE PURE CAMBRIDGE EDITION:
THE FINAL KING JAMES BIBLE
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1. INTRODUCTION

Any true Church is a place where the Word of God is sought, and Christians are coming into a time where every true Church is going to use one Bible. That one Bible used by the true Christians is the King James Bible.

A true Christian knows that the Word of God is the Bible, which is God's message for the world, sufficiently containing what mankind needs to know for salvation. The Church, which is the collection of true believers throughout history, has been used of God to keep and promote the Word through the world. The Bible has been preserved in "the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Timothy 3:15).

Many historical Christians used the King James Bible, and this tradition has developed under the guidance of the Holy Ghost, to the acknowledgment that the King James Bible is the final received Bible. The King James Bible is the perfect representative of the Word and the final form of the Bible text. This requires that only one particular representation of the King James Bible should be multiplied, being an available edition which is exactly correct.

Thus, through time, the whole Church in the Earth, and every Church congregation, and every Christian should now be using one uniform and standard Bible, which is God's providentially appointed Word, being the Pure Cambridge Edition of the King James Bible.

2. GOD'S HEAVENLY WORD IS PERFECT

"But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (1 Peter 1:25). The eternal Word of God must have been known by God before all things were created. That same Word is enduring through time, which also exists from everlasting to everlasting. It is the eternal Word.

In the beginning God had His Word "settled in heaven" (see Psalm 119:89) by presenting it there in a "volume of the book" (see Hebrews 10:7). This means that there is a literal standard volume in Heaven, one particular book in existence there which may be counted as THE BOOK, that is, the written Word of God.

As God's Word is true, unchanging, without error and so on, so would that Word be written in the representative heavenly volume. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35). The promise of God is not to keep that book, but to keep the words which are written in it, that is, to keep the words themselves, and to perform every promise of it.

3. THE EARTHLY WORD MUST ALSO BE PERFECT

It is plain from the Scripture that the Word of God has been given by God from Heaven to Earth. "The Lord gave the word" (Psalm 68:11a).

God did not transport the heavenly volume of the book to Earth, but gave the very same words on Earth by inspiration, "All scripture *is* given by inspiration of God" (2 Timothy 3:16a). This means that the Spirit of God used holy men to write the exact Word of God, which was both written in Heaven, and eternally known by God.

Thus, the perfection and truth of the Word was also known by Jews and the early Christians on Earth, even as they read the completed inspired books of the Bible.

The words on Earth must have been perfect and pure, since God is both powerful enough to manifest His truth perfectly in the Earth, and that the Word itself, as represented in Heaven, is pure. "Every word of God *is* pure: he *is* a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Proverbs 30:5, 6).

4. THE PRESERVATION OF THE WORD

God is not so weak, nor contradictory, that He would give His perfect Word on Earth, only to have it be lost, decayed or corrupted through time. Most certainly, God would not have to reinspire His Word again at some future time.

“The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11). Publishing of the Word requires copying. Nowhere did God promise that the first parchments or papers of the prophets or apostles would be kept. Rather, He promised only to preserve and keep His Word, that is, that all of His words should be transmitted through time and space, even if for a time they might be scattered (though prophecy points to the finality of an earthly volume, which gathers all God’s words together).

It is right that people copied the words of manuscripts, and spread the Word everywhere. Moses knew that copies should be made, “he shall write him a copy of this law in a book out of *that which is* before the priests the Levites” (Deuteronomy 17:18b). Jesus Himself preached from a copy in a synagogue, “And there was delivered unto him the book of the prophet Esaias.” (Luke 4:17a). The Bereans only had copies, “they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.” (Acts 17:11b).

In all the copying, the Scripture was available to the Jews and to the early Christians, which must have contained the Word in perfection, that is, to the very letter, as Jesus said, “Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 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 5:17, 18).

Of course, variations must have existed, and errors in certain copies, but not enough to have entirely replaced the existence of a true reading (i.e. there would always be somewhere the true, God-given reading, discernible by true Christians). Thus, if there were copying errors in some of the early copies of Paul’s writings, the Spirit was able to work despite these, and certainly ensured that the Word would endure. “As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.” (2 Peter 3:16). Peter also wrote, “But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Peter 1:25). This means that the perfect Word was present, though the Word was, for a time, in a scattered form. “Therefore they that were scattered abroad went every where preaching the word.” (Acts 8:4).

5. THE PRINCIPLE OF SCATTERING AND GATHERING

The Bible speaks of the law of sowing and reaping (see Genesis 8:22). “There is that scattereth, and yet increaseth” (Proverbs 11:24a). The Bible likens the Word to being seed, “The sower soweth the word.” (Mark 4:14). The Word is scattered, but increases, “And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.” (Mark 4:20). Then there is a move to bring together or gather, “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). Although antichrist operations may seem to be enforcing the scattering, God is the great gatherer, “Whose fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.” (Luke 3:17).

6. THE GATHERING OF THE WORD

The Word, which is perfect, was scattered abroad in time in the world. The words went “unto the ends of the world” (Romans 10:18b), and the Word was sent “unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord” (Acts 13:47b, 48a).

Jesus said, “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” (Matthew 12:30). The work of God through the time of the Church has been to gather the Word, despite the scattering, whether the scattering was by chance or corruptors. God’s power to work is greater than the power of accident, sin, man or devils to thwart it.

The Bible says, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14). For the Gospel to be understood by nations, it needed to be translated. The Bible shows that it should be entirely translated and made known to all nations, “But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith” (Romans 16:26).

It can only be that, in God’s divine providence, He would have had the Word turned into the languages of the Gentiles. That Word which was perfect in the scattered Hebrew Old Testament or scattered Greek New Testament could now appear by degrees of gathering in the languages of Europe.

Thus, a person around the time of the Reformation (1517) could obey the command and fulfil the promise, “Seek ye out of the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered

them.” (Isaiah 34:16). The command of the Word itself, as well as the operation of God’s spirit through human vessels, especially the first Protestants, could bring together the words.

7. A FINAL VERSION AND TRANSLATION

Many manuscripts containing portions of the Bible existed during the time of the Reformation (1517–1611). Representative texts were being printed based on the body of manuscripts in various languages, notably, the original Hebrew and the original Greek, but also standard versions were being made or revised in other languages, such as Latin. When taken collectively, believing scholars were able to discern what was called the received text, that is, the words which truly belonged to Scripture.

However, those words required selection out of all the historical sources available, so as to make one standard text, “For God is not *the author* of confusion, but of peace, as in all churches of the saints.” (1 Corinthians 14:33). All words and evidence were measured, “In the mouth of two or three witnesses shall every word be established.” (2 Corinthians 13:1b). And the gathered Word was to be made as the standard, “When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.” (Isaiah 59:19b).

Bible translations were being made, but none are more notable to true Christianity than the succession of Protestant English translations. The providential working of God was raising up English as the global language, and was preparing the English language as the means for preaching the Gospel to the world, and had prepared the language sufficiently so that the exact text of the Bible could be presented in English. This means that the exact sense and meaning of Biblical English was being readied, so that the very Word of God, the very message that God intended to communicate was exactly perfect in

its concepts. “For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.” (Zephaniah 3:9).

God, in His power, was able to have His Word translated into English so that the English Bible could be the final Bible for the world. It took a succession of seven translations to finalise this work, which began with Tyndale under King Henry the Eighth and was finalised by the Puritans and Anglicans under King James the First.

8. THE BIBLE PURIFIED SEVEN TIMES

At no time was the Word of God lost. Neither was the Word at any time impure, “The words of the LORD *are* pure words” (Psalm 12:6a). This does not exclude that impurities did exist in presentations or copies of the Word, but that over all, and in time, the Word was not impure, but was able to be purified by God. “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).

When the King James Bible was first printed in 1611, the final form of the Word of God had appeared. The version and the translation were settled, and at last, the Bible that had been appearing in one book was refined into a standard version. It was the purification of all that had gone before it.

The first edition of 1611 was not without printing errors, and the English language still required standardisation, so that the Biblical English could be uniform. Thus, a second edition which was printed under similar circumstances began to make changes to the first edition, namely, in the correction of typographical errors. These changes were not changes in the Word itself, nor in the version text, nor in the English translation, but changes of purification in the King James Bible presentation. No purification of the King James Bible

altered the Word of God, except to purify and refine the manifestation of it, and present it exactly down to the very letter of divine perfection.

The second 1611 Edition of the King James Bible was the second purification in line with the prophecy in the twelfth Psalm, that the Word should be “purified seven times” (Psalm 12:6b). This edition did contain other typographical errors, and did not completely correct the first, being unable to standardise the language in any substantial way at that time. The next notable edition, that of 1613, also contributed to the purification of the King James Bible, which was the third in succession of the final Word. This had a similar function to the second purification, but also had similar problems.

The fourth purification came after many editions had been printed by the King’s Printers in London. It was executed by Cambridge University Press in 1629. This edition presented a leap forward in accuracy and standardisation of the King James Bible. In 1638, several learned men, including two of the King James Bible translators, made a revision of the King James Bible, in which they referred to the handwritten manuscripts that the translators had submitted to the press. This entire work presented a purified edition which was counted as the standard text of the King James Bible for many years afterward.

In the 1750s, the English language underwent a dramatic process of conformity. At that time, the movement to make uniform the English language had great success. The King James Bible itself could be standardised in relation to this, so that its Biblical English could be presented in scrupulous correctness as now enabled by refined grammar and spelling. This did not constitute any changes of meaning to the Word of God, but was a work to ensure that the meaning was conveyed clearly and attainable for the reader and hearer.

The 1769 Edition, the sixth purification of the King James Bible, was so thorough and exact, that it became the standard upon which all subsequent King James Bibles are based. There were several peculiarities which appeared or persisted that were corrected in either both or one of the editions of Oxford University Press or Cambridge University Press, the principal publishers of authentic and standard King James Bibles.

The ordinary Cambridge editions were superior to all other editions, and around the year 1900 they began to print a corrected edition of the King James Bible, which constituted the seventh and final purification. This edition, now known as the Pure Cambridge Edition, was printed by Cambridge University Press, and also by William Collins in Scotland, as well as various other publishers for many years afterward.

9. THE PURE CAMBRIDGE EDITION

The Pure Cambridge Edition is the final form of the Word of God for the whole world in the last days, “But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” (1 Peter 1:25). It is an earthly “volume of the book” (see Hebrews 10:7) that answers directly (textually and conceptually) to the Word in Heaven.

The Pure Cambridge Edition is reliable, accurate and perfect to the very letter, “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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.” (Matthew 5:18, 19). It is a blessed thing to be standing for the Pure Cambridge Edition and following the commandments of Christ in it exactly by the Spirit.

“The Lord gave the word: great *was* the company of those that published *it*.” (Psalm 68:11). The Lord has sent His pure and perfect Word, and has prepared to raise it up for a purpose. Christ said, “Go ye therefore, and teach all nations ... Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.” (Matthew 28:19a, 20).

The commandments of God are represented exactly and perfectly in detail in the Pure Cambridge Edition, where no single error in fact, spelling or grammar can be honestly made or justly accepted. Christ expected that His very words, and all the words would go forth exactly, even to the end of the world. This means that in space and time, even to the fullness of quality, God’s Word must be available.

The commandment for all people is, “Seek ye out of the book of the LORD, and read” (Isaiah 34:16a). Believers should say, “Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart” (Jeremiah 15:16a).

As the true remnant of the Church takes hold of this doctrine, God is able to use them to get the pure Word out, “And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” (Revelation 10:11). This means that the Pure Cambridge Edition is the one Bible for the whole world, no matter the multitudes of people, or what nation they are from, or what language they are of, or their social position. God has ensured that an edition of the Bible would be produced that would be His Word to them.

The Christian Gospel is empowered to reach many people, empowered to convert whole nations, empowered to speak to foreigners by the English tongue as the global language, and empowered to come even to the rulers and the rich.

The Pure Cambridge Edition is to go forth, despite other doctrines, or other editions of the King James Bible, or other versions, or writings. “So mightily grew the word of God and prevailed.” (Acts 19:20).

10. VARIOUS SIGNS SUPPORTING THE PURE CAMBRIDGE EDITION

It should be clear that God has providentially appointed the Pure Cambridge Edition as His chosen representation of the Word to the world.

There are numerous signs concerning the Bible itself, such as that it has been kept through the Church throughout the ages, and that it was manifest in radiance at the Reformation. William Tyndale discovered how fit both the Hebrew and the Greek could be turned into English. English Bibles were soon given Royal assent.

One of England’s kings, James the First, was a godly man. When a puritan suggested a new translation, King James thought this was an excellent idea, and set the project into motion. Nothing, not even the Gunpowder Plot of Guy Fawkes, could get in the way of the making of this “one more exact Translation of the holy Scriptures into the *English tongue*” as the translators called it. A great company of learned men from Cambridge, Oxford and London were employed in making the translation, examining multitudes of evidence, correcting all that came before them and rechecking each others’ work. The very kingdom was involved and behind the project, so that it produced a national book for all Christians.

Such was the King James Bible, that for years afterward it was accepted, revered and spoken of as the loftiest example of English literature. Moreover, the various refinements of purification were accepted, even demanded by the people, such as the general discontent at certain printers’ errors, and agitation by faithful men for revision.

When a new version appeared in 1881 under the pretence of being a “revision”, this was entirely rejected by the true Christians, especially because of J. W. Burgon’s notable words in 1882, “We shall in fact never have *another* ‘Authorized Version’”; nevertheless, “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*, pages 113, 114). This was fulfilled by the linguistic scholar, Oxford lecturer and examiner, country parson and Anglican chaplain, H. A. Redpath. His rejection of modernist Higher Criticism and knowledge of the Greek Septuagint came together in his conservative editing of the King James Bible circa 1900 which resulted in the Pure Cambridge Edition. Only that which was necessary was altered, and the lack of historical testimony shows that this was completely acceptable to the public (i.e. tacit consent). It was no accident of history that the appearance of the Pure Cambridge Edition was in conjunction with the Pentecostal Revival and developments in Australia’s nationality.

The true Church had by far the greatest representation in England, and Britain was the leader of all Protestant nations. There was a direct connection between the revelation of Christian doctrine and the working toward the appearance of the King James Bible. Whether a Christian was Anglican or Puritan, there was much common ground between them. There were errors on both sides, yet higher Christian doctrine prevailed, whether in England in the days of Queen Elizabeth, or in the days of Oliver Cromwell.

The moderate Puritans stood for the King James Bible. In the next century, the Methodists used the King James Bible. Evangelical Revival and Holiness doctrine were linked with the progress of the King James Bible. The Christian missionaries saw it their duty to get this Word to the world. Furthermore, the Fundamentalists, Pente-

costals and those movements coming out from them all progressed in conjunction with the King James Bible. Thus, the true remnant of the Church was inextricably linked with the King James Bible, and where the true doctrines were gathered, the connection to the Pure Cambridge Edition itself was made.

The English language has been used as the means by which the Gospel is preached in the world more than any other language. Because the world has developed to having English as the global or common language, this has made the position of the King James Bible all the more secure. It must be viewed as a divinely appointed circumstance, which is opening to the world evangelisation with the Pure Cambridge Edition. The standardisation of the language was required, finalised in the Oxford English Dictionary, which was being created at the same time as the Pure Cambridge Edition (circa 1900).

Those nations directly built upon and connected with the King James Bible have been blessed. National blessing for the cause of the King James Bible in England has been apparent, in that the Church was able to operate there, and the King James Bible formed, all the way to the arrival at the Pure Cambridge Edition. The national environment has been conducive for the Church, and the nation itself was blessed and expanded for the very purpose of establishing the message by its language. Thus, God has providentially helped England, whether in salvation from foreign navies, armies or air forces, foreign revolutions or other disasters, and also implanted much within for the progress of that nation, until such things were transferred to another place.

The United States of America has also been blessed in regard to furthering the cause of the King James Bible, as a nation containing a large population of Christian witness, as establishing the English language, and as acting economically and militarily in line with God's divine providence, and allowing innovations and technological

increase within for the promulgation of the Gospel, until all such things be transferred to another place.

Australia was largely discovered, settled and pioneered by people who actively used the King James Bible, and by circumstance and divine favour in line with a preparation for future use by God in this regard. Most especially, that the direct heritage of Britain, and the great influence of the United States of America could enter to such a degree, for the increase of Bible knowledge, and things prepared for the manifestation of the Pure Cambridge Edition and what it would construct.

Communication technologies were prepared and came into place most especially for the promulgation of the Word of God. From the time when Bible manuscripts were transferred from Constantinople in 1453, aligning to the year of the invention of the printing press, all the way to the work of the Lord to allow the Word to be published throughout the whole world.

Cambridge University Press is a particular example. It is the oldest Bible publisher in the world. That Puritan place contributed members to the translation of the King James Bible. It hosted the purifications of the King James Bible in 1629 and 1638. Oliver Cromwell (once Member for Cambridge) ensured that the Cambridge Printers would publish the authentic standard King James Bible. Cambridge University has long been established as a reputable house of learning, and its Bibles were considered the best. They used stereo-type technology to print endless runs of uniform Bibles for the Bible Societies, especially useful in the great Missionary Movement. Despite the decline of that University, they still produced the Pure Cambridge Edition, and printed it for many years. It was also printed by the Royal Printer in Scotland.

The advent of various technologies, most especially the internet, has facilitated a full transfer of available information from Britain and America to Australia. By providential circumstance, a comparably large proportion of King James Bibles in Australia in the latter half of the twentieth century were Pure Cambridge Editions. The Christian Church, enjoying the benefits of godly instruction as having passed from Britain and America, has served to make Australia home to the Church Remnant. The progressive revelation of the Spirit has allowed for the discovery of the Pure Cambridge Edition and other factors in relation to a great restitution of the Church and coming time of world evangelisation.

The great harvest and time of latter day glory for the Church would not be possible without the achievement of several key factors, namely, the Pure Cambridge Edition, a remnant of the Church, the English global language, the situation of Australia and neighbouring islands, the progress and availability of the internet and the Bible promises concerning revival being believed and manifest, “whereof ye heard before in the word of the truth of the gospel; Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth” (Colossians 1:5, 6).

11. THE SUPERIORITY OF THE PURE CAMBRIDGE EDITION

The Pure Cambridge Edition can be shown to be superior to all its previous historical editions, in that the gathering principle was at work. Scholarship and knowledge had to advance to a certain level, editing and printing had to be developed to a certain degree and the English language had to be standardised. No previous edition could have been published with such scholarly accuracy, press accuracy or linguistic accuracy, which was at last sufficiently mature at the time of the Pure Cambridge Edition.

Any further supposed edition of the King James Bible, or alteration, or update, or revision is only going to be a work of error and outside the seven purifications prophecy. Once perfection has been attained, any “correction” is only a deception. This includes the impossibility both of new versions, or mere alterations in grammar, spelling or punctuation.

The Pure Cambridge Edition has perfection in words, in that the exact right words are present to convey the exact and proper meaning that God intended and uses to communicate. Thus, the Pure Cambridge Edition is exact, unlike the “raw” 1611 Editions. Furthermore, the Pure Cambridge Edition is conceptually, grammatically and in any other way demonstrably correct when comparing it with a contemporary edition. At the back of this booklet is a list of some differences, each of which can be shown and proven to be correct in the Pure Cambridge Edition. The Pure Cambridge Edition usually follows the 1611 Edition, and has the backing of tradition. Each letter has its own correct place, so that the meaning is precisely perfect. It would be incorrect to go backward to an older rendering, or wrong to go forward to a new rendering. The true wording in its providentially provided order must now stand, be defended, and be used by all true believers.

12. THE GATHERING

The same God who has gathered the Jews to Israel is the one who has gathered His true words together in one edition of the Bible for the world to see.

The operation of antichrist has been to bring the Word down to the ground, “And an host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.” (Daniel 8:12).

The attack on the King James Bible by evil forces is evident. This has been because Protestant Christianity became part of spiritual Babylon as enthroned at Rome, so that there was no exaltation or love of the Word, but transgression against it continually. Something else was set up in the Church, usurping the position of the doctrine and understanding of the final Word. Because of this, true Christians became spiritually poor and needy.

“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: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beer-sheba liveth; even they shall fall, and never rise up again.” (Amos 6:11–14).

Although the Church may have been in the wilderness, the Bible is not saying that the Word is absent. What it shows is that false gods, that is to say, false versions and their supporters, have been raised up. Nevertheless, the true gathered Word is now present. The idols are set in place where the people have hearts unwilling to hear. Therefore, they always search, but in the wrong places and for the wrong things, which means that they are foolishly not recognising the true gathered Word.

A major lie of the spirit of antichrist is that there is no final Bible. The truth is that the antichrist has been keeping people in a horrible captivity of blindness, where they are “Ever learning, and never able to come to the knowledge of the truth.” (2 Timothy 3:8, 9). This is certainly evident in modern scholarship, and it has become the ruling principle even in much of today’s Pentecostalism.

The famine has not been able to destroy the Word, nor has God’s divine providence concerning the Pure Cambridge Edition been thwarted, for it is commanded, “and *see* thou hurt not the oil and the wine.” (Revelation 6:6b). These are symbols of the Pure Cambridge Edition, “And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.” (Exodus 27:20). “But new wine must be put into new bottles; and both are preserved.” (Luke 5:38).

The Bible clearly prophesies that at a certain time, “shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth” (2 Thessalonians 2:8a). The war between the true final Word and the various false “Bibles” is to be manifested — the ones in error are to be exposed as impostors. “Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.” (2 Timothy 3:8, 9). Suddenly all the false gods are going to be brought into manifest judgment, even including those who seek to supposedly correct or make new or other editions of the King James Bible.

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” (Daniel 8:14). The timeframe is “in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.” (Daniel 8:23). This answers to the Roman dominion, and its impending use of the Russian (Eastern Orthodox) and Islamic nationalism to further its operations against the pure Word. The Roman power began to conquer the Greeks in 275 B.C., from which time the passage of two thousand years was at 1725, when Peter the First of Russia died, with his last will stating that Russia should rise by degrees to conquer much of the world. That same year, William Ged invented stereo-type printing, which directly contributed to the advance in quality and dissemination of Cambridge

printed King James Bibles. The continuing passage of three hundred years is showing both the rise of antagonism against the Word as empowered by Rome, and the revelation of the pure Bible as ordained by God's divine providence.

Where there may be no apparent help for true Christians, and the dark and smoky signs of famine and drought, the Lord is able to continue His gathering work, "*When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together: That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it." (Isaiah 41:17–20).

True Christians may be confident that God's working is with the gathered Word toward worldwide revelation. He has promised that Jerusalem should have the truth, that is, the Church as spiritual Jerusalem, and also the natural Jews.

13. THE FINALITY

"I have seen an end of all perfection: *but* thy commandment *is* exceeding broad." (Psalm 119:96). Although the final Word is prepared, its worldwide revelation is not dependant on anything other than the decree of the Almighty.

In the same way, God's timetable is to destroy scatterers of the truth at the due season. Though the enemies have gathered for themselves, to withhold and to steal from the Lord's heritage, they are appointed their end.

"Remember this, and shew yourselves men: bring *it* again to mind, O ye transgressors. Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me, Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it." (Isaiah 46:8–11).

14. CONCLUSION

All true Christians must lay aside use of any other version, doctrine or varying edition of the King James Bible, since there is only one which is exactly perfect. The Pure Cambridge Edition is correct to the very letter, and it is fully God's will in English. God wishes that people obey His Word, which is presented exactly in the Pure Cambridge Edition. "For it is God which worketh in you both to will and to do of *his* good pleasure." (Philippians 2:13).

Church unity can only be achieved by using one and the same Bible, so that there is no discord in Christ. Jesus did not speak in contradictions or in confusion. The Spirit is not leading into diversity or error, but into conformity to truth. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment." (1 Corinthians 1:10).

This history and arrival at the Pure Cambridge Edition is not by accident, but has been for a great purpose. This purpose is the continuation of those various things which have worked together in bringing to pass what has happened according to the order and righteousness of God. The destiny of the Word Church is very honourable.

The only way in which Christianity may reach the world in power is by yielding to the Spirit of God. The providential signs are manifest and apparent in regard to the Pure Cambridge Edition, the progress of true Pentecostalism, the English language, the Australian nation, digital communications and prophetic promises of Church Restitution where people would hear and be converted.

The promise of God concerning these great things are not conditional, but must come to pass. “Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods.” (Matthew 24:45–47). That person is any willing believer.

God’s goodness, blessing and mercy is in the provision of the Pure Cambridge Edition, which may be freely received. However, God’s wrath and fury is against all liars and the error of modern versions, or anything which departs from the way of the words of life.

Victory Faith Centre has various forms of information available on the Pure Cambridge Edition, and most importantly, copies of the Pure Cambridge Edition.

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**