

King James Version Pure Cambridge Edition



Vintage
Bibles

Matthew Verschuur



Ex Libris

Centaur

Matthew Verschuur is the copy editor of the exactly correct electronic text (2007) of the Pure Cambridge Edition of the King James Version of the Holy Bible. The Pure Cambridge Edition appeared and was represented by a body of [vintage Bibles](#) printed by Cambridge University Press throughout most of the 20th century. Matthew Verschuur has a throughgoing collection of these Bibles, and promotes the ongoing printing and publication of the Pure Cambridge Edition as the best representative of God's word for the world. He has written a number of books and other materials, as published on his Bible Protector website.

**This book is dedicated to the memory of the venerable
Queen Elizabeth II.**

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52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

Matthew 13:52

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King James Bible Pure Cambridge Edition

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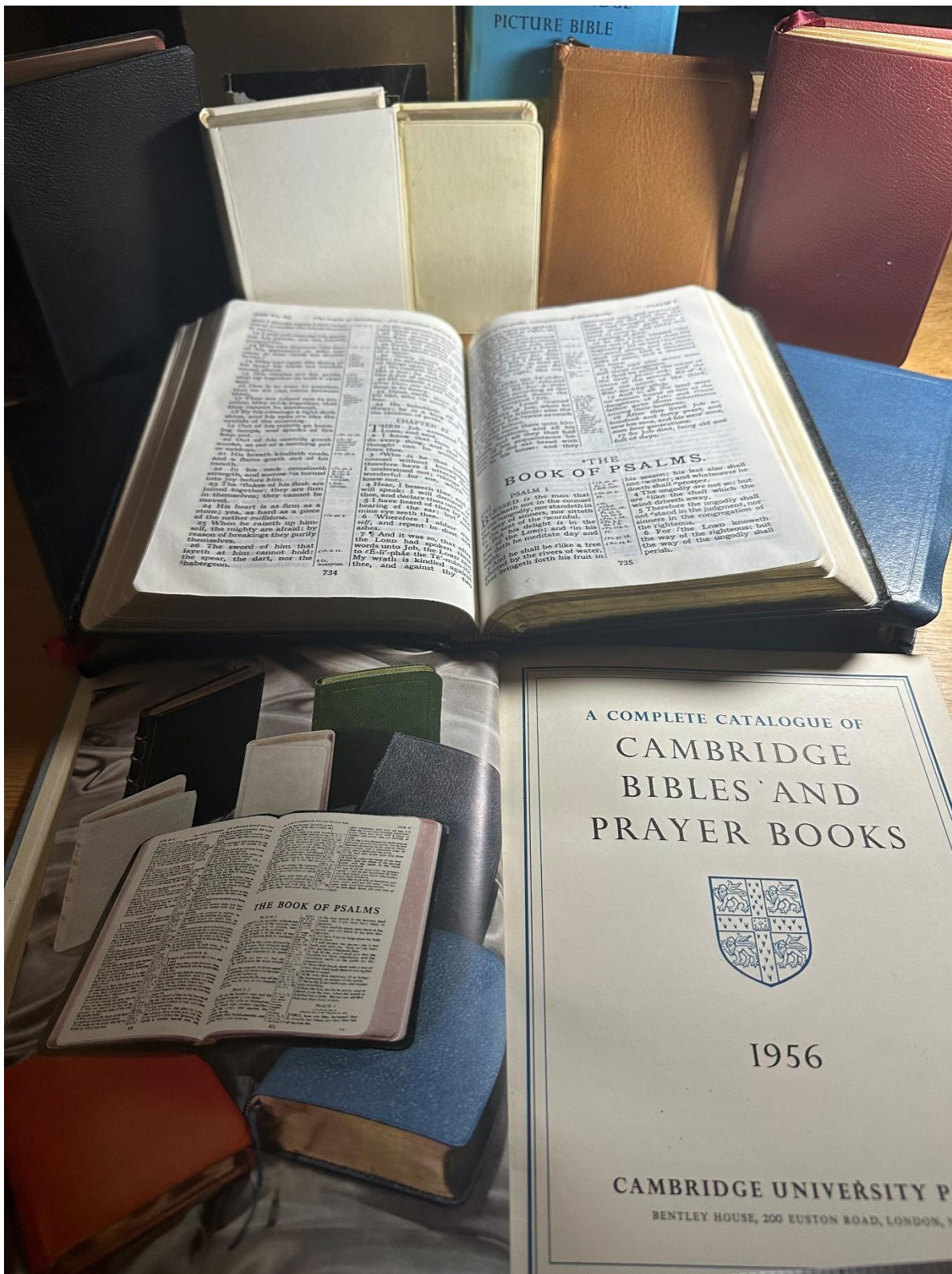
TO ALL BIBLE READERS

*Editors may find it difficult to enjoy a book, but they will enjoy
a vintage Pure Cambridge Edition Bible.*



CONTENTS.

	<i>page</i>
Preface	
PART 1	23
Chapter One. Foundations	
Chapter Two. Cambridge University Press Bibles	
Chapter Three. Editorial matters	
Chapter Four. Special feature: Catalogue of vintage Bibles	
Chapter Five. Styles	
PART 2	129
Chapter Six. Daniel's prophecies related to vintage Bibles	
Chapter Seven. Vintage Bibles in the Book of Revelation	
Appendix	
Select Bibliography	





PREFACE.

Bonjour.

This book is a celebration of the publication, use and legacy of the best class of King James Bibles printed by Cambridge University Press. These much loved, accurate and good quality Bibles are to be found throughout the English-speaking world.

This book touches on the science and spirituality of these specific Cambridge Bibles, and provides details of the array of these prestigious Bibles. It is the most advanced study done as yet on this specific subject, and includes a catalogue of the exact Bibles in this format which have been printed by Cambridge University Press.

This book provides an overview of Cambridge University Press' publishing of original Pure Cambridge Edition copies in a variety of formats, with the intention of promoting their ongoing use, fostering admiration for and supplying information for the future study of the bibliographical, typographical and editorial history of the King James Bible, as well as relevant doctrinal aspects.

Representative Cambridge Bibles from the 20th century which contain a particular text known as the Pure Cambridge Edition were used by the author, Matthew Verschuur, and were the standard for making an electronic text in the early 2000s. This electronic text of the Pure Cambridge Edition is directly based on and represents these printed Bibles. Therefore, the copy-edited and scrupulously correct electronic text of the Pure Cambridge Edition from the Bible Protector website is the critical and full representation of a body of particular 20th century King James Bibles printed by Cambridge University Press.

These Bibles are older, and so while they may have been premium Bibles in their day, they are now described as vintage.

The word “vintage” means the preservation of grape juice, that is, wine, which today has preservatives added to it and can be pasteurised, but in Bible times, filtering, boiling, sealing, keeping cool and turning to syrup all helped preserve wine and counteracted the fermentation process. The word “vintage” meaning “preserved” and “good quality” is exactly the meaning that should be applied to the old Cambridge Bibles. So “vintage” has a positive meaning.

Normally, in the second-hand trade, “vintage” is used to mean something belonging to recent decades past, perhaps 25 to 100 years before. This book is using the word with a specific cultural meaning, describing the era of time from about 1910 to perhaps 1999, or within the reigns of Edward VII to Elizabeth II. The following style may be considered vintage at the time of writing this book, i.e. Arts and Crafts/Art Nouveau (technically antique), Art Deco, Streamline Moderne, Mid-century Modern, etc., however, this book seeks to affix the label [vintage Bibles](#) to printed Bibles from that specific time period more permanently.

In this book, the term [vintage Bibles](#) is used to mean particular Bibles printed throughout much of the 20th century by Cambridge University Press. These particular Bibles are those which adhere to the editorial pattern and standard identified as the Pure Cambridge Edition. This is also why the term [vintage Bibles](#) is being given in blue in this book, because it is not a reference to just any old Bibles or even any old Cambridge Bibles, but it refers only and specifically to authentic Cambridge printed Pure Cambridge Edition King James Bibles from the 20th century. As such, this is being used as a permanent name.

The original [vintage Bibles](#) have a history behind their appearance, and also a context in which they appeared. One of the functions of this book is to empirically observe the material culture and attributes of these books. It is also demonstrable that [vintage Bibles](#) have gone far and wide in the world as a testimony of the progress of Christianity among English-speaking peoples, the product of the apogee of the British Empire and its whiggish religious commercialism.

In themselves, [vintage Bibles](#) need to be viewed relative to the relationship between the transcendent and the mundane. The topic of [vintage Bibles](#) is of far more important consideration than just the naturalistic qualities salespeople, collectors, academics or literature readers may concentrate upon. This is because [vintage Bibles](#) are representatives of Scripture, which is considered to be the gateway to the transcendent.

The holy Scripture is unlike anything else believers have in this world, in that it regards itself as the very words and recorded message of Almighty God, and is therefore revered by multitudes across the globe. The Scripture is made commonly available in Bibles.

In this book, the transcendent and the mundane should not be seen as a dichotomy between two distinct poles, but should be understood as being a spectrum. This is because the transcendent Scripture is readily seen as being presented in the mundane form of ink on paper, that is, in copies of the Bible.

Since God is the creator of the physical world, and manifests His presence and works within it, it follows that there is a long reach of transcendence, including where the promises of Scripture are manifesting, Bible prophecies being fulfilled and providences recognised.

The word of God first exists eternally in the mind of God, and next as a finite spiritual book as settled in Heaven. That heavenly form fully pre-exists the first time any part of it was given by inspiration to Moses.

The written Scripture on Earth is both fully human, in that it was written by men on animal skins, and yet fully divine, as inspired by God. Copies of Scripture have come and gone, but the words of truth have endured. In this way, though a book made from paper, leather, cloth and so forth is an entirely physical product, yet that it contains and conveys the Scripture makes it an object of esteem and value.

This can be taken further, because the Scripture itself is God's particular message to mankind, and it can be shown from Scripture that there is a divine intention of getting the Scripture to the nations. There is a direct link between the transcendence of Scripture itself and the manifestation of it as the printed word of God, in Bibles, for people everywhere.

Just as the Protestants supported the Scripture coming into the vernacular, the same logic can be extended further, that there was a divine intention in the Scripture coming into the world's favourite language of English. In all of the multiplied translations of Scripture, the English Bible is the best, and of all versions available in English, the King James is best, and of all various publishers, the Cambridge is best, and of all Cambridge editions, the Pure Cambridge Edition is best.

Transcendence must even be reaching the concept of [vintage Bibles](#), and so much, even to the point of its touch being evident with every feature of them, as well as the time and circumstance of them.

What David Norton (and David Daniell) derided as AVolatry (his mischaracterisation of a “veneration” of the version and translation of the King James Bible) may also be extended in certain ways to [vintage Bibles](#). This would at least mean treating [vintage Bibles](#) as respected items, besides acknowledging the special status of the Pure Cambridge Edition.

This means that the transcendent qualities of Scripture go further, even into the mundane world in the present time, as Scripture being accessible relates to Bible prophecy, providence, consistency with the nature of God, etc. As God Himself is willingly making His Scripture known, this then is the divinely favoured means of accomplishing that.

This is not to suggest that Bibles are exactly “relics”, nor is there a need to do as Judaism does with its scrolls, yet there is a certain reverence requisite to copies of the Bible.

There are two tendencies or paths Christians can take as concerning the relationship of the transcendent with [vintage Bibles](#). One approach is the modernist-influenced worldview, which looks at Scriptural transmission in a more deistic fashion, which considers [vintage Bibles](#) to various degrees to be merely natural, physical material phenomena. The other approach is to recognise God *hyperpanta*, Who by His Trinitarian persons bear (in perpetuity) record of the written word in Heaven. Accordingly, the Holy Ghost has caused the inspiration of Scripture in Earth, and coordinated the dispatch of angelic power

through history, to the delivery of Scripture without blemish to receptive believers who speak English. Thus, [vintage Bibles](#) are a product of the divine will and part of a spiritually-based ideological struggle between infidelity and belief.

It would not be controversial in general Evangelical terms to believe that [vintage Bibles](#) are part of the advancement of the Gospel in history. In the broad sense believers would accept that [vintage Bibles](#), being premier representatives of the Holy Writ, are gateways between the spiritual and material world. But many have not (as yet) come to recognise this higher importance of [vintage Bibles](#) themselves.

Scientifically, we can look at the motivations (religious, commercial and artesian) of the Cambridge printers, and we see and understand obvious signs in the design, content, layout and purpose for [vintage Bibles](#). In parallel with the Book of Common Prayer, the Bible being the primary religious text, the whole design in its format, layout, size and so on, is liturgical and devotional. In this, there is an interplay between the transcendence of the message of the Scripture, and the mode by which it is present, which is to say, the physical features of the particular codex in use as a printed interface.

Liturgical use means the use of Scripture in Church whereas devotional means the use of Scripture personally. As a broad rule, one might expect a large and heavy Bible would be used liturgically whereas a very small Bible would be used devotionally. It is probably fair to assume that traditionally large Bibles have been communal and very small Bibles have been in a single coat pocket. There is no need for investigation by surveys or studies to assert the self-evident view that the prosperity of English-speaking nations has allowed individuals to own multiple medium-sized Bibles.

It follows then that commercial realities are manifest with the supply of different kinds of Bibles, in that publishers print Bibles to be bought and used, with design features and the quality to price ratio that shows up in the reckoning of print numbers and quantifying market demand. (Cambridge University Press developed into a huge financial operation, and deservedly so, for printing the many rounds of quality [vintage Bibles](#) for an entire generation.)

Different kinds of Bibles are being made for different reasons, a lectern Bible is for churches and lodges, small cheap Bibles are for children in the hopes that they will read, smaller white Bibles for weddings, larger reference Bibles for studious Christians and gift Bibles to mark some occasion. All of this is relative to the reverence society and the Church world placed on copies of the Scripture in the 20th century.

One might also appeal to the nostalgia of bespoke [vintage Bibles](#): the olfactory sense of the dignity of the British Empire; the touch of postwar religious enthusiasm and the reliability of good graces and well mannered typography.

There is also the possibility of scientific study of both people and the material culture of individual [vintage Bibles](#) themselves, how these Bibles have been regarded in the 20th century and beyond, how they have been used and where they have ended up. To some, [vintage Bibles](#) are unused heirlooms; to some, library objects; to some, their personal theological manual and workbook; to some, a collector's prize; to some, nothing special and so on.

So then, people's valuation of them is one study, but the objects themselves another. Ultimately, the sizes and types [vintage Bibles](#) can be listed, along with more particular details, with tiers of binding quality and additional features of each type of style, the provenance, use and condition of individual copies and even the relative value of individual copies (e.g. one owned by some famous celebrity).

Even more startlingly, one could argue that Divine Providence brought any particular copy to the hand of the reader. As a matter for living history, what [vintage Bibles](#) came to hand of the author of this book is itself of some interest. There exists particular single copies of [vintage Bibles](#) that were used by author when making the electronic text of the Pure Cambridge Edition, when he had no idea there was such an abundance and witness of [vintage Bibles](#). It is a work of Divine Providence, which the present author recognises he is but a humble yet blessed chosen participant of. All believers ought to thank God for His singular care for the Scripture which is manifestly so well available among us.

What a privilege then it is to still bear witness to [vintage Bibles](#) and their transition via Bible Protector ministry to the future publishing of the Pure Cambridge Edition throughout the world. Yet, in an intersection with the old, at least one book supplier was still selling new copies of remaining [vintage Bibles](#) printed by Cambridge when this book was being written!

Over the years, the author picked up second-hand copies of [vintage Bibles](#) here and there.

In 2023 he was discussing with a Bible collector in the United States who wanted to list every single different printing of the King James Bible and the editorial variations in them.

This discussion led to the author to properly ascertaining different Cambridge printed Bibles in early 2024. Just prior to that, in November 2023, the author had attended a meeting of a Protestant organisation where they happened to have some old Bibles, one of which was a Cambridge lectern Bible. This led the author to then go online to seek to purchase a lectern Bible via an online platform from another Australian town.

At the same time, the author's church was seeking to purchase new Pure Cambridge Edition King James Bibles, so the author began purchasing those in late 2023 and early 2024.

The author's ongoing online purchases of [vintage Bibles](#) meant he obtained his first original Turquoise, as he only had reprints of them to that time, and with the collaboration of the Bible collector in the United States, purchased through several online websites a number of Large Text Editions which were found to be Pure Cambridge Editions.

In charting all the different editions of [vintage Bibles](#), a matrix of the different editions became foundation for a book written in February 2024, which ultimately went through multiple revisions, called *A Century of the Pure Cambridge Edition*.

Through 2024, the author obtained various articles, books and information that fed into the many updates of *A Century of the Pure Cambridge Edition*, and then

to the step of making this next book, which began to take shape in September 2024, and was completed at the start of 2025.

Therefore, within a year there had been much development in the author's knowledge and collection of [vintage Bibles](#). There have been many notable providences and blessings in obtaining various important representative copies.

Several brief testimonies can be given. One is that the author has obtained a number of lectern Bibles at bargain prices. Another is obtaining a rare Jasper Bible. Another is finding Persian Morocco bound Bibles.

The book *A Century of the Pure Cambridge Edition* gives an overview of how [vintage Bibles](#) were used to make the standard digital electronic text of the Pure Cambridge Edition.

Having an exact form of the Scripture as a standard and made common is so momentous, as based upon what was collectively manifest with the many copies sown throughout the nations.

If so much is granted for the importance of [vintage Bibles](#), then what belonged to these masters now passes to their children, being all future copies of the Pure Cambridge Edition.

The impact of the Pure Cambridge Edition swells toward God's intentions for the future, with the world impact of the Scripture, in English-speaking nations, in various foreign nations where English is spoken to some degree, including the non-European lands where French is being spoken, and the knowledge of English is developing. To these French peoples, we point to the words at the front of the King James Bible, a sure sign that the best form of the Bible is for them also, where all may read:

TO THE MOST HIGH AND MIGHTY PRINCE
JAMES,
IN THE NAME OF GOD,
KING OF GREAT BRITAIN, FRANCE AND IRELAND,
DEFENDER OF THE FAITH etc.

Now to some small notes related to this book on [vintage Bibles](#).

This book contains two parts, the first part goes through the theology, history, science, description and legacy of [vintage Bibles](#), the second part through a prophetic perspective.

The name of the King James Bible is also the Authorized Version. The proper spelling of the title is “Authorized”, the adjective and verb are spelt “authorised” in most Commonwealth countries, though there is some divergence in this matter, as the “z” spellings are the standard of Oxford. This spelling is also standard in the United States, and because of technology, there is a creeping in of American spellings and pronunciations detectable among the young in Australia.

The design of this book has purposefully utilised the influence of the artistic styles which are reminiscent of the era and feel of [vintage Bibles](#), which is a balance between the reliance on typeface design alone and some utilisation of appropriate motifs.

So, taking the propriety of the wording [vintage Bibles](#), the author does not want to control the free trade of [vintage Bibles](#), but excite interest in them. There have been, to this time, some unsung [vintage Bibles](#) like the Nonpareil 48mo and the Cameo Text 16mo, which are likely to increase in demand.

To those seeking to obtain [vintage Bibles](#), they can be found in the online second-hand trade, and can also be found through second-hand, antiquarian and deceased estate suppliers. It has become an opportunistic practice that certain enterprising and entrepreneurial people now scour local opportunity, goodwill and second-hand book stores and sales for these items only to sell them at high profit online.

One only needs to see the outrageous price of a 1985 Kenneth Hagin (Rhema) Study Bible (which is a Pure Cambridge Edition Turquoise Reference Bible) to understand what is a pearl of great price.

45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Matthew 13:45, 46

The author anticipates that this book will induce some interest in [vintage Bibles](#). Online communities already thrive on boasting about, buying, swapping, selling and examining [vintage Bibles](#) and the adjacent premium Bible interest (especially Pure Cambridge Edition ones). The author wishes to encourage interest and the true reason for Bibles, which is spiritual profit.

Stepping forward, the publishing of the Pure Cambridge Edition of the King James Bible is important, and multitudes can read and use new Bibles. This book is released in 2025 as a memorial to all [vintage Bibles](#), when Cambridge University Press is celebrating 100 years of the Cameo Bible.

PART I





CHAPTER ONE.

FOUNDATIONS

DIVINE ORIGINS

VINTAGE Bibles did not fall from the clouds nor arise from the wind-lashed sea, but came via the invisible agency of angelic hands by divine providence through what people would think to be quite ordinary, acceptable, natural means.

What has come to pass, in the proliferation of present [vintage Bibles](#), is something many could miss the importance of, just like people might have discounted a baby laying in a manger at the back of Bethlehem all those years ago. To be consistent with that metaphor, [vintage Bibles](#) have been more like one girl in leather:

3 The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass.

8 The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

Isaiah 40:3–8

And so it is that [vintage Bibles](#) have the standing word of God. Since the word of God stands for ever, it must also be found in eternity. Quite obviously [vintage Bibles](#) were 20th century books, a finite phenomenon, and therefore it could not be said that the paper of [vintage Bibles](#) is everlasting paper.

So believers must rather view what is in [vintage Bibles](#) — the words and the message, and also understand that it is the Scripture which has the eternal value.

As it is so, we should briefly turn back to see where Scripture came from, and also perceive the wisdom behind why [vintage Bibles](#) came to be. Considering all the way back to eternity past, we find God the First Cause.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Isaiah 57:15

Ultimately, the Scripture and knowledge of the Scripture, was in the mind of God. In the beginning, behind the start of Genesis, we acknowledge God, in three persons of the Godhead, creating all things.

The God Who knows all things knows the Scripture always in eternity.

5 Great is our Lord, and of great power: his understanding is infinite.

Psalms 147:5

So in creation, in making the Heaven and Earth at the very beginning of time, God had the Scripture with Him in Heaven.

18 Known unto God are all his works from the beginning of the world.

Acts 15:18

The Scripture is the communication to mankind by God of the necessary knowledge concerning salvation.

The perfect Scripture exists in Heaven as a written form, the prototype, known as the divine heavenly master volume.

7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

Psalm 40:7

That book Jesus referred to is the full Scripture written in Heaven. We also learn that as the Scripture was in the tabernacle which Moses built, it must be in Heaven, because Moses' tabernacle was a copy of that which is in Heaven.

**NOW of the things which we have spoken *this is* the sum:
We have such an high priest, who is set on the right hand of
the throne of the Majesty in the heavens;**

**2 A minister of the sanctuary, and of the true tabernacle,
which the Lord pitched, and not man.**

**3 For every high priest is ordained to offer gifts and
sacrifices: wherefore *it is* of necessity that this man have
somewhat also to offer.**

**4 For if he were on earth, he should not be a priest, seeing
that there are priests that offer gifts according to the law:**

**5 Who serve unto the example and shadow of heavenly
things, as Moses was admonished of God when he was
about to make the tabernacle: for, See, saith he, *that* thou
make all things according to the pattern shewed to thee in
the mount.**

Hebrews 8:1–5

The book in Heaven was complete from the first moment of creation, and it is full and without errors. It is on this authority that believers have God's word in the Earth. It has been progressively revealed but now is fully present.

Therefore, there are three modes of the Scripture: that which is perfect in the mind of God, the perfect written form in Heaven and the manifestation of Scripture in Earth.

THE SCRIPTURE

The Scripture was given by inspiration. This meant that what Moses wrote was really from God.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

2 Peter 1:19–21

Indeed all the Scripture, from Genesis to Revelation, was given via the Holy Ghost.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

2 Timothy 3:14–17

The inspired Scripture has in itself spiritual power. Those words are God’s words. Jesus called His words “spirit and life” (see John 6:63). They are words with “spirit” in them, as they are inspired.

The Scripture does not contain all the knowledge of God, nor is it a full record of all the matters related to Earth. It is merely a necessary record, undeniable and sufficient, which lays out for mankind what God wishes everyone to know.

We know that the Scripture is without error and cannot fail, that it is inerrant and infallible. Every charge of contradiction or difficulty can be resolved.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

John 8:31, 32

The intention of God is to have us know, to have mankind know, and this has been by the means of a set of writings which has been made common and published in abundance.

People can look at the Bible, and what it records, and see the humanity of it. Yet it also is fully divine in origin. Like the first coming of Jesus with Him being fully God and fully man, the Bible is both a human book and a divine book.

To be clear, the Bible and Jesus are two different things, and when Jesus is called the Word it is with a capital “W” because it is a title, whereas the Scripture is called

the “word of God” with a lower case “w”, even if nowadays people out of respect to the written Scripture also refer to it as the “Word” (being distinct to the person called the Word).

Many Evangelicals have held a doctrine that when the Scripture was first written, it was perfect. They believe that there were no errors in content (infallibility) or even in the writing (inerrancy) of it, but apply this to only when it was first written.

This is why people talk about believing the original autographs, because they are talking about God being able to give His truth perfectly through the heart and by the hand of the Biblical prophets and the evangelists.

However, many of those same people do not believe that the Scripture was copied without mistakes. (There have been mistakes in copying, that is true.) What they mean is that they do not believe that God could outwork to undo all the mistakes, so they think that what was first inspired cannot exist in a perfect form today.

They believe that the separate inspired writings of the original writers were perfect, but they do not think that all the 66 books of the Bible could be perfect today, and gathered in a perfect full Bible.

In other words, they believe God is powerful enough to get His words into the Earth, but after that, pure naturalistic processes come into effect, and from Bible times until now, any number of corruptions can happen causing some loss to the fidelity of Scripture. They see problems in copying, problems in translating and besides that problems in interpreting.

There is a name for this belief, and those who hold it need to be honest about it. It is a belief called Deism.

They will say they believe God inspired perfectly, but they will not believe that there is any true preservation of Scripture, and really believe that transmission is subject essentially to entropy, sin, error and the work of devils. That belief is contradictory to every promise, prophecy and statement about the nature of God in the Scripture.

160 Thy word *is* true *from* the beginning: and every one of thy righteous judgments *endureth* for ever.

Psalm 119:160

If it is true at the start, then it must be true today. God is unwilling to let even one iota of truth fall to the ground.

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

1 Peter 1:23–25

Evidently the Scripture is actually incorruptible, despite copying mistakes, translation errors, printing errors or alterations made by heretics.

Scripture was given for people to understand it, and to speak to the people whom it was sent, whether Jews in the time of the Persian Empire, first century Christians, European Protestants or present day English-speaking believers.

The exiles returning to Zion from Babylonian captivity roughly 520–444 BC would be forewarned from Daniel's prophecy about the coming of the Greeks and also the rise of the Romans. The New Testament Christians could learn from Daniel and Revelation about the fall of Paganism and the rise of the Papacy and the rise of Islam. Christians in the 16th century saw in the same prophecies the fall of the Papacy and the Turk. In the 20th century, because people saw the reestablishment of the Jewish State of Israel, an increasing fervour took hold about the rise of the final Antichrist.

The same Scriptures arrived at different generations, and new meanings were unlocked or recognised.

Yet the Scripture for the first century Christian was first in Greek, while for the medieval believers it was primarily in Latin. Scriptures were copied in scriptoria by monks, then printed by scholars.

By the time of the Reformation and the Ottoman expansion (1517), although the Scripture had been scattered, as far as texts, translations and its presence across the known world, it did not mean it had become impossible for it to be gathered, recovered or restored.

THE ENGLISH BIBLE

When the Scripture was first written, it was written in Hebrew for the Old Testament and Greek for the New. By the time of the expansion of the Gospel, during the Roman Empire, the Old Testament had already been translated into Greek, and the New Testament was soon being turned into Syriac, Latin and other languages.

The Scripture did not cease to be true or the words of God through the passage of time, through copying or through translation. Further, and ancillary, the message of Scripture was not lost due to its passing into the milieu of post-Renaissance Western culture.

The words of God were not lost, in that there were a wide body of copies made and in use throughout Christendom. At the time of the Reformation, the Latin text as it was could be corrected in conjunction with a Greek text compiled from manuscripts which had made their way into Western Europe after the Fall of Constantinople.¹

That every manuscript differed or that no individual manuscript was perfect did not hinder compilation and creation of an apparatus whereby good critical copies

¹ Brown, pp 36, 37.

of the New Testament were made. These became known as the Textus Receptus, meaning the text as received by tradition and providence.

A very faithful tradition of copying in Hebrew had likewise led to the printing of Old Testaments in Venice from 1517.

The reformers believed that Scripture should not be kept locked in Latin, but should be translated from the original languages into the present European languages.

From 1525 William Tyndale's English translation of the New Testament was being printed in Europe and imported into England. Tyndale's translation became the foundation for other English translations that followed. During the 16th century, several other English translations were made, most notably the Geneva Version and the Bishops' Version.

When King James I ordered the making of the Authorized King James Version, it was to be based on the Bishops', but using the other English translations as well to correct the wording. The product was the excellent Bible of 1611 which became the standard for the English-speaking Church for centuries to follow.

The King James Bible has been accepted and respected as the best English Bible, and a component of believers uphold it as the only Bible to be used. (It is not as if the Roman Catholics had a monopoly on truth, with different printed editions of the Vulgate being recognised by different Popes.)

All the variety of versions and translations are resolved with holding to one perfect Bible, not one in Hebrew and Greek, but one which is an independent variety of the Received Text. In fact, the King James Bible is the final form of the Received Text, and is an exact translation into English. All those unusual word forms and its seemingly old vocabulary are in fact part of its design, to be able to convey exactly the complexities and exactness of the message of Scripture to the modern world in the world's favourite language — English.

9 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

The English language has been prepared of God to reach the Jews and convert multitudes across the Earth. Greek was prepared for the New Testament times, but the prophecy here promises a pure language. The pure language is the language of Scripture, and is the standard for agreement. English itself is not the pure language, but the means by which access is made, which is of the English Bible. The pure language is the Biblical English of the King James Bible.

It is therefore good and right that there is one standard Bible for all. Only the King James Bible can fulfil this idea. The Scripture promises a singular book, that is to say, the same thing replicated in many copies.

16 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

It is inconsistent that believers could not have access to every word of God, or that some words are impure, or that words of God are to still be lost at the time of Jesus' second coming.

5 Every word of God *is* pure: he *is* a shield unto them that put their trust in him.

6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.

Proverbs 30:5, 6

The same God Who helped the Church get its doctrines on the deity of Christ and the Trinity right, the same God who helped the Church get the Canon right, which books belong to the Bible and which do not, is the same God who has outworked to get the text (readings) and the translation of the Bible resolved.

Regardless of whatever may set itself against the transmission of the Scripture through history to the present, the pure words must be known.

6 The words of the LORD *are* pure words: *as* silver tried in a furnace of earth, purified seven times.

**7 Thou shalt keep them, O LORD, thou shalt preserve them
from this generation for ever.**

Psalm 12:6, 7

The promise of God keeping His words is in conjunction with a promise to keep His people. He keeps His people on the strength of His word of promise, a promise which does not fail or disappear in time, and He keeps His people to help convey the word forward through time, as people are the instruments God uses for His works in the Earth.

This also applies to the King James Bible itself, because once it was printed, it was not lost nor corrupted beyond help. Printers and publishers have done well to keep the version and translation of 1611 until the present time. This is because the power of preservation prevails.

JOTS AND TITLES

God has promised that His word would reach the nations and impact them. The Great Commission is not just a commandment, but it is a promise that God's message would reach nations and people would respond to it.

**19 Go ye therefore, and teach all nations, baptizing them in
the name of the Father, and of the Son, and of the Holy
Ghost:**

**20 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 28:19, 20

In this passage, Jesus requires that His very words be taught and obeyed. This would not be possible except the Scripture had been fully preserved, and that the words of Jesus were present.

26 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 would not be fair or right if God said the Scriptures of the Old Testament are to be known, and yet have mistakes and doubts in the Scripture and people not knowing exactly what belongs to Scripture. How can God judge justly if no one knew exactly what are the words of God? God does not want ignorance of His law.

The promise of the Scripture demands absolute correctness of knowledge of the actual words of God. Now, obviously, there has been a gathering process, to resolve what precisely should be present. There cannot be perfect communication without perfect wording, and there cannot be perfect wording with the power of God to preserve and gather.

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 5:18

Every detail of every prophecy must come to pass, and every word and letter is important. Not because letters need to be counted, which is the way some people regard perfection, but because letters make words, and words have meaning, and the message must be fully accurate.

Sloppiness or admixture should not be allowed the presentation of Scripture. Scripture is true, and therefore Bibles should be printed true and read true.

Within the printed history of the King James Bible it can be seen how things have outworked to the point of having exactness even in the typesetting and spellings. Editions are useful regardless of errors, variations or editorial divergences. They have rightly been accepted and used as the very Scripture, and the word of God in liturgy and devotion.

Robert Barker, the Royal Printer, produced two editions in 1611, and more over the years. However, Barker's work was slipshod and required editorial correction.

Besides this, the English language has standardised its spellings and grammatical forms which happened primarily in the 18th century. Furthermore, dialect differences or different university standards has led to King James Bibles from different publishers having variations in spellings and sometimes even in wording.

All these minor variations between editions had to be resolved, because if there is to be a standard Bible, it must be a standard even down the jot and tittle. The jot and tittle means the smallest dots, lines and marks in the lettering.

It is obvious that one word is not the same as another, and that meaning can change if punctuation or so much as just a letter changes. Therefore, it is necessary to have a scrupulously accurate Bible, with exacting presswork and thorough proofreading.

Constitutions and laws hang on words, letters and commas which change the meaning of the passage. There are known cases of court cases being one or lost on the finest details of English. The matter is all the more important when dealing with the very words of God of the Scripture.

With printed Bibles, there has been editorial work, improvements in technology and application of standardised spellings and grammar to ensure the best presentation.

The [vintage Bibles](#) exhibited careful editorial work and it is well established that Cambridge Bibles have been very accurately printed. The accurate standard edition of the King James Bible is the Pure Cambridge Edition, which has been printed in a range of formats in the [vintage Bibles](#).

The printing presses churning out Bibles by the menial work of ink production, paper manufacturing, leather farming, electrical engineering and the confluence of various other factors, as natural as publishing is, has resulted in the existence many millions of excellent and utilitarian Bibles.

Although Cambridge University Press and the entire book trade is essentially a commercial enterprise, as much as royal, religious, academic and artesian factors play a part, yet we are blessed to have the abundance of beautiful [vintage Bibles](#).

And though all these things have happened, and we have a perfect Edition as presented in [vintage Bibles](#), many Christians have not recognised their true spiritual value, and even Cambridge University Press has been blinded with its work on other Bibles translations and misguided productions.

Without [vintage Bibles](#) being present in their multitude there could not be knowledge of the final form of the Bible of history which answers to the Bible in Heaven. This is the Pure Cambridge Edition, being perfect for the world in English because there is the perfect ultimate master of the Scripture in Heaven.

9 The thing that hath been, it *is that* which shall be; and that which is done *is that* which shall be done: and *there is no new thing* under the sun.

10 Is there *any thing* whereof it may be said, See, this *is new*? it hath been already of old time, which was before us.

Ecclesiastes 1:9, 10

Since the perfect prototype Bible is established in Heaven, then it follows that it getting to a perfect Bible must be manifest on the Earth. The Pure Cambridge Edition of the King James Bible is not just some chance thing that manifested in [vintage Bibles](#).

The process of the Earth means that the pure standard was not manifest on Earth in the days of Genesis, nor in the days of the Apostles, but in the latter days.

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth *it*, that *men* should fear before him.

15 That which hath been is now; and that which is to be hath already been; and God requireth that which is past.

Ecclesiastes 3:14, 15



CHAPTER TWO.

CAMBRIDGE UNIVERSITY PRESS BIBLES

OVERVIEW OF THE PRESS

PRINTING is the mechanical means of making written copy which multiplied the method of laboriously copying and hand writing Scripture manuscripts from the time of Moses to the Renaissance.

The invention of the movable type printing press, and the further developments of printing, allowed the multiplication of information. In short order, many hundreds of copies could be printed in the time it might have taken to carefully write out one beautiful copy.

Printing, or typography, is the use of cast or founded letters, setting them, inking them and impressing them upon paper. The metal letters (called types), lines, or later, plates, create a typographical impression (letter press) on paper called print.

The uniformity of the letters, and the layout of it, is called typography. The resulting material is based on the technical skills and artistic aesthetic of the type founder, the compositor and the printer. Typography ultimately is designed for the reader's comprehension of the matter communicated.

Just as a secretary or amanuensis is supposed to take dictation verbatim, and just as a scribe or copyist is supposed to copy without embellishment, so it is understood that a printer should not interfere between the author and the reader.

It has been admitted by the best printers that, of course, a good printer intervenes in subtle ways, how they do the typography (e.g. layout), conform the appearance according to convention (e.g. typeface) and put everything in good order (e.g. straight lines with marginal space).²

To clarify, a printer means more than just a machinist who works on a printing press, just as a librarian is more than just a person who shelves books and works on the loans desk. When a Cambridge or Oxford Bible lists the name of the person who is the printer, it really means the head publisher. A publisher or press means more than just a printing company, in that they are engaged in the entire process, from commissioning or receiving manuscripts from authors all the way to the ultimate distribution of the stock and marketing.

In the case of Cambridge University Press, it has a board of overseers, called Syndics, who seek to drive the Press along commercially viable pathways, promote books of academic excellence and research and maintain the Press' charitable status.

The operations and manpower that was behind the making and proliferation of [vintage Bibles](#) was enormous. Cambridge University Press has a lofty reputation, eons of experience and a pantheon of worthies. Books have been written enumerating its notable accomplishments. All of this came to bear with the advent and success of the glorious [vintage Bibles](#).

The Press' initial impetus was back in 1534, when a Royal Letters Patent was issued by King Henry VIII authorising Cambridge University Press to print all manner of books. It was not until 1591 that John Legate of Cambridge printed the first Bible, a portable copy of the Geneva Version. The London Stationers, who held the monopoly on Bible printing, complained but could not stop the Press. Thus began the Press' long tradition of Bible printing and publishing.

Not only is Cambridge University Press the oldest publishing house in the world, it is also the oldest Bible publisher in the world. The importance of this fact has

² Morison (*First Principles*), Section I.

not been lost on the Press, as [vintage Bibles](#) were sold with this advertisement on the box and/or a slip of paper inside.

All Cambridge Bibles, and particularly the [vintage Bibles](#), are printed based on the privilege originally given by King Henry VIII, which is why the title page bears the phrase *cum privilegio* meaning, by (royal) privilege.

Cambridge University Press has striven to ensure that the Bibles they print are printed well, that their products are made from quality materials and that they maintain a high level of typographical accuracy.

Consequently, [vintage Bibles](#) are quality productions, well made and are accurate in regards to their press work and editorial composition. In short, that they are “fine” Bibles.

There is an implied and self-evident relationship between the privilege that Cambridge holds as a printer, and the fact that the rights of the King James Bible, known also as The Authorized Version of the Bible, are vested in the Crown.

Since 1990, Cambridge University Press has directly become the Crown’s patentee for the printing of the King James Bible in England (including Wales), and by extension that grants them a certain role throughout the United Kingdom.

Cambridge University Press therefore has put out certain rules about how much and in what way the Scripture from the King James Version might be quoted in publishing by people within the United Kingdom, and one ought to respect these traditions. It is suggested (though this is not legal advice) that the same stipulations do not apply outside of the United Kingdom and British Overseas Territories.

Although the need for permissions and so forth within the United Kingdom might seem bureaucratic, onerous and even pompous, one of the benefits is that other publishers and promoters of Scripture usage would not commercially undermine the quality productions made by Cambridge. It must be added that the steps in this legal direction only seem to manifest from about the year 2000, with statements inside new Bibles and on Cambridge University’s website, which is strictly after the [vintage Bibles](#) era.

The most important factor in all of this is that editorial textual accuracy be maintained. Faithfulness to the very words of Scripture, ultimately, is the most important thing, and for their major part in this history, Cambridge University Press ought to be commended.

2 I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.

Psalm 138:2

THE PRESS' GUARDIANSHIP OF THE KING JAMES BIBLE

David Norton has identified Cambridge University Press as one of the historical guardians of the King James Bible. It is in fact the most important historical guardian.

This is a narrative that begins from before 1611, when the large group of men working under the authority of King James I produced a new and respected English Bible translation. These translators included learned men from Cambridge University.

From 1628, Cambridge began to print the King James Bible. The first significant editorial work took place in 1629, which resulted in the first real steps towards better quality printing, correction of press errors and standardising spelling. Several further editions, including a reprint of the 1629 Folio, were made.

A more extensive edit took place in 1638, by Royal Mandate of Charles I. Editors included Joseph Mede and several of the original translators.³ Bibles printed by the London printers were aflush with press errors, but the Cambridge printers

³ Loftie; Scrivener, p. 22.

Buck and Daniel regarded respect for textual accuracy as the first of virtues in a Bible printer, and so they offered rewards to any who found a mistake in their works.

Samuel Hartlib reflected a few years later, in his letters, that, “The best Bible that ever hath been printed in England is that by [Roger] Daniel in folio with great letters, which is most exactly and correctly performed. Mr Mede and many others having contributed their help and diligence unto it. The excellency of it besides other particulars consists chiefly

“1. in that those words and clauses which are not found in the original are printed with distinct characters.

“2. that the marginal parallel places are exactly added unto it.”

In the 1650s the Lord Protector Oliver Cromwell conferred upon Cambridge the rights to print the King James Bible, granting the printer a monopoly within the Commonwealth of England, Scotland and Ireland.

In those tumultuous times, Bibles were being imported from Europe that were full of typographical errors, which caused an outcry about dangerous errors.

Cambridge continued printing Bibles, editorially maintaining their Bibles, and making small improvements, as can be seen in their work from 1683.

In 1696 Richard Bentley brought in reforms to the Press, where the buildings and equipment of the Press became the property of the University, that there should be a stronger focus on academic productions and that the Press would be supervised by a senatorial body of Syndics.

The 17th century King James Bibles printed by Cambridge were composited by hand, that is to say, the movable type printing press. In the 18th century, William Ged was using stereotype to print Bibles at Cambridge.⁴

In 1740, the Syndics invited Francis Parris to proofread Bibles printed by Joseph Bentham. This led to editorial changes being made to update Cambridge Bibles (the 1743 printing). John Baskerville became University Printer, and was

⁴ Daniell, p. 622.

producing the finest possible books using his own designed typeface and heat-plate printing technique.

(Both Bentham and Baskerville were known infidels, that is to say, unbelievers, at that time, yet their skill in printing and dedication to Scripture printing accuracy is not to be doubted.)

Parris died in 1760, whereas Thomas Paris and Henry Therond, both of Trinity College, oversaw Bentham's printing of the 1762 Edition, which became a standard for Cambridge. At some point years later, Cambridge switched over to adapting the Oxford Edition of 1769, which itself had been based on Paris' Edition of 1762.

In the early 19th century, Stereotype printing was perfected, where plates were cast from a mould of typesetting, creating a permanent metallic plate as a print master that could be reused. Cambridge implemented advanced stereotyping in 1805 with the Cambridge Stereotype Bible for the newly founded British and Foreign Bible Society.

Stereotype was a process of making a mould of the compositing, and then using the mould to cast a metal plate, which then was cooled and shaped so that it could be used and reused for future print runs. Being metal, they could be stored indefinitely, though during the First World War, many book plates were surrendered for making ammunition.

In the face of some allegations in the early 1830s that the printing of the Bible had departed widely from the 1611 original, Thomas Turton wrote in defence of proper editing and oversaw making several editorial corrections to Cambridge Bibles.

By the 1850s the Press had moved into large scale printing using steam-powered machine presses. The Press was now spread between and operations in London, including at the Pitt building (built in 1833).

F. H. A. Scrivener was ordered to produce a new Bible edition, which would include critical readings and other innovations. This project was reduced in scope, and resulted in the Paragraph Bible, which never had lasting popularity,

except that it was used in the Cambridge commentary series for *School and Colleges*.

Scrivener wrote a prejudicial history of the printing and editing of the King James Bible, which was pedantic in recording details but also misinterpreted important aspects of the first edition of 1611 and went out of its way to rubbish the work of the mid-18th century editors.

In the 1880s the Press was involved with the Revised Version. In 1909, the scholar W. A. Wright edited a reprint of the 1611 Edition of the King James Bible.

The last part of the 19th century the Press was dominated by the Clays. The Clay family became printers to the University from 1882, with John Clay being printer from 1895 to his death 1916. Charles Felix Clay continued as manager of the Press after that time, with J. B. Peace, an engineer, being appointed by the Syndics (the board of overseers) to the office of University Printer.

In 1911, at the tercentenary of the King James Bible, Cambridge published their quarto-sized Lectern Bible for the British and Foreign Bible Society, which is the first confirmed appearance of the Pure Cambridge Edition. That same year, Cambridge released a Minion tercentenary edition Bible with special front material.

From 1910, Cambridge had also been printing a new Bible in Arts and Crafts era typeface called the Jasper, but it turned out to be a commercial failure. The Jasper was a Pure Cambridge Edition, but it is unknown if it was so from its first printing. It is also unknown what year the Lectern Pure Cambridge Edition was first printed, but it is likely that the editorial work took place about 1910.

In 1917, American printing and typography expert, Bruce Rogers, was brought on as a consultant for the Press. Rogers was known for fine printing, which is to say, flamboyant and particular stylistic printing popular to that time called Arts and Craft design printing. Rogers is now mainly known for the Centaur typeface. He left Cambridge in 1919.

Rogers made a report in 1917 as to the quality of print production at the Press, and the report had quite an impact. He spoke of the inferior state of the inks,

paper, typefaces and so forth of the Press, arguing for the need of upgrading everything. He went so far as to suggest that the Press books should have such qualities and standards, that one could detect a Cambridge book in the dark by the sound of its paper.

Essentially, there should be a totalitarian supervision of every aspect of book production, since a printed book is really an aggregate of many small details, and so all books would conform to a uniform or standard Cambridge style. Rogers was pushing too far into impracticalities in some respects, in that his own tastes for neo-classical bespoke style print design were going out of fashion, and one could not imagine a maths book, for example, requiring such beauty as of a Venetian-style typeface.

Rogers went on to describe some particulars about typefaces, which ultimately pushed Cambridge towards uniformity through modern printing techniques, particularly the growing use of the Monotype System.

Monotype was essentially an analogue computer, by which typing on a keyboard punched holes in a length of paper fed from a spool. This spool was then put into a casting machine, which had a set of moulds which were injected with hot metal based on the instructions of the holes. Metal type was cooled by water and fed onto a composition board. This meant creating letters, holding them together and then the whole lot could be kept, and used for printing into the future.

Immediately after the First World War, a line up of new editions was proposed, which are now known to be among the most common [vintage Bibles](#), particularly the Sapphire, Cameo and Turquoise, which have enjoyed lasting popularity. In fact, Cambridge University Press proposed in 2025 to celebrate a centenary of the Cameo Reference Bible. The Turquoise Reference Bible was the crowning achievement of the use of the Monotype System to create a really excellent Bible. It is praised by reviewers and users a “classic” and favourite.

11 The Lord gave the word: great *was* the company of those that published *it*.

Psalm 68:11

FROM 1769 TO THE PURE CAMBRIDGE EDITION

One of the most enduring myths regarding the King James Bible is that the common and standard edition in use in the 20th and 21st centuries is the 1769 Edition. In 1769 Dr Benjamin Blayney edited the King James Bible, his slightly differing Quarto and Folio were both printed by Oxford University Press. As important and as good as Dr Blayney's work was, it was not the final standard.

There were errors of the press in 1769, such as at Revelation 18:22, which was missing half of the verse. There are also numerous other differences which can be found, like in the Book of Genesis alone, "my self" instead of "myself" at Genesis 3:10, "LORD" instead of "Lord" at Genesis 20:4, "Heman" instead of "Hemam" at Genesis 36:22 and "thy progenitors" instead of "my progenitors" at Genesis 49:26. This does not reflect other spelling variations or differences in uses of apostrophes. Such differences are smattered the whole way through the Oxford editions.

The old wording of 1769 (and back) is not used today, "I am the way, and the truth, and the life" from John 14:6, but it is, "I am the way, the truth, and the life".

The fact is that within years, corrections and changes were made to Blayney's work. Oxford went on to alter Blayney's work further, as is evidenced by their more thorough editing in the D'Oyly and Mant edition of 1817. In about 1892, Oxford altered "spirit" lower case in 1 John 5:8 to "Spirit" with a capital.

Cambridge had also decided to follow Dr Blayney's work through the 19th century, but had adapted it, retaining certain Cambridge differences, particularly in spellings, like the Cambridge "axe" for the Oxford "ax", the Cambridge "soap" for the Oxford "sope" and the Cambridge "floats" for the Oxford "flotes".

There is also another line of editions from the London printers, which is largely outside the scope of this book, but forms a third line of Bible printing and editing in comparison to the Oxford and Cambridge editions. The London printers were taken over by Cambridge in 1990 and its influence can be seen through the Emerald and Giant Print editions (also used by the Trinitarian Bible Society).

It is wrong for people to assert that they are using the “Cambridge 1769” edition today. Technically Cambridge did print an edition in 1769, but it obviously was not Dr Blayney’s text at that time.

David Norton’s book on the *Textual History* does not go into much detail on differences between the Oxford and Cambridge Editions since 1769, but there are multiple differences, though not thousands. Scrivener and Norton tended to focus on the big folio editions from the two Universities and the Royal Printers, whereas in fact there have been many editions and multiple publishing houses.

Some of those differences are quite important, like whether Jesus is the “Son of David” (Cambridge) or the “son of David” (Oxford). Again, whether God at Isaiah 9:6 is the “Counsellor” (Cambridge) or the “Counsellor” (Oxford). Because these are titles for Jesus, it is important that exactness of spelling be resolved, and ultimately it has to be the one or the other.

In a broad sense, there is a certain historical latitude in these sorts of differences. Some King James Bible supporters have been cautious about the prospect that there is a right edition to the exclusion of all others. This, however, is not to be forcing to the flames old, Oxford or “impure” editions of the King James Bible. Instead the logic must be the same as how King James Bible users treated the Geneva Version, or how the Reformers would have regarded Wycliffe’s Bible. There has never been a need to condemn, burn or ostracise, because when that which is better comes, it may take a generation for people to leave off the old, but they do. (This does not count in reverse, where there has been a concerted attack to get people off the King James Bible.)

It matters only that the great sweep of editions has moved toward a jot and tittle perfect presentation of the Scripture. Broadly, all such things have been permissible, however, in the narrow sense, the specificity is important.

Tastes change but Providence is at work and the Scripture endures. Typefaces and Bible cover styles may alter over the years (e.g. the 1970s Large Print Text in brown leather with the words “Holy Bible” compressed together in retro typeface on the cover).

The typeface of Cambridge Bibles of the broad Victorian era had a certain look, using transitional typefaces that have obvious thin and thick parts of the lettering, which style harkens back to the Baskerville typeface. These Victorian editions used roman numerals for chapter numbers and had chapter summaries in italic typeface. This is the same format as seen in Cambridge Bibles going all the way back to 1629.

Some of these sorts of Bibles were being printed to as late as the 1940s and were still listed as available in the 1956 Cambridge catalogue. Some were also still being produced for the British and Foreign Bible Society (BFBS), whose library and catalogue is very incomplete. These Victorian editions included the old Ruby Text (BFBS), Brevier NT (BFBS), Small Pica Text, Minion Small Quarto in wide-margin and English Quarto. The smaller of these were used for coronations and anniversary events, the larger were slower sellers and had smaller print runs.

Contemporary to these Victorian era style Bibles were the three other works of note from Cambridge, being Scrivener’s Paragraph Bible (1873), the Revised Version (1881 and 1884) afterwards printed in the Interlinear Bible and W. Aldis Wright’s 1611 reprint in five volumes (1909).

J. W. Burgon and his allies had argued that while a small revision of the King James Bible could be acceptable, the Revised Version was not as it was far too radical. W. Aldis Wright and others like him argued that Scrivener’s work was not acceptable, though John Brown (1911) and Ronald Mansbridge (about 1930) seemed to think that Scrivener’s text was being used in normal Cambridge Bibles. It had never been at all, only in Bishop Perowne’s commentary series.

It appears that in line with W. Aldis Wright’s last active years, an edit was made in the King James Bible, and printed in the quarto-sized Lectern Bible. (There is a known example which was printed by Cambridge for the British and Foreign Bible Society in 1911.) This edit resulted in what is now called the Pure

Cambridge Edition. However, the exact identity of the Pure Cambridge Edition is taken from the collective representation of extant editions in editorial agreement as made between about 1910 and the early 1950s, some of which were printed all the way to the 1990s.

The following is a table of all the edits to Cambridge's Victorian text, along with indications from the following sources as to compare to what may have been the source of these changes. When a variant is listed for the Victorian era, the 1769 Oxford editing is always first.

REFERENCE	1769-VICTORIAN ERA/ VARIANT	PURE CAMBRIDGE EDITION	SCRIVENER EDITION	REVISED VERSION	WRIGHT (1611)
Gen. 10:7	Sabtechah	Sabtecha	Sabtecha	Sabteca	Sabtecha
Gen. 25:4	Abidah	Abida	Abidah	Abida	Abida
Gen. 41:56	And Joseph	And Joseph	and Joseph	and Joseph	and Ioseph
Gen. 46:12	Zarah	Zerah	Zerah	Zerah	Zerah
Exod. 34:23	menchildren	men children	men children	n/a	men children
Deut. 32:8	Most/most	most	most	Most	most
Josh. 10:1, 3	Adoni-zedec	Adoni-zedek	Adoni-zedek	Adoni-zedek	Adoni-zedek
Josh. 13:18	Jahaza	Jahazah	Jahazah	Jahaz	Iahazah
Josh. 17:11	En-dor	Endor	Endor	En-dor	Endor
Josh. 19:2	and Sheba	or Sheba	or Sheba	or Sheba	or Sheba
Josh. 19:19	Haphraim	Hapharaim	Hapharaim	Hapharaim	Hapharaim
Josh. 19:19	Shihon	Shion	Shion	Shion	Shion
Judg. 13:19	wonderously	wondrously	wondrously	wondrously	wonderously
1 Sam. 2:13	priest's custom	priests' custom	priests' custom	n/a	no apostrophe
1 Sam. 31:2	Melchi-shua	Malchi-shua	Malchi-shua	Malchi-shua	Malchishua
2 Sam. 5:14	Shammuah	Shammua	Shammua	Shammua	Shammua
2 Sam. 21:21	Shimeah	Shimea	Shimea	Shimei	Shimea
2 Sam. 23:37	Nahari	Naharai	Naharai	Naharai	Naharai
2 Kings 19:26	house tops/ housetops	housetops	house tops	housetops	house tops
1 Chron. 1:38	Ezar	Ezer	Ezer	Ezer	Ezer
1 Chron. 2:47	Gesham	Geshan	Geshan	Geshan	Geshan
1 Chron. 2:49	Achsa	Achsa	Achsa	Achsa	Achsa
1 Chron. 2:55	Hemath	Hemath	Hemath	Hammath	Hemath
1 Chron. 5:11	Salcah	Salchah	Salchah	Salecah	Salchah
1 Chron. 7:1	Shimrom	Shimron	Shimron	Shimron	Shimron
1 Chron. 7:19	Shemidah	Shemida	Shemida	Shemida	Shemida

1 Chron. 7:27	Jehoshuah	Jehoshua	Jehoshua	Joshua	Iehoshua
1 Chron. 13:5	Hemath	Hemath	Hemath	Hamath	Hemath
1 Chron. 23:20	Micah	Michah	Michah	Micah	Michah
1 Chron. 24:11	Jeshuah	Jeshua	Jeshua	Jeshua	Ieshua
2 Chron. 20:36	Ezion-gaber	Ezion-geber	Ezion-gaber	Ezion-geber	Ezion-geber
2 Chron. 33:19	sins	sin	sin	sin	sin
2 Chron. 35:20	Charchemish	Carchemish	Carchemish	Carchemish	Carchemish
Ezra 2:2	Mizpar	Mispar	Mizpar	Mispar	Mispar
Ezra 2:26	Gaba	Geba	Gaba	Geba	Gaba
Ezra 4:10	Asnapper	Asnappar	Asnappar	Osnappar	Asnappar
Neh. 7:30	Gaba	Geba	Geba	Geba	Geba
Job 30:6	cliffs	clifts	clifts	clefts	clifts
Psalms 148:8	vapours	vapour	vapour	vapour	vapour
Ecc. 8:17	farther	further	further	n/a	further
Song 6:12	Ammi-nadib	Amminadib	Ammi-nadib	n/a	Amminadib
Isa. 37:27	house tops	housetops	housetops	housetops	house tops
Isa. 58:10; 59:10	noon day	noonday	noonday	noonday	noone day
Jer. 34:16	whom he	whom ye	whom ye	whom ye	whom ye
Amos 2:2	Kerioth	Kerioth	Kerioth	Kerioth	Kerioth
Amos 6:14	Hemath	Hemath	Hemath	Hamath	Hemath
Nah. 3:16	fleeth	flieth	flieth	flieth	flieth
Matt. 4:1	spirit/Spirit	Spirit	Spirit	Spirit	Spirit
Matt. 26:39	farther	further	further	n/a	further
Matt. 27:46	Eli/ELI	Eli	ELI	Eli	<i>Eli</i>
Mark 1:12	spirit/Spirit	Spirit	Spirit	Spirit	Spirit
Mark 1:19	farther	further	further	further	further
Mark 15:34	Eloi/ELOI	Eloi	ELOI	Eloi	<i>Eloi</i>
Rom. 4:19	Sarah's	Sara's	Sara's	Sarah's	Sara's
Rom. 9:9	Sarah	Sara	Sara	Sarah	Sara
1 Cor. 4:15	instructors	instructors	instructors	n/a	instructors
Rev. 2:6	Nicolaitanes	Nicolaitans	Nicolaitans	Nicolaitans	Nicolaitans
Rev. 2:15	Nicolaitanes	Nicolaitans	Nicolaitans	Nicolaitans	Nicolaitans
Rev. 21:20	chrysolite	chrysolite	chrysolite	chrysolite	chrysolite

It appears that the Cambridge editor used Scrivener's book rather than his edition and made reference to the 1611 (probably W. Aldis Wright's). The editor probably was W. Aldis Wright, who was working at Cambridge until 1912, and a Syndic of the University Press. He probably undertook the work in 1910, after completing his 1611 Edition.

Numerous instances of the differences in the Pure Cambridge Edition editing are the result of reasserting 1611 spellings of names and reversing variations that came in over the years. Some differences are due to the correction of typographical

errors which is made by turning back to the 1611 Edition. Finally there are several instances of editorial regularisation, that is, spelling consistency and the like.

These differences are specifically between the Victorian era Cambridge editions and the Pure Cambridge Edition. They will reflect differences between the Pure Cambridge Edition, not all the differences between the 1769 Edition and the Pure Cambridge Edition, nor between Oxford editions in general and Cambridge editions, but only the Cambridge editions themselves.

The Pure Cambridge Edition is also not based on any single first edition (since even Cambridge University Press have no record of any editing taking place at that time), but a collection of printings of the same Edition, over a period of years.

PRINTING THE PURE CAMBRIDGE EDITION

In 1911, Bibles from the largest (Quartos) to the smallest (Crystals) were being printed.⁵

After the Pure Cambridge Edition was established as the standard at Cambridge, it is evident from observation that the plates for various existing copies of the Bible were emended to follow these readings. At the same time, it is obvious there was an intention that all new Bibles being printed would follow this new edition.

The changes in existing Bible plates may have been done before the First World War began, but some might have been done during the war. This resulted in some instances of Pure Cambridge Editions and some instances of editions that were almost or near-Pure.

With pre-existing editions being changed in their plates, it is often observable that the emendation does not match the line, typeface size or placement exactly, which

⁵ *The University Press Cambridge*, p. 23.

helps the observer identify which printings from those years were altered. These editions will have things like, for example, “Geba” at Ezra 2:26, where the new typeface on the “G” and “e” does not quite match the alignment or style of the typeface on the rest of page.

Although Ezra 2:26 was corrected, Mark 1:12 was not corrected in all editions, and Matthew 4:1 in some. This is because the master copy that was used for correcting by the editor was probably a copy of the Interlinear Bible. (The Interlinear Bible is a joint Revised Version and King James Bible, as published primarily by Cambridge but in cooperation with Oxford University Press.) The word “Spirit” was capital in the Interlinear at Matthew and Mark, but not so in other normal Bibles printed by Cambridge. And it was capital in the earliest known printings of the Pure Cambridge Edition, which is the Quarto Lectern Bible (1911 or earlier) and the Jasper Bible (1910 or altered later).

It was of course right to emend to the new, correct standard, and it was much cheaper to amend a few metal types than to create new printing plates. How much this happened before the First World War is not certain, but that it would have happened during the war is very likely. With the manpower shortage, the scantness of resources and the lower skill level of the depleted workforce, it makes sense that the somewhat inferior-looking corrections to the plates were made at that time.

Apparently a whole range of old stereotype plates for old books were donated to the war effort. The old metal plates were melted down to make ammunition to help for war victory. Providentially, the expelling of any old Victorian Bible plates meant that after the war new Bibles would be made with new typeface and new layouts.

In 1916 the University Printer John Clay died, and he was replaced by J. B. Peace. Then American printer, Bruce Rogers came on as a consultant.

All new Bibles that were set after the First World War followed the editing in the Lectern Bible, which is to say, were all the Pure Cambridge Edition.

In 1921, Cambridge had 26 different King James Versions in print. It is possible to speculate what most of these editions were, and also, which editorial master they were following.

Scrivener's Paragraph Bible — Scrivener's

Wright's 1611 (1909) — 1611

RV/AV Interlinear — Victorian (and Revised Version)

Lectern — PCE

English Quarto Text — Victorian

Great Primer Quarto text — Victorian

Pica Ref — Victorian

Pica Text — Victorian

Small Pica Ref — Near-PCE

Small Pica Text — Victorian

Quarto wide margin (Student's) — Victorian

Pearl Ref — PCE

Pearl Text — Victorian

Ruby — Victorian

Minion Ref 16mo/8vo — Near-PCE

Bourgeois Ref — Near-PCE

Brevier 16mo Text — Near-PCE

Jasper Ref — PCE

Crystal Text — PCE

Minion 24mo — Victorian

Minion NT — Victorian

Brevier NT — Victorian

Ruby 48mo NT — Victorian

Ruby Amethyst 48mo NT — PCE

Ruby Amethyst 32mo — PCE

Ruby Amethyst C. R. — probably in production

Bourgeois Apocrypha

Pica Antique Apocrypha

Cambridge Bible for Schools and Colleges series — Scrivener

Smaller Cambridge Bible for Schools series — Scrivener

During the time Bruce Rogers was at Cambridge, a plan was made looking forward to making a new generation of King James Bibles. The earliest experiments in setting new Bibles were not satisfactory to begin with, however, after Bruce Rogers left, a new plan began to take shape.

The new plan was to more directly rival the Oxford Bibles, and it was this plan which was fulfilled through the 1920s. New Pure Cambridge Edition Bibles that were the product of this scheme were the Sapphire Text, the Sapphire Reference, the Cameo Text, the Cameo Reference and the Turquoise Reference, the crowning glory of Cambridge University Press' Bible work.

As the plan got underway, J. B. Peace died and a new printer, Walter Lewis, was appointed the University Printer in 1923, and with Stanley Morison, they “entered upon one of its most distinguished epochs of typographical achievement.”⁶

In 1929, the Press produced a pamphlet heralding their new and very popular Bibles: “Immediately after the war a program of new editions of the Authorized Version of the Bible was outlined, of which, up to the end of 1928, seven have been completed and placed on sale. The latest, and one of the most striking, is that known as the Turquoise type central column reference Bible. This edition ... is designed to provide in the most portable form a Bible printed in very large clear type, with central column references. The design is somewhat unusual, in that the

⁶ Roberts (1956), p. 59.

titles of the books of the Bible at the top of each page are not printed centrally but on the outer side of the page, in order to facilitate turning to any book required. Another feature is the indication, by a system of diacritical marks, of the generally accepted pronunciation of certain proper names over which the reader is sometimes apt to stumble. This edition contains 1552 pages in size 9 ¼ inches by 6; on Cambridge Bible paper the thickness is barely one inch and a quarter, on India paper one inch ... It is the first Bible printed at Cambridge, of which all the type, including the references, has been set up mechanically, and it marks a big advance in the reduction of the cost of producing a Bible with all the beauty and character of earlier editions. It is felt that in this book the Press has reached a standard of excellence which it will be very difficult indeed to surpass.”

Except that the Cameo and Sapphire before it had been using the pronouncing scheme, this is indeed true. For visual layout and typographical accuracy, the entire concept is excellent. More so, it is excellent for the Edition (the editorial text) it contains, and the Turquoise and the Cameo particularly have enjoyed prolonged popularity.

Whatever may have been said of Oxford Bibles at the beginning of the interwar period, Cambridge has, in King James Version promoting circles, dominated the field all the way into the 21st century.

Monotype technology had come to Cambridge in 1913, and had already been used on a few books, but it had been viewed with reluctance. By the late 1920s, Bibles could easily be made by this technology.

In 1922 American Monotype expert Stanley Morison brought the next level of the technology to Cambridge University Press' attention as a sales representative. Greenslade, editor of *The Cambridge History of the Bible*, describes how Morison led a typography revival by experimentation and studying readability, calling him the “leading scholar, designer and propagandist of the movement”. Morison and the University Publisher, Walter Lewis, became friendly.

In 1925 Walter Lewis brought on Stanley Morison as an employee of the Press as an expert consultant, much like Bruce Rogers, but unlike Bruce Rogers, Morison

was a practical man and did not have a penchant for bespoke Arts and Craft era printing styles.

It was under Lewis and Morison that the Press started to print Bibles by Monotype using newly designed typefaces.

Although Morison was a Roman Catholic, he helped print the most numerous Bible, the Ruby, for the British and Foreign Bible Society. This was a Pure Cambridge Edition that would be printed millions of times. According to the Herbert catalogue, the ten million and first copy of the little Ruby 32mo was made in 1966. It was first printed in 1931. Evidently, such large numbers of copies showed that this edition, in the words of David Norton, “had a long life”.

Morison also printed the Brevier Text Bible at the Pitt Press in 1936, with its restored Translators to the Reader (without marginal notes), its often inclusion of the Apocrypha and lack of italics and notes. All of these features in a modern format would have been welcome for average Catholics and Anglicans. This proved to be another popular Pure Cambridge Edition.

It was years later before another successful edition was innovated. The new Pitt Minion were set by Brooke Crutchley in the early 1950s. These turned out to balance compactness with clarity, and were very popular bearing the signs of Morison’s influence. These had an innovative layout which cleared the reference markers out of the text, having the notes in the centre columns connect to bold verse numbers.



Lining pattern from a Cambridge KJV Lectern Bible, Morocco Leather, 1965.



CHAPTER THREE.

EDITORIAL MATTERS

THE PURE CAMBRIDGE EDITION DEFINED

THE Pure Cambridge Edition is a name given to the specific editorial set of choices, or Edition, as printed by Cambridge, in many of its King James Bible editions throughout the 20th century.

The Pure Cambridge Edition was published by Cambridge between approximately 1910 and 1999.

While it has been in long common usage, it was only identified between 2000 and 2004 by the Christian ministers at an Australian Church, and given that identifying name. A list of passages to look up in any edition was given, that would identify the Pure Cambridge Edition in comparison to various other contemporary editions at that time.

The following is a list to identify the Pure Cambridge Edition:

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

To which can also be added some additional passages, of Ezra 2:26, “Geba” and Acts 11:12, “spirit”.

These tests do not necessarily reflect differences between itself and the 1769 Edition, nor between itself and the Cambridge Concord Edition from the 1960s. It, of course, is not a list of all differences in editions, just a few key ones.

The argument for the Pure Cambridge Edition is that it is right in every instance in its editorial choices. The tests are not specifically designed to be examples of this, but We shall examine some of the most prominent examples.

In Joshua 19:2 it records in the Cambridge Bible that Beersheba is also known as Sheba, which makes sense, as the list of 13 cities is given. If it is “and Sheba” as the Oxford and the Victorian Cambridge state, then it makes the total wrong. Further, it can be seen from Genesis 26:33 that Beersheba and Sheba (or Shebah) was the same place.

The spelling of “Geba” in Ezra 2:26 was probably not taken from any previous edition of the King James Bible, but was actually made by comparing to Nehemiah 7:30. While “Geba” is also in the Bishops’ Bible, it ironically is spelt correctly in probably all modern versions.

In Job 30:6, a clift is a fissure or gap in a rockface, which is different to a cliff. People cannot live in a cliff, but can live in a clift.

The word “further” is different to the word “farther”, but in some dialectical forms of English, including American English, the word “farther” is in use as a substitute for some meanings of “further”. However, according to the Biblical and dictionary meaning, “farther” is where there are two options, nearer and farther, whereas further has its usual meaning, being more far to a relative degree.

Even though “flying” can mean “fleeing”, the other way, “fleeing” does not imply winged “flight”. Since Nahum 3:16 is speaking of the cankerworm, it appears that it is referring to the cankerworm’s lifecycle, which ends by becoming a moth, and since moths fly away, the Pure Cambridge Edition is correct with “flieth”.

The reason why Matthew 4:1 and Mark 1:12 need to be “Spirit” is because Luke 4:1 shows the Holy Ghost and the “Spirit” as the same in the same verse. Therefore, the parallel passages need to match that.

VARIATIONS RESOLVED

Knowing that the Pure Cambridge Edition was correct was one thing, but to have a typographically accurate copy was another. This was the project undertaken by the author in the early 2000s until he published copies of it on his bibleprotector.com website.

He did this by comparing many electronic file copies together and finding variations. Then there was the resolution of these variations by comparing to multiple printed editions of [vintage Bibles](#) from Cambridge. The result was a critical presentation of [vintage Bibles](#) in a digital format.

Due to rigorous checking methods, all textual and punctuation places were resolved, and later, italics as well. This meant discovering and resolving any variation that existed within Pure Cambridge Edition printings. It may be a fact that anywhere in any of the [vintage Bibles](#) there might be some error of the press, like a missing full stop (end of Mark, Cameo 16mo Refs, 1936), or the word

“mighty” spelt “mightv” at Jeremiah 48:41 as was seen in Cameo Text 16mos and Octavos in the 1960s–1990s.

There are places where variations are more deliberate, because they appear in multiple editions or in other editions of the King James Bible.

The following are a list of variations within the [vintage Bibles](#) as is strictly limited to the Pure Cambridge Edition copies printed by Cambridge.

REFERENCE	GENEVA	BISHOPS'	BARKER EDITIONS 1611–1634	OXFORD 1769	PURE CAMBRIDGE EDITION	VARIANT
Gen. 41:56	n/a	and Ioseph	and Ioseph	And Jofeph	And Joseph	and Joseph
Josh. 17:11	Endor	Endor	Endor	En-dor	Endor	En-dor
2 Kings 19:26	houfe toppes	n/a	houfe tops	houfe tops	housetops	house tops
1 Chron. 2:55	Hammath	Hemath	Hemath	Hemath	Hemath	Hammath
1 Chron. 13:5	Hamath	Hemath	Hemath	Hemath	Hemath	Hamath
Song 6:12	n/a	n/a	Amminadib	Ammi-nadib	Amminadib	Ammi-nadib
Amos 6:14	Hamath	Hemath	Hemath	Hemath	Hemath	Hamath
Matt. 27:46 “Eli” etc.	roman	roman in blackletter	roman in blackletter, or in italic	roman	roman	small caps
Mark 15:34 “Eloi” etc.	roman	roman in blackletter	roman in blackletter, or in italic	roman	roman	small caps
1 Cor. 4:15	instructours	instructours	instructors	infructers	instructors	instructors

At the end of this section, a table showing the editorial state of Bibles printed at Cambridge over the years will be useful to consult in comparison and conjunction with the above table.

The first of these examples finds its variant only in the Sapphires, Cameos and Turquoise, where all other editions correctly have “And Joseph” at Genesis 41:56. This may seem strange to have a capital letter in a sentence, but there are various other examples of this, such as the one at Numbers 5:22. This is consistent with the Oxford and London editions.

The next example, of “Endor”, is again a place which differs to other places where “En-dor” is mentioned in the Bible. In this case, Joshua 17:11 in the Pure

Cambridge Edition is following the usage of the old editions. Variations do exist with compound names for various reasons, notably “Beth-lehem” and “Bethlehem”. This is consistent with the 1611 era and Scrivener’s editions.

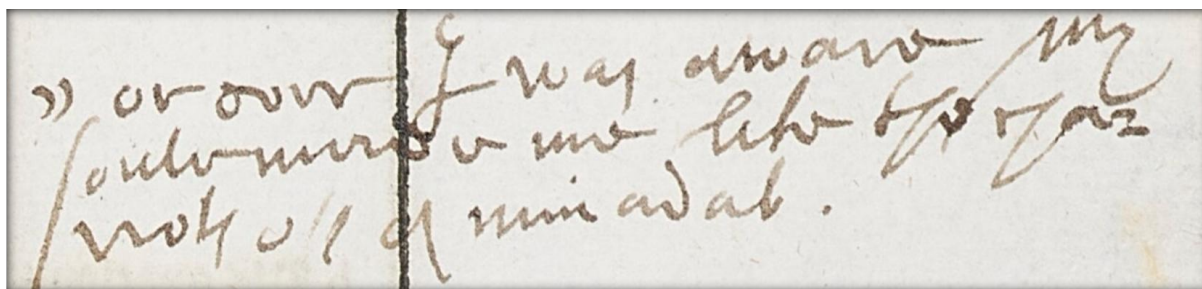
The variation of “house tops” appears in the Pitt Minions of the 1950s, and it came from the Minion of the first half of the 20th century. These were proofread enough to eliminate the problem of “spirit” in Mark 1:12 but this obscure variation in this places was not caught. There is a distinct difference between a “housetop” and a “house top”, the former being a roof or dwelling area, the latter being a pinnacle of some sort. The late Victorian Interlinear Bible also has “housetops”.

The variations “Hammath” replacing “Hemath” was made uniformly across all Cambridge Bibles in the late 1940s, probably under the direction of Brooke Crutchley. This variation comes from either the Geneva Version or the Revised Version, and in any case, 1 Chronicles 2:55 change is not to be found in the printed history of the King James Bible in those places. The word “Hammath” is in another passage, and “Hamath” at others, but the previous decades of Pure Cambridge Edition printing, the 1769, 1638 and 1611 Editions are all reasons to reject the change. It is a fact that plenty of [vintage Bibles](#) still in use, or those reprinted by Church Bible Publishers, will have this variation. It is very obscure, and can be hand emended. It is also noting that this illustrates that none of the [vintage Bibles](#) are guaranteed to be “immaculate”.

In relation to the two examples of “Hemath” being made “Hamath”, there are a few examples of editions probably accidentally making the change in 1 Chronicles 13:5. However, some editions from the 18th century, and in the 19th, had “Hamath” at Amos 6:14. None of the most important editions had “Hamath”, but it was that way in the Cambridge Edition of 1743.

“Amminadib” was hyphenated to create a line break in 1611, but in other printings in those times had no hyphen. Therefore, it is reasonable to assume that the word was never intended to have a hyphen. Further, the similar word “Amminadab” (found through the Old Testament) has its syllable stress after the “n” in the word, making “Ammi-nadib” more questionable. The Bodleian 1602 annotated MS,

which has been argued to date somewhere around 1611, uses the term with no hyphen, though spells it “Amminadab”.⁷



Many of these examples are places where seeming lack of regularisation exists throughout the King James Bible. There is rightly a level of correct variation that should not be eliminated by neat, cookie-cutter aesthetics. We find “Joshua” being called “Hoshea” and “Oshea” first, and then “Jehoshua”, “Jeshua” and finally “Jesus”. These seeming inconsistencies are obviously deliberate, in that they are reflecting accuracy in the translations.

None of these variations within Pure Cambridge Editions are gross corruptions, and do not render useless [vintage Bibles](#). However, it does show the need for a standardised text form, and the Bible Protector text is the go to.

Besides these, this present author did one new thing in line with actual English usage, which was to put the possessive letter “s” in lower case after an apostrophe when the word “LORD’S” with small capitals is used, because it is a contraction for the word “his” (the old usage of “his” can be seen with the King James Bible translators). It is, in fact, not always readily discernible in many historical printings whether a small capital “S” is being used anyway. In this typeface it is more obvious, but in others far less so.

The author has not insisted upon it, but seeing that same use is elsewhere in modern times (e.g. it seems to be the convention used in Norton’s editing work also), and having had no objection to it to the present time, and tacit or willing acceptance, it stands.

⁷ Oxford, Bodleian Library Arch. A b.18, <<https://digital.bodleian.ox.ac.uk/objects/8f45d791-61c5-42f2-9ce3-a27ee8ac7e90/>>.

Furthermore, for consistency, and in line with general usage, the first word (or two if the first word has one letter) in a chapter is always in capital letters and can be given a drop cap. The first word of Psalm 90, for example, is “LORD”, all capitals (or with a drop cap “L”). This avoids having to resolve whether it is actually supposed to have small capitals or not.

The over 100 years of [vintage Bibles](#), and their existence in the millions should be adequate proof that the Pure Cambridge Edition was not invented by the author, nor was it some concoction of the 21st century.

The following gives an overview of the Cambridge editing at different stages through its history. The data provided here deals with several iterations of editions in the 20th century.

REFERENCE	1629 CAMBRIDGE	1638 CAMBRIDGE	1683 CAMBRIDGE	1743 CAMBRIDGE	20 th CENTURY VICTORIAN CAMBRIDGE	PURE CAMBRIDGE EDITION
Gen. 41:56	and Jofeph	And Jofeph	And Jofeph	and Jofeph	And Joseph	And Joseph
Josh. 17:11	En-dor	En-dor	En-dor	En-dor	En-dor	Endor
Josh. 19:2	and Sheba	and Sheba	and Sheba	and Sheba	and Sheba	or Sheba
2 Kings 19:26	houfe tops	houfe-tops	houfe-tops	houfe-tops	house tops	housetops
Song 6:12	Ammi-nadib	Ammi-nadib	Ammi-nadib	Ammi-nadib	Ammi-nadib	Amminadib
Jer. 34:16	whom he	whom he	whom he	whom he	whom he	whom ye
Amos 6:14	Hemath	Hemath	Hemath	Hamath	Hemath	Hemath
Matt. 27:46 “Eli” etc.	italicised	roman	roman	roman	roman or small capitals	roman
Acts 11:12	Spirit	Spirit	Spirit	fpirit	spirit	spirit
Acts 11:28	fpirit	fpirit	fpirit	fpirit	spirit	spirit
1 John 5:8	fpirit	fpirit	fpirit	fpirit	spirit	spirit

The last part of this table relates to the fourth section in this chapter. The history of printing within Cambridge as shown here, and compared to other tables supplied, illustrates that different editions were influences. The change in the Cameos and Turquoises made at Genesis 41:56 could have been made on the strength of the 1629 and 1743/1762 editions. The “Hamath” change made in the 1940s could have been based off the 1743 as well, but it did not have any of the changes to “Hemath” in 1 Chronicles.

COMMENDATIONS

Purity and accuracy have always been a concern of the Bible-reading public, the Church leadership and presses alike. Those who claim to stand for the rightness of the King James Bible are invited to think through the terminology and reasoning as to why one edition should be considered better than another, and that the epithet “pure” is used.

Dr Benjamin Blayney, in 1769, said of his work, “whereby many errors that were found in former editions have been corrected, and the text reformed to such a standard of purity, as, it is presumed, is not to be met with in any other edition hitherto extant”.

This concern for purity and accuracy in print-work has been ever present.

The Parliament in Westminster put out a Select Committee Report (1831–32) discussing the effect of monopoly on the price, accuracy and distribution of the Bible. Testimony included discussion about “preserving the pure text”, “accuracy in the printing of the Scriptures, both in the Universities and by the King’s printers”, finding “a very correct edition as the English Bible”, “efforts of the Oxford University press to get their work perfect”, and that “a book like the Bible, which has undergone so many editions, if each had received the proper attention, might come as near perfection as possible”.

In another report from a Select Committee in 1837 about Bible printing in Scotland, questioning and testimony regarded, “accuracy and purity of the text”, “securing the purity of the text”, “the purity of the text”, whether there as any “danger that imperfect editions would be printed” and “preserving the purity of the text of the Scriptures”.

Again, another Select Committee in 1860 on the Queen’s Printers’ Patent, reported testimony stating, “It is alleged that a pure and strictly accurate text can

only be secured by the continuance of the monopoly; that if the trade were free, Bibles would be printed in a slovenly manner; that the text would be corrupted; and that the niceties of typography, now sedulously maintained, would not be adhered to.” And, “secure our Bible pure and correct” and, “accurate printing ... maintaining the authorized version of the Bible in its purity and correctness.”

The point of all this is to show that editorial accuracy, called purity, has been much pursued and sought, and that this attitude was the motivation behind the editing and printing of the Pure Cambridge Edition by Cambridge, and their making of [vintage Bibles](#).

Although Bible believers in the 20th century had access to a range of King James Bibles from various publishers, providentially they also had access to [vintage Bibles](#).

Over the years, with the rise of the modern King James Bible Only movement, and some limited knowledge of differences between Oxford and Cambridge editions, there has been an overwhelming tendency among teachers and preachers to prefer the Cambridge. These were the every day users of [vintage Bibles](#) recommending [vintage Bibles](#) to others, despite the popularity of Scofield's notes in certain circles.

The Pure Cambridge Edition has been around since before the First World War, from the time when Edward VII was king! This means that [vintage Bibles](#) were around for about a century before the bibleprotector.com website was made.

The [vintage Bibles](#) printed by Cambridge have been printed under the Royal Authority of its *cum privilegio*, and Collins printers have been printing the Pure Cambridge Edition for decades as the Royal Printers in Scotland, while some Pure Cambridge Editions were printed under direct Royal Authority as Crown Patentee from 1990 onward by Cambridge. Besides this fact, some of the royal Jubilee Bibles, such as from 1977, were also Pure Cambridge Edition.

It is a glorious fact that [vintage Bibles](#) were printed when Cambridge University Press was the Crown's Patentee, with the Royal Warrant displayed. Large Print Cameo Text editions from 1990 to 1999 were printed under the name and reign of the venerable Queen Elizabeth II. Much respect should be shown the memory

of the late Queen, for greatness accomplished under her name. By this, it can be argued that the Pure Cambridge Edition is blessed by royal approval, and is proffered to the world with greater strength.

The Pure Cambridge Edition has also been pumped into the United States, particularly through the American representatives of Cambridge University Press (e.g. Macmillan).

The Pure Cambridge Edition has also been printed for various missionary and Bible societies, and for many organisations. It has also been published by other publishers. Especially after 2007, various major and minor American publishing companies have been using the Pure Cambridge Edition. All of this is ultimately the legacy of [vintage Bibles](#).

OTHER EDITIONS

There has always been the problem of the war against the Bible, the war against the King James Bible and perhaps even some unhappy rebels against the Pure Cambridge Edition.

The Revised Version of 1881/1884 ultimately failed, but it was the forerunner of many new versions and translations. Decades later, the New English Bible likewise failed, with sales of Cambridge King James Bibles actually increasing year by year in United States in the 1960s!⁸

In the height of the era of [vintage Bibles](#), another edition was made at Cambridge called the Concord Edition. This edition made relatively drastic changes to the Pure Cambridge Edition in favour of Oxford editions, and still exists as an independent edition in several size formats.

⁸ McKitterick, p. 341.

However, the biggest blunder Cambridge ever did was in 1985 when it decided to depart from the pure by changing 1 John 5:8 from “spirit” lower case to “Spirit” capital.

Even though the word “spirit” had been lower case since Cambridge began printing King James Bibles in 1628/1629, in 1985 they wrote a letter to a certain American preacher saying, “you have put your finger on a matter of some embarrassment [sic] regarding the lower case ‘s’ in Spirit, reference 1Jn.,5:8.” And that this “error” would be “corrected in subsequent printings”.

In 1990, when Cambridge took over Eyre and Spottiswoode, and became the London Printer, it began to print more editions with differences, and those differences fed back into traditional Cambridge printings, specifically changing the word “spirit” lower case to “Spirit” capital in Acts 11:12 and Acts 11:28. However, this change was prosecuted haphazardly. And so the chaos of varying editions from Cambridge began.

Confusion was reigning in Cambridge in 1994, when the then Bible manager wrote, “I am at the point in which decisions have to be made on what changes/corrections we will put into our KJV database files. The film we print from is showing its age and we need new images. The KJV files that we have purchased need to be proofed out, read and corrected, and then used to create camera-ready copy for our forthcoming KJV Bible printings. I can no longer put the decision off as to what to use as a basis for this ‘correction’.

“It has been suggested to me that the answer — or at least as good a one as any — is to use Scrivener’s Paragraph Bible as the Cambridge standard, and to correct the database to mirror that edition. I am told that it is far better than a lot of other efforts, is thorough and reasonably consistent, and S’s explanation and justification of his choices fills a book. It has stood the test of years and no one can say that it is not ‘The Real KJV’ ...

“The other way to go about it would be simply to use our current Concord KJV edition as the basis. It was prepared/edited by someone from Oxford and an opposite number from Cambridge after the second War, and it is supposed to incorporate ‘modern’ spelling and good editorial practice. No names seem to be

attached to the enterprise, and no documentation can be found. So if we were to use this as the basis we would do so without making a show about it and without being able to back it up in the same way as we could with Scrivener.

“But the market doesn’t really require us to do this, nor does the scholarly community. What we do have to have is a respectable, defensible and (reasonably) consistent text we can use for all our AV editions.”

It is telling that the Cambridge Press in the 1990s was buying computer files, that it knew readers were really oblivious to the text and that there was no scholarship in that field (unlike this present book written 30 years later). Hindsight shows that Cambridge did not come to any consistency in its normal editions.

David Norton commented that “institutional memory had been lost”⁹ After looking at the options, Cambridge then commissioned Norton to make a wholesale change to the King James Bible with the New Cambridge Paragraph Edition, which finally appeared in 2005. This was updated in 2011.

Norton wrote that “the stable text does need changing”, but thankfully his massive alterations were not accepted by normal King James Bible users, though his ideas found a following among the tiny minority who equally desired to depart from the way of the [vintage Bibles](#).

Norton confessed to this author in private correspondence in 2002, “I’m also revising the punctuation, which is a nightmare, something no sane person ought to do because it cannot be done satisfactorily.

“The later history of the text is often obscure because the publishing records don’t exist. I started on this work because Cambridge UP decided it needed to reset the text and was unsure of the basis of the text they were using. They thought it was prepared by someone at the Press in collaboration with someone from Oxford. We still don’t know the answer.

“You’re using the Cambridge text of the early 1900s ...

“Scrivener’s book is very useful but does suffer from human error in places ...

⁹ Norton, 2005, p. 132.

“There isn’t any certain knowledge as to why his text wasn’t adopted, though one might guess that there was resistance to anything that looked like tampering with the text. I suspect that someone at CUP made the decision to go on printing the text they thought they’d always printed, and it’s possible this had nothing to do with the intrinsic merits of Scrivener’s work.

“Your basic question, which edition of the KJB is correct? has a simple answer: none of them. The first edition had errors of various sorts, and subsequent editions introduced changes that the translators decided against. Defining ‘correct’ is an issue.”

The decades and millions of copies of [vintage Bibles](#) thankfully cannot be erased. Yet, in response to the publicising of the Pure Cambridge Edition, an official representative from Cambridge University Press in about 2010 was so alarmingly unaware of their own recent mountain of a near century of [vintage Bibles](#), that they wrote, “I am always puzzled when I see occasional references made to the ‘Pure Cambridge Edition.’

“I have seen no real evidence to suggest that there was any distinct revision process undertaken (by or on behalf of Cambridge) at the end of the 19th century (i.e. after Scrivener, and after the process of revision which led to the publication of the Revised Version) which justifies the claim that ‘an edition’ was consciously developed at that time. ...

“For a brief period of time it is possible that most Cambridge Bibles did conform to the version of the text that adherents of the ‘Pure Cambridge Edition’ regard as perfection but we have no means to identify which — if any — Cambridge editions or typesettings of the early 20th century might have been the one that prompts the ‘Pure Cambridge Edition’ notion. ...

“Some new Cambridge editions were originated during the 1920s and 1930s, apparently using as their pattern copy a version that (nearly) accords with your expectations. ...

“In fact, the Pitt Minion Text Edition originally had ‘spirit’, but by the 1950s the Pitt Minion Reference edition, using the same basic setting, had been amended to ‘Spirit’ — presumably to conform to the new Concord, and also the older

Turquoise and Cameo editions. (It is possible that those last two originally had a lower case ‘s’, but I have no means of confirming or denying this.)”

Many of these assumptions and statements have been openly proved to be mistaken. The next section in this book will show as much. The Pure Cambridge Edition did not last for a “brief period”, and the Pitt Minion both Text and Reference editions were Pure Cambridge Edition since their appearances in 1952/1953 all the way to at least 1985.

In short, Cambridge was staying with their 1985 change, saying nothing about their other silent changes in the 11th chapter of the Book of Acts, which appeared in their various editions from 1990 to the present. Within the next few decades, there were slight differences in different editions printed by Cambridge, which have been critically analysed by Rick Norris and physically reviewed by J. Mark Bertrand.

The Trinitarian Bible Society in the United Kingdom also attempted to justify its long abandonment of the Pure Cambridge Edition, though thankfully other jurisdictions of that Society were not committed to that mistaken position.

Other Bible publishers have since come on board with the Pure Cambridge Edition, and it remains to be seen what some publishers will do. In the meantime, the invitation to conform to the Pure Cambridge Edition is open for consideration by British publishers.

Even the Oxford Text Centre curates a digital bitstream text data file copy of the Pure Cambridge Edition in its core collection (call number ota:1060) as created by Robert A. Kraft (d. 2023) of the University of Pennsylvania in 1987. That copy is listed as being published by Oxford and distributed by the University of Oxford.¹⁰ (Obviously the Bible Protector text file is without errata/typographical error, e.g. at Genesis 2:21, but the copy from Oxford is validly the Pure Cambridge Edition.)

There are all kinds of options with Bible printing and layout, and some have sought to perpetuate novelties like paragraph editions, readers’ editions and

¹⁰ University of Oxford, 1987, Bible. English. Authorized, Oxford Text Archive, <<http://hdl.handle.net/20.500.12024/1060>>.

specialised typefaces. These generally are niche and faddish. It is highly impractical and anti-traditional to erase verse numbers, for example.

Some few have also said that they do not like to insist upon an idea of a “pure” edition, because either they think there are possible nasty ramifications from exclusivist claims against other historical, legitimate editions of the King James Bible or because they have imagined the author to be driven by certain denominational beliefs favouring an edition for doctrinal purposes. While it is right to have valid concerns, both these claims are not correct or fair in relation to this issue.

It is logical that even atheists and modern version promoters understand the value of having a typographically accurate King James Bible text of an edition that can stand as a standard representative. That is what the Pure Cambridge Edition is, and all of this is thanks to the witness, power and divine providences of [vintage Bibles](#).



Lining pattern from the leather binding of a Cambridge KJV Cameo 16mo Refs, 1927.



CHAPTER FOUR.

SPECIAL FEATURE: CATALOGUE OF VINTAGE BIBLES

SPACE here permits a list of those editions from the 1910s to the 1950s which nearly conform to the Pure Cambridge Edition, which may be wrong at Matthew 4:1 and/or Mark 1:12 and perhaps some other minor places. These could easily be corrected by hand annotation, and so emended conform to the Pure Cambridge Edition.

Small Pica 8vo Ref

Minion 16mo/8vo Ref

Bourgeois 16mo Ref

Brevier 16mo Text

The same, in theory, can be done for post-1985 Cambridge Bibles if they are only offending at Acts 11:12, Acts 11:28 and/or 1 John 5:8.

The following pages are a kind of feature, giving an overview of known Pure Cambridge Edition [vintage Bibles](#).

Note that the measurements are estimates comparing actual measurements with catalogue data. This applies to both book block dimensions and typeface size. The grid is scaled to 10mm (1cm) square.

PRINT NAME: Pica Ant. 4to Refs.

OTHER NAMES: Pica Antique Reference Bible, KJV Lectern Edition

SIZE DESIGNATION: Quarto

VOLUME: Bible

CENTRE COLUMN: yes

BOOK BLOCK DIMENSIONS: 296mm × 232mm

LINES PER PAGE: 55

PAGES: 1162 (with Apocrypha 1382)

TYPEFACE: Miller's Old Style Pica Antique

POINT SIZE: 12pt

INCEPTION PRINTER: Clays

GENESIS 41:56: And

JOSHUA 17:11: En-dor

2 KINGS 19:26: housetops

1 CHRONICLES 2:55: Hemath/Hammath

SONG OF SOL. 6:12: hyphenated

MATTHEW 27:46: roman setting

1 CORINTHIANS 4:15: instructors

BOOK NAMES RUNNING HEADS: centred

PRONOUNCING: no

PARAPHED: Acts

NOTES: translators' preface, also BFBS, 1911

CHAPTER I

IN the ^abeginning God created the heaven and the earth.

2 And the earth was ^bwithout form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, ^cLet there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided ²the light from the darkness.

^a Ps. 136. 5.
Jn. 1. 1-3.
Col. 1. 16, 17.
He. 1. 8-10
& 11. 3.
^b Jer. 4. 23.
¹ Heb. *between the day and between the night.*

^c = Co. 4. 6.

^d Ps. 136. 7, 8, 9.
² Heb. *between the light and between the darkness.*

Lectern (to scale above only)

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

CHAPTER I

IN the ^abeginning God created the heaven and the earth.

2 And the earth was ^bwithout form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, ^cLet there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided ²the light from the darkness.

5 And God called the light Day, and the darkness he called Night. ⁴And the evening and the morning were the first day.

6 ¶ And God said, Let there be a ⁵firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, ^fLet the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth ⁹grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide ¹the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God ^dmade two great lights; the greater light ³to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to ^erule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the ⁶moving ⁷creature that hath life, and ⁸fowl *that* may fly above the earth in the ⁹open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, ⁹Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

^a Ps. 136. 5.
Jn. 1. 1-3.
Col. 1. 16, 17.
He. 1. 8-10
& 11. 3.
^b Jer. 4. 23.
¹ Heb. *between the day and between the night.*
^c = Co. 4. 6.
^d Ps. 136. 7, 8, 9.
² Heb. *between the light and between the darkness.*
³ Heb. *for the rule of the day, &c.*
⁴ Heb. *And the evening was, and the morning was, &c.*
⁵ So ver. 8, 13, 19, 23, 31.
⁶ Jer. 31. 35.
⁷ Heb. *expansion.*
⁸ Or, *creeping.*
⁹ Heb. *and*
⁹ Heb. *let fowl fly.*
⁹ Heb. *face of the firmament of heaven.*

^f = Ps. 3. 5.

⁹ ch. 8. 17 & 9. 1.

¹⁰ Heb. *tender grass*

PRINT NAME: Pearl 16mo Central Refs.

OTHER NAMES: Pearl Reference Bible

SIZE DESIGNATION: Sextodecimo

VOLUME: Bible

CENTRE COLUMN: yes

BOOK BLOCK DIMENSIONS: 127mm × 92mm

LINES PER PAGE: 69

PAGES: 926

TYPEFACE: probably a Scotch Roman e.g. Georgian Old Face

POINT SIZE: 5pt

INCEPTION PRINTER: Clays

GENESIS 41:56: And

JOSHUA 17:11: En-dor

2 KINGS 19:26: house tops

1 CHRONICLES 2:55: Hemath

SONG OF SOL. 6:12: hyphenated (end of line)

MATTHEW 27:46: roman setting

1 CORINTHIANS 4:15: instructors

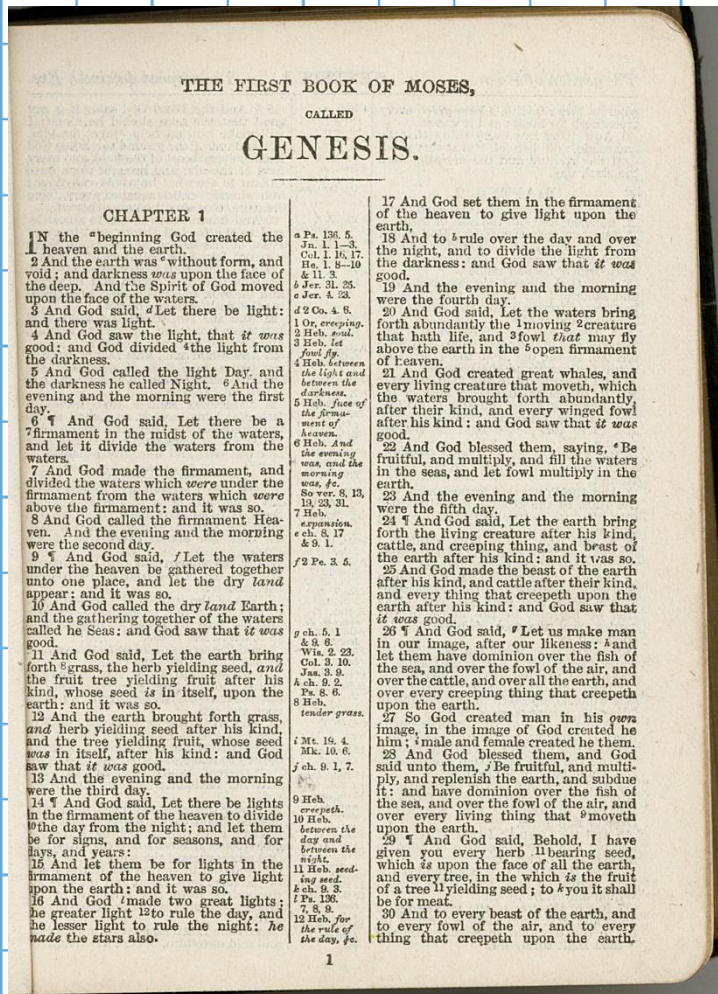
BOOK NAMES RUNNING HEADS: centred

PRONOUNCING: no

PARAPHED: Acts

NOTES: BFBS, 1910s

Pearl 16mo Central Refs



PRINT NAME: Jasper 8vo Central Refs

OTHER NAMES: —

SIZE DESIGNATION: Octavo

VOLUME: Bible

CENTRE COLUMN: Yes

BOOK BLOCK DIMENSIONS: 176mm × 120mm

LINES PER PAGE: 62

PAGES: 1162

TYPEFACE: Miller's Golden Type/Phinney Jenson

POINT SIZE: 7/8pt

INCEPTION PRINTER: Clays

GENESIS 41:56: And

JOSHUA 17:11: En-dor (end of line)

2 KINGS 19:26: housetops

1 CHRONICLES 2:55: Hemath

SONG OF SOL. 6:12: Ammi-nadib

MATTHEW 27:46: roman setting

1 CORINTHIANS 4:15: instructors

BOOK NAMES RUNNING HEADS: centred

PRONOUNCING: no

PARAPHED: Acts

NOTES: Produced in 1910, by 1915 it was called an utter failure in sales

Jasper Reference

THE FIRST BOOK OF MOSES, CALLED GENESIS.

CHAPTER 1

IN the ^abeginning God created the heaven and the earth.

2 And the earth was ^bwithout form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, ^dLet there be light: and there was light.

4 And God saw the light, that *it* was good: and God divided ²the light from the darkness.

5 And God called the light Day, and the darkness he called Night.

3 And the evening and the morning were the first day.

6 ¶ And God said, Let there be a ⁴firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, ^fLet the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that *it* was good.

11 And God said, Let the earth bring forth ⁹grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that *it* was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide ¹⁰the day from the night;

^a Ps. 136. 5.
Jn. 1. 1-3.
Col. 1. 16,
17.
He. 1. 8-10
& 11. 3.
^b Jer. 4. 23.
Ps. 136. 7,
8, 9.
^c Heb. for
the rule of
the day, &c.
d = Co. 4. 6.

² Heb. be-
tween the
light and
between the
darkness.

³ Jer. 31. 35.
³ Heb. And
the evening
was, and
the morning
was, &c.

So ver. 8,
13, 19, 23, 31.
⁴ Heb.
expansion.

⁵ Or,
creeping.

⁶ Heb.
soul.

⁷ Heb. let
fowl fly.

⁸ Heb.
face of the
firmament
of heaven.

^f = Pe. 3. 5-
g ch. 8. 17
& 9. 1.

⁹ Heb. ten-
der grass.

^h ch. 5. 1
& 9. 6.
Wis. 2. 23.
Col. 3. 20.
Jas. 3. 9.

ⁱ ch. 9. 2.
Ps. 8. 6.

¹⁰ Heb.
between the
day and
between the
night.

and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God ^cmade two great lights; the greater light ¹to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to ^erule over the day and over the night, and to divide the light from the darkness: and God saw that *it* was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the ⁵moving ⁶creature that hath life, and ⁷fowl *that* may fly above the earth in the ⁸open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it* was good.

22 And God blessed them, saying, ⁹Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it* was good.

26 ¶ And God said, ^hLet us make man in our image, after our likeness: ⁱand let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

PRINT NAME: Crystal type 32mo

OTHER NAMES: Crystal Text

SIZE DESIGNATION: Trigesimo-secundo

VOLUME: Bible

CENTRE COLUMN: no

BOOK BLOCK DIMENSIONS: 117mm × 73mm, 127mm × 79mm

LINES PER PAGE: 69

PAGES: 1027

TYPEFACE: probably a Scotch Roman e.g. Georgian Old Face

POINT SIZE: 4.5pt

INCEPTION PRINTER: Clays/Peace

GENESIS 41:56: And

JOSHUA 17:11: En-dor (end of line)

2 KINGS 19:26: housetops (hyphenated end of line)

1 CHRONICLES 2:55: Hemath/Hammath

SONG OF SOL. 6:12: Ammi-nadib (end of line)

MATTHEW 27:46: roman setting

1 CORINTHIANS 4:15: instructors

BOOK NAMES RUNNING HEADS: centred, corners

PRONOUNCING: no

PARAPHED: Acts

NOTES: also BFBS, 1910s

Crystal Text

THE FIRST BOOK OF MOSES,

CALLED

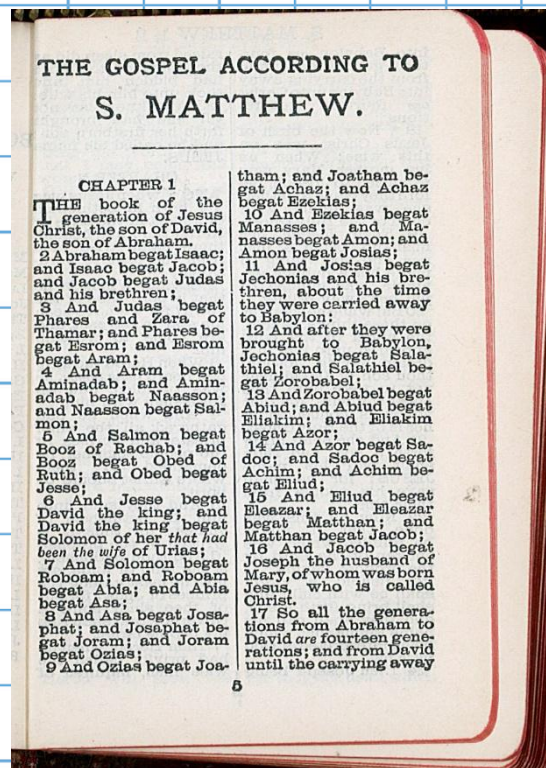
GENESIS.

CHAPTER 1

1 **I**N the beginning God created the heaven and the earth.
2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3 And God said, Let there be light: and there was light.
4 And God saw the light, that *it* was good; and God divided the light from the darkness.
5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
6 **A**ND God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.
8 And God called the firmament Heaven. And the evening and the morning were the second day.
9 **A**ND God said, Let the waters under the heaven be gathered together into one place, and let the dry *land* appear: and it was so.
10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.
11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.
12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.
13 And the evening and the morning were the third day.
14 **A**ND God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.
17 And God set them in the firmament of the heaven to give light upon the earth.
18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.
19 And the evening and the morning were the fourth day.
20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.
21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.
22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
23 And the evening and the morning were the fifth day.
24 **A**ND God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.
26 **A**ND God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27 So God created man in his own image, in the image of God created he him; male and female created he them.
28 And God blessed them, and God

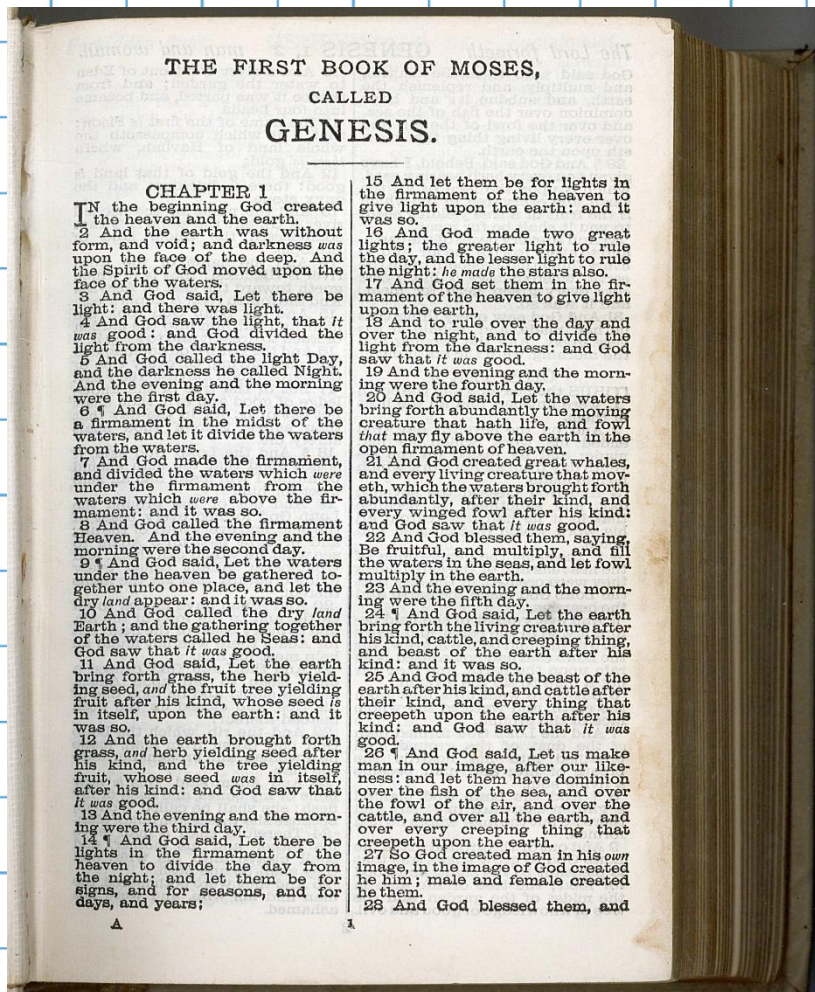
PRINT NAME: Ruby Amethyst 48mo
OTHER NAMES: Pocket Bible
SIZE DESIGNATION: Quadragesimo-octavo
VOLUME: NT
CENTRE COLUMN: no
BOOK BLOCK DIMENSIONS: 99mm × 63mm
LINES PER PAGE: 49
PAGES: 492
TYPEFACE: Miller's Ionic
POINT SIZE: 5.5pt
INCEPTION PRINTER: Peace
GENESIS 41:56: n/a
JOSHUA 17:11: n/a
2 KINGS 19:26: n/a
1 CHRONICLES 2:55: n/a
SONG OF SOL. 6:12: n/a
MATTHEW 27:46: roman setting
1 CORINTHIANS 4:15: instructors
BOOK NAMES RUNNING HEADS: centred
PRONOUNCING: no
PARAPHED: Acts
NOTES: 1910s

Ruby Amethyst 48mo



PRINT NAME: Ruby Amethyst 24mo
OTHER NAMES: Amethyst Text Bible
SIZE DESIGNATION: Vicesimo-quarto
VOLUME: Bible
CENTRE COLUMN: no
BOOK BLOCK DIMENSIONS: 133mm × 90mm
LINES PER PAGE: 67
PAGES: 1124
TYPEFACE: Miller's Ionic
POINT SIZE: 5.5pt
INCEPTION PRINTER: Clay
GENESIS 41:56: And
JOSHUA 17:11: En-dor
2 KINGS 19:26: housetops
1 CHRONICLES 2:55: Hemath/Hammath
SONG OF SOL. 6:12: Ammi-nadib (end of line)
MATTHEW 27:46: roman setting
1 CORINTHIANS 4:15: instructors
BOOK NAMES RUNNING HEADS: centred
PRONOUNCING: no
PARAPHED: Acts
NOTES: at least 1911

Ruby Amethyst 24mo



PRINT NAME: Amethyst 32mo C. R.

OTHER NAMES: Amethyst Reference Bible

SIZE DESIGNATION: Trigesimo-secundo

VOLUME: Bible

CENTRE COLUMN: yes

BOOK BLOCK DIMENSIONS: 138mm × 101mm

LINES PER PAGE: 67

PAGES: 1120

TYPEFACE: Miller's Ionic

POINT SIZE: 7.75pt

INCEPTION PRINTER: Peace

GENESIS 41:56: And

JOSHUA 17:11: En-dor

2 KINGS 19:26: housetops

1 CHRONICLES 2:55: Hemath/Hammath

SONG OF SOL. 6:12: Ammi-nadib

MATTHEW 27:46: roman setting

1 CORINTHIANS 4:15: instructors

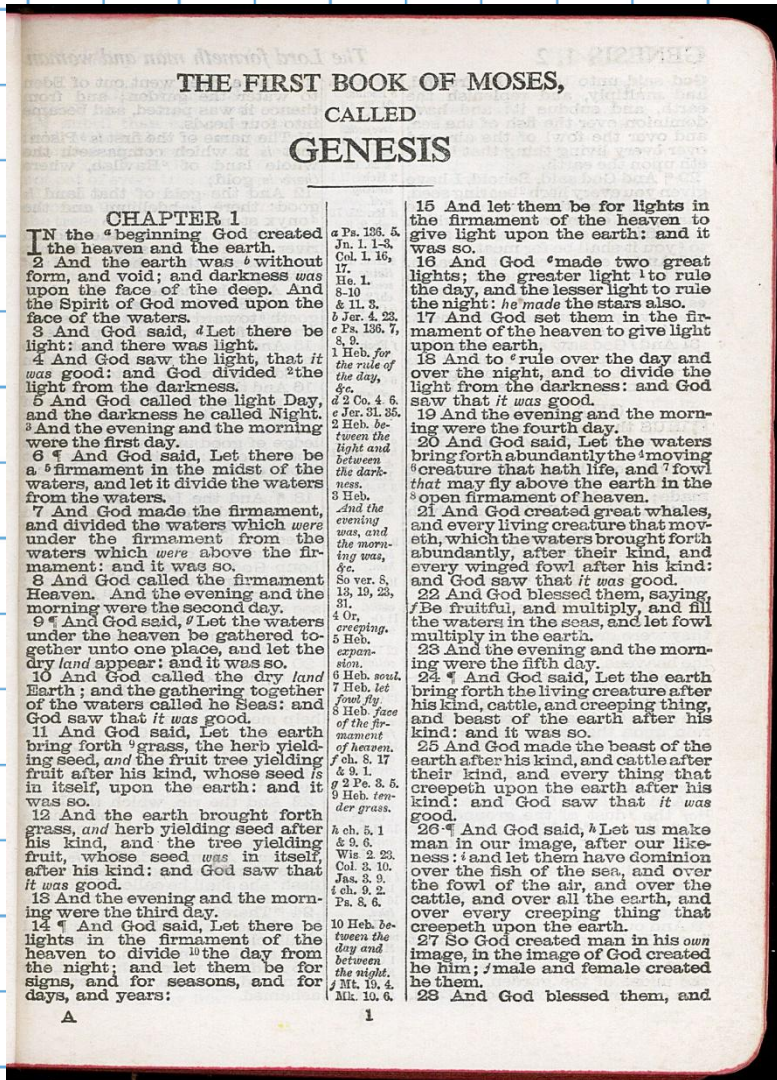
BOOK NAMES RUNNING HEADS: centred, corners

PRONOUNCING: no

PARAPHED: Acts

NOTES:

Amethyst Reference



THE FIRST BOOK OF MOSES,
CALLED
GENESIS

CHAPTER 1

IN the ^abeginning God created the heaven and the earth.

2 And the earth was ^bwithout form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, ^dLet there be light: and there was light.

4 And God saw the light, that it was good: and God divided ^ethe light from the darkness.

5 And God called the light Day, and the darkness he called Night. ^fAnd the evening and the morning were the first day.

6 ¶ And God said, Let there be a ^gfirmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, ^hLet the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth ⁱgrass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide ^jthe day from the night; and let them be for signs, and for seasons, and for days, and years:

^a Ps. 136. 5.
^b Jn. 1. 1-3.
^c Col. 1. 16, 17.
^d He. 1. 8-10.
^e & 11. 3.
^f Jer. 4. 22.
^g Ps. 136. 7, 8, 9.
^h Heb. for the rule of the day, &c.
ⁱ 2 Co. 4. 6.
^j Jer. 31. 25.
^k Heb. between the light and between the darkness.
^l Heb. And the evening was, and the morning was, &c.
^m So ver. 5, 13, 19, 23, 31.
ⁿ Or, creeping.
^o Heb. expansion.
^p Heb. soul.
^q Heb. let fowl fly.
^r Heb. face of the firmament of heaven.
^s ch. 8. 17 & 9. 1.
^t 2 Ps. 8. 5.
^u Heb. tender grass.
^v h ch. 5. 1 & 9. 6.
^w Wis. 2. 23.
^x Col. 3. 10.
^y Jas. 3. 9.
^z ch. 9. 2.
^{aa} Ps. 8. 6.
^{ab} Heb. between the day and between the night.
^{ac} Mt. 19. 4.
^{ad} Mt. 19. 6.

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God ^{aa}made two great lights; the greater light ^{ab}to rule the day, and the lesser light to rule the night: ^{ac}he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth.

18 And to ^{ad}rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the ^{ae}moving creature that hath life, and ^{af}fowl that may fly above the earth in the ^{ag}open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, ^{ah}Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 ¶ And God said, ^{ai}Let us make man in our image, after our likeness: ^{aj}and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; ^{ak}male and female created he them.

28 And God blessed them, and

PRINT NAME: Sapphire type 16mo

OTHER NAMES: Sapphire Text

SIZE DESIGNATION: Sextodecimo

VOLUME: Bible

CENTRE COLUMN: no

BOOK BLOCK DIMENSIONS: 166mm × 106mm

LINES PER PAGE: 55

PAGES: 1338

TYPEFACE: O.S. Antique semibold

POINT SIZE: 7/7.5pt

INCEPTION PRINTER: Lewis

GENESIS 41:56: and

JOSHUA 17:11: Endor

2 KINGS 19:26: housetops

1 CHRONICLES 2:55: Hemath

SONG OF SOL. 6:12: Amminadib

MATTHEW 27:46: roman setting

1 CORINTHIANS 4:15: instructors

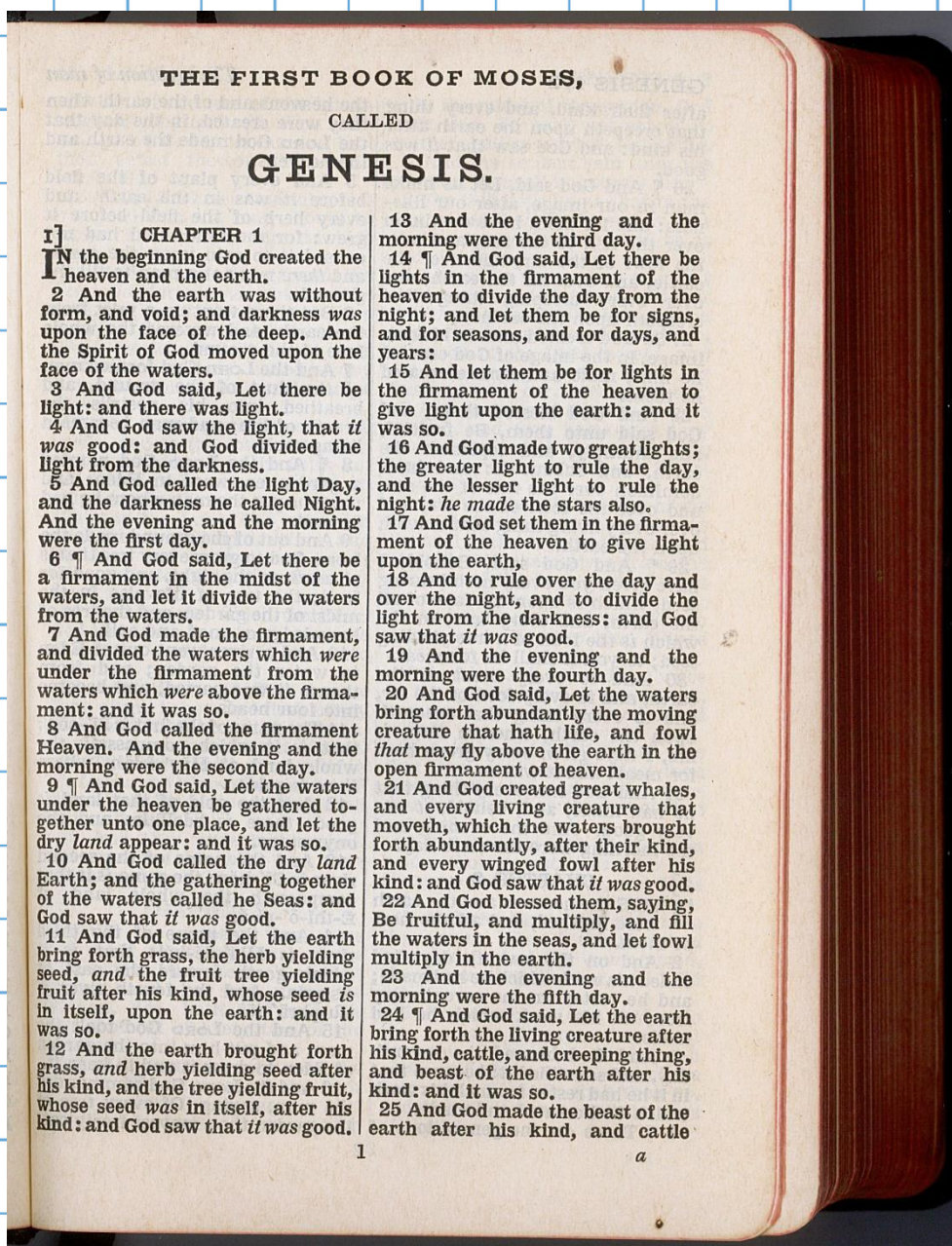
BOOK NAMES RUNNING HEADS: corners

PRONOUNCING: yes

PARAPHED: Acts

NOTES:

Sapphire Text



THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

1] CHAPTER 1

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it* was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it* was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it* was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it* was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it* was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle

PRINT NAME: Sapphire 16mo refs.

OTHER NAMES: Sapphire Reference Bible

SIZE DESIGNATION: Sextodecimo

VOLUME: Bible

CENTRE COLUMN: yes

BOOK BLOCK DIMENSIONS: 163mm × 111mm

LINES PER PAGE: 55

PAGES: 1456

TYPEFACE: O.S. Antique semibold

POINT SIZE: 7pt

INCEPTION PRINTER: Lewis

GENESIS 41:56: and

JOSHUA 17:11: Endor

2 KINGS 19:26: housetops

1 CHRONICLES 2:55: Hemath/Hammath

SONG OF SOL. 6:12: Amminadib

MATTHEW 27:46: roman setting

1 CORINTHIANS 4:15: instructors

BOOK NAMES RUNNING HEADS: corners

PRONOUNCING: yes

PARAPHED: Acts

NOTES: 1924

Sapphire Reference

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

CHAPTER 1

IN the ^abeginning God created the heaven and the earth.

2 And the earth was ^bwithout form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, ^cLet there be light: and there was light.

4 And God saw the light, that *it* was good: and God divided ²the light from the darkness.

5 And God called the light *Day*, and the darkness he called *Night*. ³And the evening and the morning were the first day.

6 ¶ And God said, Let there be a ⁵firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament *Heaven*. And the evening and the morning were the second day.

9 ¶ And God said, ⁷Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* *Earth*; and the gathering together of the waters called he *Seas*: and God saw that *it* was good.

11 And God said, Let the earth bring forth ¹⁰grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth

^a Ps. 136. 5.
^b Jn. 1. 1-3.
Col. 1. 16,
17.
^c He. 1. 8-10
& 11. 3.
^d Jer. 4. 23.

^e 2 Co. 4. 6.
¹ Heb. between the day and between the night.
² Heb. between the light and between the darkness.
³ Heb. And the evening was, and the morning was, &c.
So ver. 8, 13, 19, 23, 31.
⁴ Ps. 136. 7, 8, 9.
⁵ Heb. for the rule of the day, &c.
⁶ Heb. expansion.

⁷ 2 Pe. 3. 5.
⁸ Or, creeping.
⁹ Heb. soul.
¹⁰ Heb. let fowl fly.
¹¹ Heb. face of the firmament of heaven.

¹² Heb. tender grass.

¹³ ch. 8. 17 & 9. 1.

grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that *it* was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide ¹the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God ^amade two great lights; the greater light ⁴to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to ^erule over the day and over the night, and to divide the light from the darkness: and God saw that *it* was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the ⁶moving ⁷creature that hath life, and ⁸fowl *that* may fly above the earth in the ⁹open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it* was good.

22 And God blessed them, saying, ⁹Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

PRINT NAME: Cameo text. 16mo

OTHER NAMES: Cameo Text Bible

SIZE DESIGNATION: Sextodecimo

VOLUME: Bible

CENTRE COLUMN: no

BOOK BLOCK DIMENSIONS: 171mm × 109mm, 181mm × 121mm

LINES PER PAGE: 51

PAGES: 1568

TYPEFACE: Petit Medieval Clarendon 1159

POINT SIZE: 8.5pt

INCEPTION PRINTER: Lewis

GENESIS 41:56: and

JOSHUA 17:11: Endor

2 KINGS 19:26: housetops

1 CHRONICLES 2:55: Hemath/Hammath

SONG OF SOL. 6:12: Amminadib

MATTHEW 27:46: roman setting

1 CORINTHIANS 4:15: instructors

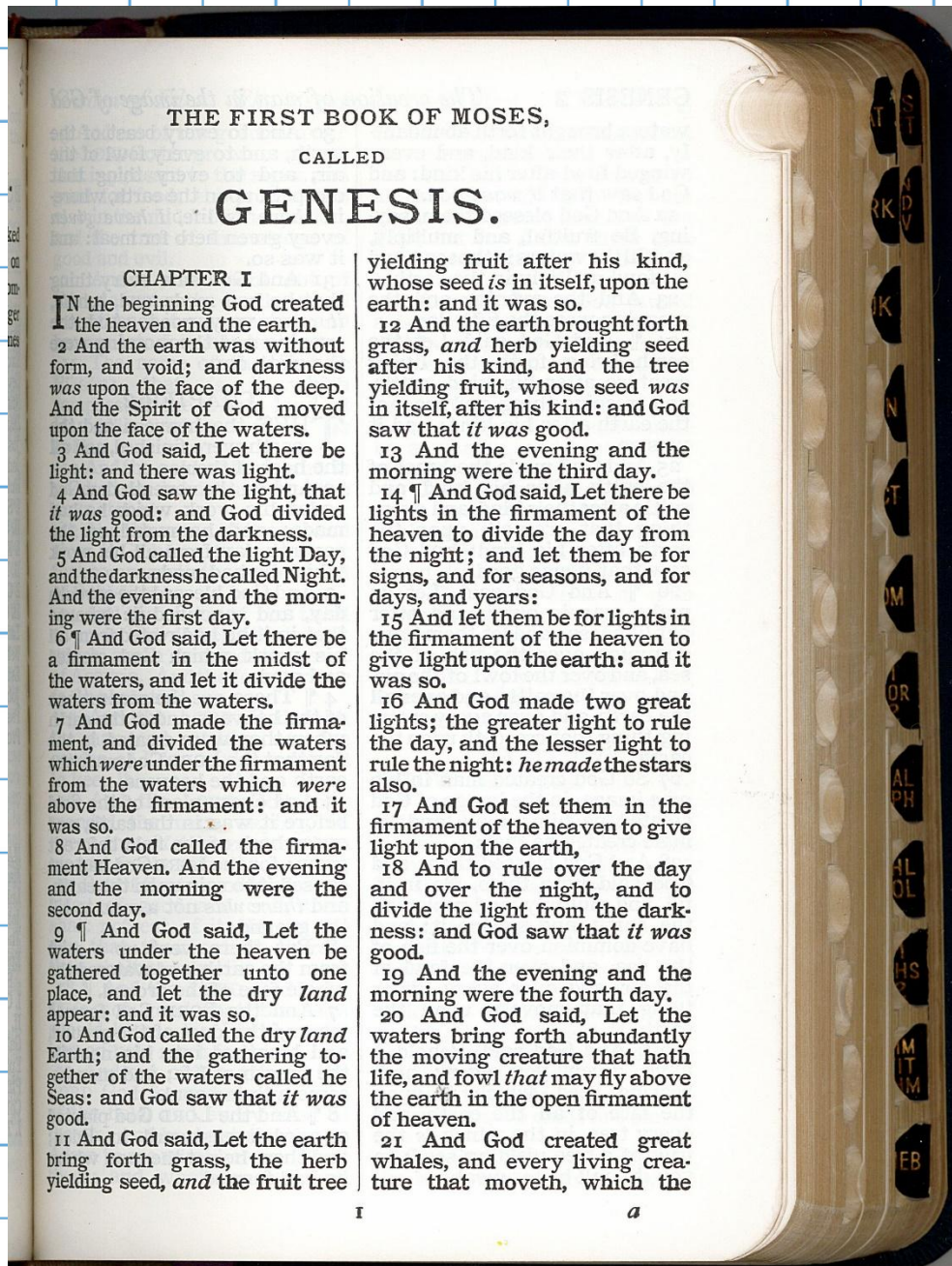
BOOK NAMES RUNNING HEADS: corners

PRONOUNCING: yes

PARAPHED: Acts

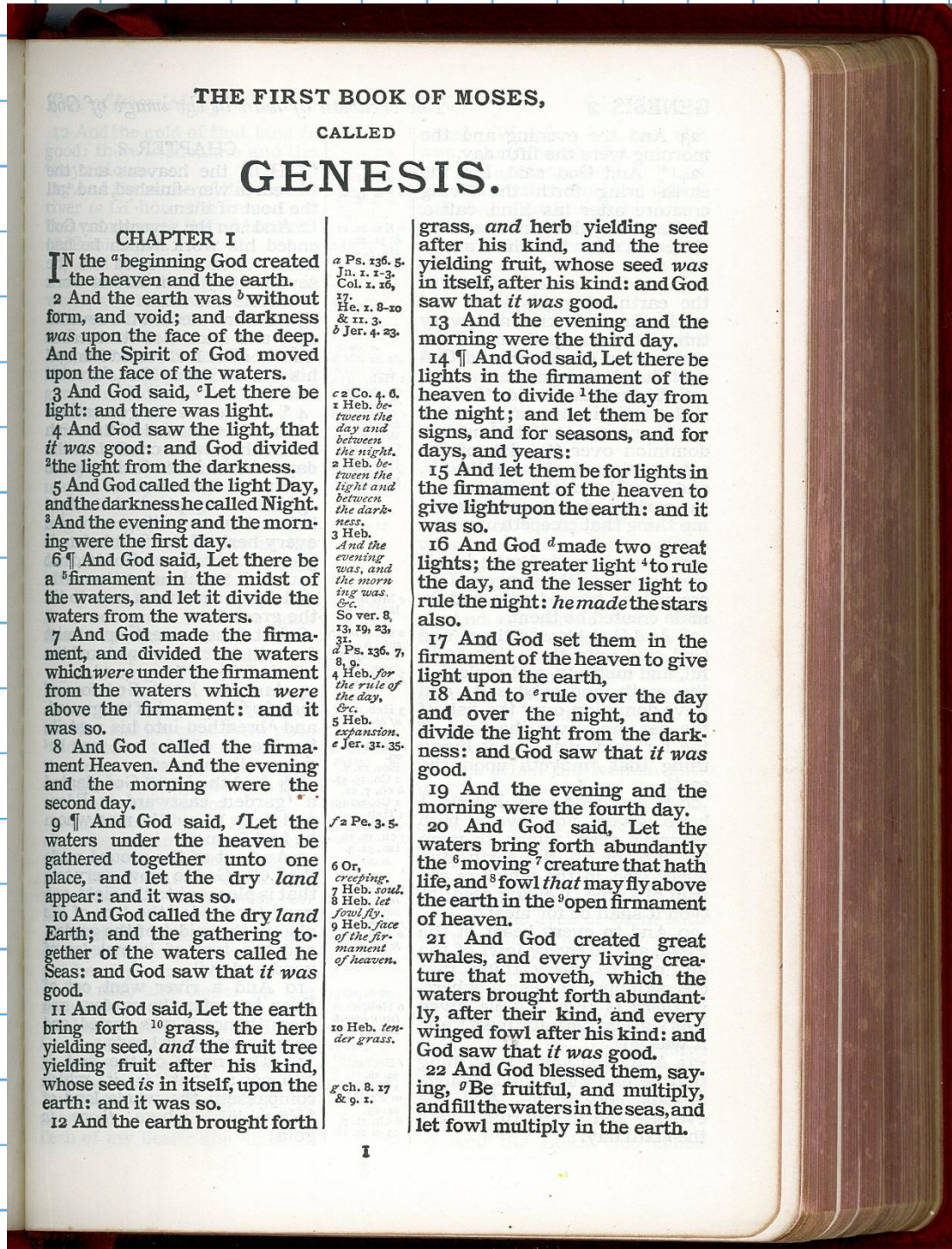
NOTES: This is a original that was used to make the Large Print Octavo, this is from the mid 1920s, designed to compete with Oxford layouts

Cameo Text



PRINT NAME: Cameo 16mo refs.
OTHER NAMES: Cameo Reference Bible
SIZE DESIGNATION: Sextodecimo
VOLUME: Bible
CENTRE COLUMN: yes
BOOK BLOCK DIMENSIONS: 181mm × 122mm
LINES PER PAGE: 55
PAGES: 1458
TYPEFACE: Petit Medieval Clarendon 1159
POINT SIZE: 7.75pt
INCEPTION PRINTER: Lewis
GENESIS 41:56: and
JOSHUA 17:11: Endor
2 KINGS 19:26: housetops
1 CHRONICLES 2:55: Hemath/Hammath
SONG OF SOL. 6:12: Amminadib
MATTHEW 27:46: roman setting
1 CORINTHIANS 4:15: instructors
BOOK NAMES RUNNING HEADS: corners
PRONOUNCING: yes
PARAPHED: Acts
NOTES: 1925, designed to compete with Oxford layouts

Cameo Reference



THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

CHAPTER I

IN the ^abeginning God created the heaven and the earth.

2 And the earth was ^bwithout form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, ^cLet there be light: and there was light.

4 And God saw the light, that *it was good*: and God divided ^dthe light from the darkness.

5 And God called the light Day, and the darkness he called Night. ^eAnd the evening and the morning were the first day.

6 ¶ And God said, Let there be a ^ffirmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, ¶ Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was good*.

11 And God said, Let the earth bring forth ^ggrass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth

^a Ps. 136. 5.
Jn. 1. 1-3.
Col. 1. 16,
17.
He. 1. 8-20
& 11. 3.
^b Jer. 4. 23.

^c 2 Co. 4. 6.
¹ Heb. *between the day and between the night.*
² Heb. *between the light and between the darkness.*
³ Heb. *And the evening was, and the morning was.*
Etc.
So ver. 8, 13, 29, 23, 31.

^d Ps. 136. 7, 8, 9.
⁴ Heb. *for the rule of the day,*
Etc.
⁵ Heb. *expansion.*
^e Jer. 31. 35.

^f 2 Pe. 3. 5.

⁶ Or, *creeping.*
⁷ Heb. *soul.*
⁸ Heb. *let fowl fly.*
⁹ Heb. *face of the firmament of heaven.*

¹⁰ Heb. *tender grass.*

^g ch. 8. 17 & 9. 1.

grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that *it was good*.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide ¹the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God ^dmade two great lights; the greater light ⁴to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to ^erule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the ⁶moving ⁷creature that hath life, and ⁸fowl *that* may fly above the earth in the ⁹open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God blessed them, saying, ⁹Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

PRINT NAME: Turquoise 8vo refs.

OTHER NAMES: Turquoise Reference Bible, Presentation Reference Edition

SIZE DESIGNATION: Octavo

VOLUME: Bible

CENTRE COLUMN: yes

BOOK BLOCK DIMENSIONS: 234mm × 152mm

LINES PER PAGE: 52

PAGES: 1680

TYPEFACE: Antique Old Style No. 3

POINT SIZE: 10/11pt

INCEPTION PRINTER: Lewis

GENESIS 41:56: and

JOSHUA 17:11: Endor

2 KINGS 19:26: housetops

1 CHRONICLES 2:55: Hemath/Hammath

SONG OF SOL. 6:12: Amminadib

MATTHEW 27:46: roman setting

1 CORINTHIANS 4:15: instructors

BOOK NAMES RUNNING HEADS: corners

PRONOUNCING: yes

PARAPHED: Acts

NOTES: 1928

Turquoise Reference

THE FIRST BOOK OF MOSES, CALLED GENESIS.

1] CHAPTER 1

IN the ^abeginning God created the heaven and the earth.

2 And the earth was ^bwithout form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, ^cLet there be light: and there was light.

4 And God saw the light, that *it was good*: and God divided ²the light from the darkness.

5 And God called the light Day, and the darkness he called Night. ³And the evening and the morning were the first day.

6 ¶ And God said, Let there be a ⁴firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, ^fLet the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was good*.

11 And God said, Let the earth bring forth ¹⁰grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

^a Ps. 136. 5.
Jn. 1. 1-3.
Col. 1. 16, 17.
He. 1. 8-10
& 11. 3.
^b Jer. 4. 23.

^c 2 Co. 4. 6.

¹ Heb. *between the day and between the night.*

² Heb. *between the light and between the darkness.*

³ Heb. *And the evening was, and the morning was, &c.*
So ver. 8, 13, 19, 23, 31.

^d Ps. 136. 7, 8, 9.
⁴ Heb. *expansion.*
⁵ Heb. *for the rule of the day, &c.*

^e Jer. 31. 35.

^f 2 Pe. 3. 5.

⁶ Or, *creeping.*
⁷ Heb. *soul.*
⁸ Heb. *let fowl fly.*
⁹ Heb. *face of the firmament of heaven.*

¹⁰ Heb. *tender grass.*

^g ch. 8. 17
& 9. 1.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was good*.

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17 And God set them in the firmament of the heaven to give light upon the earth.

18 And to ^erule over the day and over the night, and to divide the light from the darkness: and God saw that *it was good*.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the ⁶moving ⁷creature that hath life, and ⁸fowl *that* may fly above the earth in the ⁹open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was good*.

22 And God blessed them, saying, ⁸Be fruitful, and multiply,

PRINT NAME: Ruby 32mo

OTHER NAMES: —

SIZE DESIGNATION: Trigesimo-secundo

VOLUME: Bible

CENTRE COLUMN: no

BOOK BLOCK DIMENSIONS: 135mm × 90mm

LINES PER PAGE: 56

PAGES: 1266

TYPEFACE: Plantin

POINT SIZE: 5.5pt

INCEPTION PRINTER: Lewis and Morison

GENESIS 41:56: And

JOSHUA 17:11: En-dor

2 KINGS 19:26: housetops

1 CHRONICLES 2:55: Hemath/Hammath

SONG OF SOL. 6:12: Ammi-nadib

MATTHEW 27:46: small capitals

1 CORINTHIANS 4:15: instructors

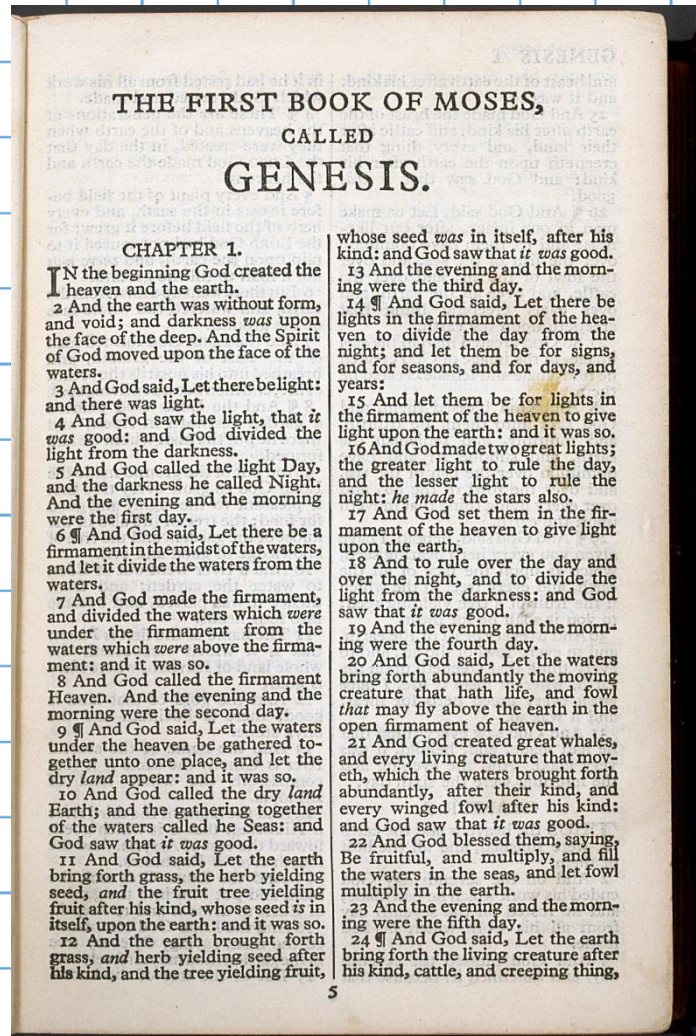
BOOK NAMES RUNNING HEADS: corners

PRONOUNCING: no

PARAPHED: Revelation

NOTES: primarily BFBS, 1931, Herbert 2239

Ruby Text



PRINT NAME: Pitt: Brevier 8vo

OTHER NAMES: Pitt 8vo

SIZE DESIGNATION: Octavo

VOLUME: Bible

CENTRE COLUMN: no

BOOK BLOCK DIMENSIONS: 200mm × 133mm

LINES PER PAGE: 68

PAGES: 870

TYPEFACE: Times New Roman (semi-bold)

POINT SIZE: 7pt

INCEPTION PRINTER: Lewis and Morison

GENESIS 41:56: And

JOSHUA 17:11: En-dor

2 KINGS 19:26: house tops

1 CHRONICLES 2:55: Hammath

SONG OF SOL. 6:12: Ammi-nadib

MATTHEW 27:46: small capitals

1 CORINTHIANS 4:15: instructors

BOOK NAMES RUNNING HEADS: centred

PRONOUNCING: no

PARAPHED: Revelation

NOTES: Verses not indented, no italics, translators' preface, 1936, Herbert 2255

THE FIRST BOOK OF MOSES
CALLED
GENESIS

CHAPTER 1

IN the beginning God created the heaven and the earth.
2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.
3 And God said, Let there be light: and there was light.
4 And God saw the light, that it was good: and God divided the light from the darkness.
5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.
6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.
7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
8 And God called the firmament Heaven. And the evening and the morning were the second day.
9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.
12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.
13 And the evening and the morning were the third day.
14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.
17 And God set them in the firmament of the heaven to give light upon the earth,
18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

A

19 And the evening and the morning were the fourth day.
20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.
21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.
22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.
23 And the evening and the morning were the fifth day.
24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.
25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.
26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
27 So God created man in his own image, in the image of God created he him; male and female created he them.
28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.
29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.
30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.
31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

CHAPTER 2

THUS the heavens and the earth were finished, and all the host of them.
2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

I

PRINT NAME: Nonpareil 48mo

OTHER NAMES: Covenant

SIZE DESIGNATION: Quadragesimo-octavo

VOLUME: NT and Psalms

CENTRE COLUMN: no

BOOK BLOCK DIMENSIONS: 103mm × 68mm

LINES PER PAGE: 42

PAGES: 627

TYPEFACE: Plantin

POINT SIZE: 6pt

INCEPTION PRINTER: Lewis

GENESIS 41:56: n/a

JOSHUA 17:11: n/a

2 KINGS 19:26: n/a

1 CHRONICLES 2:55: n/a

SONG OF SOL. 6:12: n/a

MATTHEW 27:46: small capitals

1 CORINTHIANS 4:15: instructors

BOOK NAMES RUNNING HEADS: centred

PRONOUNCING: front list

PARAPHED: Revelation

NOTES: At least early 1930s, chapters have drop cap numbers, other than the first chapter in a Book

Nonpareil 48mo

THE GOSPEL ACCORDING TO ST MATTHEW

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.

1 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

2 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

3 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;

4 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

5 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

6 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa;

7 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

8 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

9 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;

10 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon;

11 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;

12 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

13 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

14 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

15 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

16 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

17 ¶ Now the birth of Jesus

PRINT NAME: Pitt Minion 8vo Bold Figure References

OTHER NAMES: Pitt Minion Reference Edition

SIZE DESIGNATION: Octavo

VOLUME: Bible

CENTRE COLUMN: yes

BOOK BLOCK DIMENSIONS: 176mm × 118mm

LINES PER PAGE: 67

PAGES: 990

TYPEFACE: Times New Roman (semi-bold)

POINT SIZE: 6/6.5pt

INCEPTION PRINTER: Lewis/Crutchley

GENESIS 41:56: And

JOSHUA 17:11: En-dor

2 KINGS 19:26: house tops

1 CHRONICLES 2:55: Hammath

SONG OF SOL. 6:12: Amminadib

MATTHEW 27:46: small capitals

1 CORINTHIANS 4:15: instructors

BOOK NAMES RUNNING HEADS: corners

PRONOUNCING: front list

PARAPHED: Revelation

NOTES: capitalised word instead of paraph marker, verses flush to column,
bold-figure references, also BFBS

Pitt Minion Reference

THE FIRST BOOK OF MOSES, CALLED GENESIS

CHAPTER 1

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that it was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 AND God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 AND God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 AND God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

1 Ps. 136. 5;
Jn. 1. 1-3;
Col. 1. 16, 17;
He. 1. 8-10
& 11. 3.

Jer. 31. 35, 18
2 Jer. 4. 23.
3 2 Co. 4. 6.
moving: 20
or, creeping.

creature:
Heb. soul.
fowl...: Heb.
let fowl fly;
open...: Heb.
face of
the firma-
ment of
heaven.

4 the light
from...:
Heb.
between the
light and be-
tween the
darkness.

5 And the
evening...:
Heb. And
the evening
was, and the
morning
was, &c.:

50 ver. 8, 13,
19, 23, 31.
6 firma-
ment: Heb.
expansion.
ch. 8. 17 22
& 9. 1.

9 2 Pe. 3. 5.

11 grass:
Heb. tender
grass.

ch. 5. 1 26
& 9. 6; Col.
3. 10; Jas.
3. 9. Ch. 9. 2:
Ps. 8. 6.

Mt. 19. 4; 27
Mk. 10. 6.
ch. 9. 1, 7; 28
moveth:
Heb.
creepeth.

14 the
day...:
Heb. be-
tween the day
and between
the night.

29
bear-
ing...: Heb.
seeding seed;
also,
yielding...:
ch. 9. 3.

16 Ps. 136.
7, 8, 9; to
rule...: Heb.
for the rule
of the day,
&c.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 AND God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

26 AND God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 AND God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every

PRINT NAME: Pitt Minion 8vo

OTHER NAMES: Pitt Minion Text

SIZE DESIGNATION: Octavo

VOLUME: Bible

CENTRE COLUMN: no

BOOK BLOCK DIMENSIONS: 176mm × 118mm

LINES PER PAGE: 67

PAGES: 990

TYPEFACE: Times New Roman (semi-bold)

POINT SIZE: 6.5pt

INCEPTION PRINTER: Crutchley

GENESIS 41:56: And

JOSHUA 17:11: En-dor

2 KINGS 19:26: house tops

1 CHRONICLES 2:55: Hammath

SONG OF SOL. 6:12: Amminadib

MATTHEW 27:46: small capitals

1 CORINTHIANS 4:15: instructors

BOOK NAMES RUNNING HEADS: corners

PRONOUNCING: front list

PARAPHED: Revelation

NOTES: capitalised word instead of paraph marker, verses flush to column

Pitt Minion Text

THE FIRST BOOK OF MOSES, CALLED GENESIS

CHAPTER 1

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

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4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 **AND** God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 **AND** God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 **AND** God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 **AND** God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 **AND** God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 **AND** God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every

PRINT NAME: Large Print Text Edition

OTHER NAMES: Large Print Cameo Edition

SIZE DESIGNATION: Octavo

VOLUME: Bible

CENTRE COLUMN: no

BOOK BLOCK DIMENSIONS: 218mm × 148mm

LINES PER PAGE: 51

PAGES: 1568

TYPEFACE: Petit Medieval Clarendon 1159

POINT SIZE: 10pt

INCEPTION PRINTER: Phillips (based on Lewis)

GENESIS 41:56: and

JOSHUA 17:11: Endor

2 KINGS 19:26: housetops

1 CHRONICLES 2:55: Hammath

SONG OF SOL. 6:12: Amminadib

MATTHEW 27:46: roman setting

1 CORINTHIANS 4:15: instructors

BOOK NAMES RUNNING HEADS: corners

PRONOUNCING: yes

PARAPHED: Acts

NOTES: This is a large form of the 16mo size from the under Lewis, this is from 1974, was still being printed in the 1990s

Large Print Cameo Text

(excerpt only, to scale)

CHAPTER I

IN the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be



CAMBRIDGE BIBLES

FOUR CENTURIES OF CRAFTSMANSHIP

THE KING JAMES VERSION OF THE BIBLE was first published in 1611. It was the work of 47 scholars who translated it 'out of the original tongues' of Hebrew, Aramaic and Greek, 'with the former translations diligently compared and revised'. Part of their work was done in the ancient University City of Cambridge.

One of the 'former translations' was the Geneva Bible, so called because the translation was carried out by English-speaking exiles living in Geneva, Switzerland. The first Bible to be printed in Cambridge in 1591 was the Geneva version, and it began a tradition of Bible printing which has spanned almost 400 years.



CHAPTER FIVE.

STYLES

SELECTING A FINE BIBLE

LIKE all reputable 20th century publishers, Cambridge University Press put out its different editions or styles of [vintage Bibles](#) in a variety of bindings. These bindings can generally be ranked from “premium” to “budget”. Besides this, there are various speciality bindings, features and other materials which are bound up in these Bibles. Examples include Bibles with the Book of Common Prayer (Anglican), the Psalms of David in Metre (Church of Scotland) or a companion to the Bible. Bibles can be designed to service particular religious groups, and the Bible can form a set with other books.

There are also many different specialised editions or styles of [vintage Bibles](#). These fall into two broad categories, the first being native or generically branded Cambridge productions, such as white Bibles (event Bibles), illustrated Bibles, children’s Bibles and special commemorative Bibles (e.g. a coronation, etc.). The second specialised variety are what could be termed as extra-Cambridge Bibles, that is to say, [vintage Bibles](#) printed for other organisations. The British and Foreign Bible Society is a category all on its own with this, but other organisations which have had branded productions include the Scripture Gift Mission, Wesley Owen, the Trinitarian Bible Society, the Deseret Book Company (Mormons), the Christian Science Publishing Society, Freemasonry, Kenneth E. Hagin, Kenneth Copeland and so on. In some but not all of these cases, special covers or inserted material were added to the copy.

Although [vintage Bibles](#) have been sought by users, collectors and traders, their desirability has increased because they are Pure Cambridge Edition, and being sought out probably would result in their price not diminishing. As far as use (rather than just collecting) there are going to be some reasons why a Bible reader would want one sort over another when seeking out or looking at [vintage Bibles](#).

The purposes of this book include to excite greater interest and study of [vintage Bibles](#). This book is also designed to be consulted by those wishing to examine, buy or sell [vintage Bibles](#). The production of [vintage Bibles](#) was a complex business, and they exist in a wide variety of styles, for every conceivable purpose and at a scale of prices.

These days condition and rareness are also factors in value and price setting.

To paraphrase from the Cambridge Bible catalogue of 1956, The distinctions between the various editions and styles, both in workmanship and in visual content, are not always apparent to the uninstructed eye.

At the beginning of the [vintage Bibles](#) era, when the new Bible trade was ruthless among the traditional publishers, it was said that Bibles provoked strong opinions from customers concerning their design. More than for other books, legibility and attractiveness of typography, page layout and book (paper) bulk mattered, let alone binding.¹¹

The Cambridge Bible Manager complained to J. B. Peace in 1918, “The modest requirement of the vast majority of the people who go into a bookseller’s to buy a Bible are these. They want, they say, a small Bible, or perhaps a very small Bible, but with large type, or perhaps with very large type. Apart from the binding and the price, their first choice is usually made on size. ... Then, after size, it becomes a question of has the bookseller any others, not larger than this, or at all events not much larger than this, and only with ever so much larger print? Yes, the bookseller says he has — and out comes a black-faced Clarendon [from Oxford], and I do not particularly admire them myself, there is no doubting that the first effect, on what I may call the average eye, is that the type is much larger than it really is, and ever so much more easily readable. Second thoughts may come, at

¹¹ McKitterick, vol. 3, p. 219.

all events if the book is ever read; but then the Bible has already been bought. And, unfortunately, Bibles are not like mutton chops, or mustard, or even boots — they last practically for a lifetime. That buyer is lost.”¹²

The Cambridge Bible catalogue of 1956 wisely stated, “The first question anyone wishing to buy — or to sell — a Bible should decide is the precise use of which it is intended. This settles at once a number of more specific questions — whether a text edition (for the general reader) or one with references (for the student) is required; what size and format is the most suitable (for the pocket or for the pulpit), and what supplementary material (illustrations, concordance or Bible dictionary) is desirable. Once these decisions have been taken the rest is largely a matter of taste and of price.”

The salesperson would then take a copy with the most expensive binding, and the customer would handle it, and if it was too expensive, would then go down to a less expensive binding. As Mansbridge said, “Quality will tell: let your customer handle a really well made Bible bound in sumptuous leather and she probably won’t want to settle for anything less.”¹³ He let it slip that the best customers in America were female.

Today people distinguish between “premium” and “budget” Bibles from various publishers, but Cambridge Bibles are all marketed as “fine”. That is to imply, that even Cambridge’s “budget” bindings are to be considered “fine”. This same standard applies retrospectively to the [vintage Bibles](#), in that a good copy bound in high quality leather can be sought out and chosen as a “premium” Bible regardless of its age. The author has some examples of Cambridge Bibles from 1910, two from 1927 and others, which are all of outstanding binding quality in excellent condition.

The aim of a Christian is to focus on the content of Scripture, but the most superficial encounter a person has with a Bible is with its cover. It is commonly said that a book should not be judged by its cover. Cover and binding is

¹² McKitterick, vol. 3, pp 227, 228.

¹³ McKitterick, p. 340.

important, but only after choosing a particular style, in relation to size, layout design and typeface.

Cambridge University Press describes their challenge as having to present a large amount of text within a single volume. Cambridge Bibles stated on their website, “Traditionally this has been accomplished by printing on very thin paper using carefully chosen typefaces and type sizes, and cleverly designed page layouts. The printed page should be easy to read, but a small format Bible cannot be printed in a large typeface without increasing the number of pages and consequently the thickness of the book, so designers strive to find the optimum balance between readability and portability. The outer margins should be even, and in the centre of the book the ‘gutter’ margins should be sufficiently generous so as not to interfere with reading.”

In practical terms though, a person seeking [vintage Bibles](#) through the second-hand trade may be hampered by what is actually available at any time, and have to make decisions from limited options.

A Cambridge Bible would be sold with the advertisement that the Press had been given a charter by King Henry VIII in 1534 to print all manner of books, that it is the oldest Bible publisher in the world, that it has been publishing Bibles since 1591 and that its Bibles are known for quality, the finest leather and excellent craftsmanship.

This was stated either on the box or on a slip of paper found inside a new Bible. In the [vintage Bibles](#) era, Bibles were sold in boxes or slip cases, for example, aqua slipcases with logos on them, or later, golden boxes and in the 1980s in slipcases with a painting of King’s College Chapel on them.

Cambridge emphasised the skill in crafting their Bibles from the best quality materials. A leather Bible was sold with a guarantee from Cambridge in regards to replacing any defective Bibles. More recently, Cambridge has offered a limited warranty that its product will be free from defects in materials and workmanship.

There are new [vintage Bibles](#) printed in 1987 that at the time of writing, in 2025, are being sold in Northern Ireland which should be covered under this warranty from the date of purchase (with proof) for another 12 years.

FEATURES OF VINTAGE BIBLES

There are, among [vintage Bibles](#), examples showing where the paradox of a small Bible with large or legible print was solved. The Cambridge Bible catalogue of 1956 indicated that one should not assume that big bold types are the most legible. Rather, it suggested testing by reading different Bibles at arm's length. Legibility and beauty are therefore factors in what passes for a good typeface.

A typeface which is relatively larger in the body, and more modest-sized in its ascenders and descenders (the upward stroke of the “h” or the downward stroke of the “p”) are to be favoured.

Typeface that is too thin, too thick or otherwise unusual is going to bother the reader. In fact, one might suggest that the average reader who never even noticed the shape of the typeface is seeing that which is deemed a good typeface. It is, however, this author's opinion that if one notices the typeface with pleasure and or admiration, that this is a success. The author most approvingly notices the typeface in the Lectern, Turquoise, Cameo Text and Reference, Nonpareil and Jasper. The Lectern particularly for style, the Turquoise for its clarity and the Nonpareil for its sense of roundedness.

A given point size of a typeface can be misleading as to how legible it is. Further, the white space between lines, the leading, can also contribute to the ease of readability.

The [vintage Bibles](#) actually fall into several categories when it comes to typefaces. The older editions, such as the Pearl, harken back to the transitional typefaces, which can be identified by their notable thicker and thinner parts of the letter. This style was in its heyday under the Clays, but went back over the decades. An example of this may be the Baskerville typeface.

In the late 1900s, as in, the first decade of the 20th century, just before the Pure Cambridge Edition was born, the trend was for reviving old style typefaces. Because the Arts and Crafts movement (akin to Art Nouveau) was in full swing, there were attempts by specialty printers in America and Britain at works in what are called the Venetian or Humanist typefaces, that is to say, consciously adopting a medieval style. The Doves Press printed Scrivener's edition in this style, while Cambridge put out the Jasper in Golden Type/Phinney Jenson. (Jenson is not to be confused with Janson.)

Bruce Rogers was a leader in the Arts and Crafts movement and he went on to invent his own typeface, Centaur. As far as Bibles go, this typeface revolution was almost a dead end as far as ordinary printing through the 20th century. But like all revolutions, things can come back in style. This book is giving Centaur a place, and in the appendix suggesting that a future folio size of the Pure Cambridge Edition could be made under the influence of this style.

Before the First World War, there had been a move towards "antique", meaning, letters of much more even thickness, and also with noticeable square serifs on the letters. This is due to the influence of the slab-serif style. The best example of this trend is the Clarendon typeface.

This was connected to the other trend seen already in the 19th century of reviving Old Style typefaces, specifically, Garamond or Aldine typefaces, like Garamond, which was used for W. Aldis Wright's 1611 reprint in 1909.

Under the Clays, the move to the Old Style Antique typefaces, as revived decades earlier by Miller & Richard, meant that Bibles could be printed in the clearest and most legible typeface. The Cambridge Lectern Bible is an example of this.

In the [vintage Bibles](#) of the 1920s, the most enduring styles have been the Sapphire's O. S. Antique semibold, the Cameo's Petit Medieval Clarendon and the Turquoise's Antique Old Style No. 3, as made under Peace and Lewis. These are well known examples of "Bible types". This was also the start of using the Monotype System to create the print masters for presswork.

The next stage, in the 1930s, was governed by Stanley Morison, who created a typeface called Times New Roman (semibold), a fusion of Transitional and Old

Style elements, as composited using the Monotype hot metal casting machines. Morison printed the Brevier Octavo in 1936, and use of this typeface was furthered by Brooke Crutchley in the 1950s, who printed the Pitt Minions.

We therefore find [vintage Bibles](#) in the whole array of Bible typeface families: Transitional, Old Style Arts and Crafts, Old Style Antique and Transitional Old Style (which is a contemporary style, considering popular computer typefaces).

The Cambridge Bible catalogue of 1956 is a valuable source of information about [vintage Bibles](#). One important feature is the bulk of the Bible, which is governed by the thickness of the paper. Since it is desirable for a Bible to be slimmer and easier to handle, in the 20th century, efforts were made to produce thinner paper.

By the 1950s, Cambridge Bible paper had been reduced in bulk by up to 25%, and was measured at $\frac{3}{4}$ of an inch per 1000 pages, while improved India paper measured a mere $\frac{1}{2}$ inch for 1000 pages! Bible paper was chemically prepared wood pulp, while India paper is 100% rag fibre (a mixture of flax and hemp), loaded with China clay, and the addition of titanium di-oxide to give greater opacity and improve whiteness.

Cambridge University Press has also been unusually fussy in relation to inks, running the presses slower as to ensure full impression, uniformity of inking on a page and throughout a book, and even take into account the direction of the paper grain.

Again, the Cambridge Bible catalogue of 1956 can be paraphrased. Traditionally, Bibles for individual use are bound in leather or some leather substitute, usually with limp or flexible covers, but also options of cloth board or leather board were available. The cost of a Bible is largely determined by the quality of the binding. There are no cheap substitutes for fine materials and good workmanship.

Cambridge Bibles are always sewn and not merely glued. Not only do stitched Bibles last longer, they also are able to lay open flatter.

The covers are an important part of the visual and tactile experience with a Bible, and each cover's designs and patterns in the covers are in fact unique, which is particularly noticeable with natural leather. Cambridge Bible covers are either real

leather or some artificial material. Real leather is made from an animal hide, the split being the underside while top grain is the top side and is considered to be better.

Linson is a tough fibre product used for budget Bible covers.

Cloth over boards is another traditional budget binding, usual in old school books.

Gallic is a fabric coated with chemicals and made to resemble leather. This is faux or imitation leather, a usual example being Pluvisin. (The British Pluvisin Company is now part of the Chemring Group headquartered in the United Kingdom.)

French Morocco is the split of sheepskin tanned in sumac (an infusion of leaves or bark extract). The outer or grained side of the skin is used for bindings and may be given various kinds of finish.

Persian Morocco is a tougher leather made from the skin of a mountain sheep, tanned and finished with a Morocco grain.

Real Morocco is actual goatskin, tanned by a special process to preserve the flexibility of the skin. Levant Morocco is the finest and is used in its natural grain, often crushed and polished for the best quality boarded bindings.

Other bindings include Pigskin/Berkshire Leather, Calfskin, Water Buffalo, Sealskin (Pin Seal) and even Ostrich.

Eburnine is a white plastic with an ivory grain used particularly for wedding Bibles. Ariston and Moroccoette are other manufactured products which have a leather-like appearance, and may be categorised as Gallic.

Bonded leather is made from combining leather fibres with a bonding resin, and sometimes with the addition of paper or card. Bonded leather can be nearly as good as real leather.

A variety of other features of Bibles as given in catalogues are listed as following.

Apocrypha, some Bibles contain the apocryphal books, mainly some Pitt Brevier Bibles and some Lectern Bibles.

Art coloured edges are the edges of the paper coloured to match the binding (often red).

Art gilt edges are gilt edges over a colour of the edge of the paper which tones with the binding.

Boards are the ridged binding for the lectern Bibles, and can be bevelled or flat.

Centre references refers to where Bibles have a central column of the page containing notes and scripture references linked to the subject matter of the place.

Cloth or leather joints are a strengthening of the joints between the cover and the book block, as with a lectern Bible.

Concordance, some Bibles like the Cameo and Turquoise, come with a short concordance at the back.

Dictionary, some Bibles have a short Bible dictionary at the back.

Family record, these are pages where people can record their family history.

Gilt edges is where the edges of the paper are coloured with gold or silver foil, and if coloured first with red dye, gives an art gilt finish.

Head and tail bands are small pieces of cloth pasted inside the binding at the bottom and top of a book, these are a decorative feature.

Leather lined is where the inside covers of a book are leather, otherwise they are usually Gallic.

Presentation page is where the owner of the Bible can write their name, or a message from a person giving the Bible.

Pronunciation markings means the simple diacritic markings to help sound out various Bible names.

Red-letter is the words of Christ in red, often limited to, the words of Christ on Earth only.

Ribbons are provided with Bibles, which may have one, or two with Morocco bindings, or three in Lectern Bibles.

Solid gilt edges is where metallic gilt is applied after the book block has had its corners rounded and the gilt has been burnished to give a solid appearance (that is, where pages are not distinguishable when looking at the side of the book).

Super sewn means sewn with nylon thread which largely replaced silk for India paper editions.

Thumb indexing are the semi-circular cuts in the side of the book block marked with Bible Book names allowing for quick navigation.

Yapp edges or divinity circuit are the overlapping edges of the cover, which protect the edges of the book. Yapp can be full, semi- or quarter length.

Zip fastener, apparently pioneered by Cambridge for Bibles, allows the Bible to be enclosed.

An innovation introduced in 1952/53 was the Bold-Figure Reference system, which made it possible for the text to be cleared of all the reference markings and sorting them in the centre column with verse numbers in bold.

Each style of Bible in a sales catalogue was assigned a code, so O142YG† would indicate an Amethyst Reference Bible (140 series), printed on India paper (O at the beginning), bound in French Morocco (this is the 2 in 142), with overlapping covers or yapp (Y) and with round corners and red under gilt edges (G) and Gallic lined (†).

The code w75X would indicate a Persian Morocco white (w) Cameo Reference (75) with semi-overlapping covers and silver gilt (x).

PAPER AND TYPE SIZES

All traditional Bibles, and therefore [vintage Bibles](#), come in a variety of sizes, and these are based upon paper sizes. These sizes range from the very small

Quadragesimo-octavo (48mo) all the way up to Quarto (4to) sizes. The 48mo fits in a small coat pocket while a Quarto belongs on a lectern.

NAME	ABBREVIATION	HEIGHT
Quarto	4° or 4to	approx. 25 – 30 cm
Octavo	8° or 8vo	approx. 20 – 25 cm
Duodecimo	12° or 12mo	approx. 17.5 – 20 cm
Sextodecimo	16° or 16mo	approx. 15 – 17.5 cm
Vicesimo-quarto	24° or 24mo	approx. 12.5 – 15 cm
Trigesimo-secundo	32° or 32mo	approx. 10 – 12.5 cm
Quadragesimo-octavo	48° or 48mo	approx. 7.5 – 10 cm

While these sizes give some leeway, in fact, there are multiple tiers within each category. Here are some examples from Cambridge in inches:

	QUARTO	OCTAVO	16mo
Foolscap	8 ½ × 6 ¾	6 ¾ × 4 ¼	4 ¼ × 3 ¾
Crown	10 × 7 ½	7 ½ × 5	5 × 3 ¼
Demi	11 ¼ × 8 ¾	8 ¾ × 5 ⅝	5 ⅝ × 4 ¾
Royal	12 ½ × 10	10 × 6 ¼	6 ¼ × 5

Among the [vintage Bibles](#) the different sized octavos are a good example of how much variation there is within one category. The Turquoise sits as the largest octavo while a Pitt Minion Text is the smallest.

Moving onto typeface sizes, the traditional English or British system equated certain typeface sizes with certain names:

SIZE	NAME	SAMPLES
4.25 pts	Gem	
4.5 pts	Diamond	<i>Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer?</i>
4.75		

5 pts	Pearl	<i>Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?</i>
5.5 pts	Ruby	<i>Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?</i>
6 pts	Nonpareil	<i>Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?</i>
6.5 pts	Emerald	<i>Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?</i>
7 pts	Minion	<i>Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?</i>
7.5 pts		<i>Is not the gleaning of the grapes of Ephraim better than the vintage of</i>
8 pts	Brevier	<i>Is not the gleaning of the grapes of Ephraim better than the vintage of</i>
8.5 pts		<i>Is not the gleaning of the grapes of Ephraim better than the vintage</i>
9 pts	Bourgeois	<i>Is not the gleaning of the grapes of Ephraim better than the</i>
9.5 pts		<i>Is not the gleaning of the grapes of Ephraim better than the</i>
10 pts	Long Primer	<i>Is not the gleaning of the grapes of Ephraim better than</i>
10.5 pts		<i>Is not the gleaning of the grapes of Ephraim better than</i>
11 pts	Small Pica	<i>Is not the gleaning of the grapes of Ephraim better</i>
11.5 pts		<i>Is not the gleaning of the grapes of Ephraim better</i>
12 pts	Pica	<i>Is not the gleaning of the grapes of Ephraim</i>
13 pts		<i>Is not the gleaning of the grapes of Ephraim</i>
14 pts	English	<i>Is not the gleaning of the grapes of</i>
18 pts	Great Primer	
24 pts	Double Pica	

These names were used in Victorian Bibles, but in the 20th century, there were moves made for marketing and propriety reasons, to other names. Thus, Oxford used “Topaz” and “Jasper”, while Cambridge used “Jasper”, “Amethyst”, “Sapphire”, “Cameo” and “Turquoise”.

Somewhat of a correlation exists between Bible size and typeface size. Broadly speaking, smaller Bibles with smaller typeface are suited for younger readers, while larger Bibles with larger typefaces, elderly readers.

With these factors, binding quality and various design features come together with the Press’ intended purpose or targeted user of the Bible. Sometimes a wedding Bible, a bridal Bible, a white gift Bible seems to have been more a token than used as an actual Bible. Other Bibles, like children’s illustrated editions, can have had pretty thorough usage, and same can be said for non-liturgical church goers with their reference Bibles.

In the end, though, it is largely up to the individual and to what is available and pricing as to what sort of Bible they might prefer. It is not wrong for a young man to use a small white Bible in his daily life. It would equally not be wrong for a lady to wield a black leather Turquoise Bible.

The specific Bible market of [vintage Bibles](#) was always conservative and tastes relatively consistent. Trends were driven largely not by demand but by supply, which is to say, that most people had very little idea as to any details they wished for in a Bible, but page size, text size, appearance (cover colour and feel) and ultimately price were the only real factors. Overall, a degree of sameness, lack of embellishment and tradition is a consistency across the range of Bible styles.

Today's purchaser, user, collector, reader or promotor of [vintage Bibles](#) is not seeking something innovative, there are no real changes in taste, but by easy steps almost anyone could obtain something like an old Cameo Reference Bible and be quite satisfied using it.

There is one demographic trend that is evident from the 1970s, which is the blowing up of the Cameo Text to a larger octavo size, creating the large print Bibles. Unlike the 1930s–1960s where Ruby Bibles were printed in board covers, which were designed for young readers, now Large Print Bibles were printed in board covers designed for older readers.

The sad reality, and in some part a deliberate manipulation of the market, was that old people would still use the King James Bible, while young people would use modern translations in paperback, or perhaps not even bother with the Bible any more.

It is evident that Cambridge used the very same print master text block as their 16mo Cameo Text and literally blew it up the size to make the Large Print because they kept an error in the text at Jeremiah 48:41 “mightv”. That typographical error was never altered, though the Large Print was printed multiple times from 1974 to as late as 1999.

DATING VINTAGE BIBLES

A Cambridge-printed Bible does not often come with a date on it, and sometimes dates are only guesses. There are, however, a number of pieces of information that can be derived from a Bible that would help pin down a date.

Dating [vintage Bibles](#) could itself be a kind of pastime, where a person engages with logic, knowledge and experience to narrow down the age of a Bible.

The expectation is that the Bible will date to the 20th century, which is the preliminary step for identifying the age of a Bible. Some Bibles from the 1910s–30s had the date printed on the front page.

The best way to date most [vintage Bibles](#) is to look at the bottom of the final page, usually at the end of Revelation, and observe a series of tiny numbers and letters. Usually, the first numbers mean how many thousand were printed, and the second two numbers, what year, so 53 would mean 1953.

However, not all Bibles have these dates. This is where other methods need to be used. So assuming, based on cover style, condition and content, this is indeed a Pure Cambridge Edition from the 20th century, other aspects of the book should be examined.

Most importantly, any handwritten dates will give a clue as to roughly what year, as it might be normal that a Bible be printed within a few years of an inscription being made. (Handwritten notes can hardly be foolproof but all information is useful in helping narrow down to a time period.)

Upon examining the Bible, find out if the University Printer is named, as this will narrow down dates:

Charles Felix Clay (and John Clay)	1886–1916
James Bennet Peace	1916–1923
Walter Lewis	1923–1945

Brooke Crutchley	1945–1974
Euan Phillips	1974–1976
Harris Myers	1976–1982
Geoffrey Cass	1982–1983, 1991–1992
Philip Allin	1983–1991
Anthony K. Wilson	1992–1999

The maps at the back also change over the years, and maps do sometimes contain copyright dates. This indicates a Bible was not printed earlier than a certain date.

The shape of the Cambridge coat changed somewhat over the years, before the First World War era it could look like a tanned hide or be a squarer shield, then it appeared as a more pointed shield, in the latter period a more rectangular shield, and then in a book insignia and the last period the whole words “Cambridge” along with a small shield. In the 1990s Queen Elizabeth II’s Royal Warrant would also appear on the spine and inside.

Similar to this, the addresses of Cambridge’s offices or which cities they operated in changed over time, so this too can be a pointer.

While most Bibles are sold second-hand without a box, to find one with a box can be a great aid to the time era when the Bible was printed. The aqua boxes come from the 1940s and 1950s, the golden boxes or slipcases come from the 1960s and 1970s, the tan box or slipcase with the painting from the 1980s and 1990s, after which came the light grey box with the large blue cross.

Older Bibles can have product codes near the back stamped in them, as well as on the box, and newer Bibles ISBNs. Checking against known product code or ISBN lists can help date a Bible.

Besides this, all [vintage Bibles](#) from before the late 1940s will be “Hemath” at 1 Chronicles 2:55, while all latter ones will be “Hammath” at that place.

This is a Cambridge Bible—the Pitt Minion edition with a specially drawn set of illustrations—printed at the University Press, Cambridge, England, the oldest Bible printing house in the world. There have been Cambridge Bibles in five centuries: to-day they exist in styles for every purpose and at prices for every pocket; there are none better in quality or value.

Ask your bookseller to show you a complete catalogue of Cambridge Bibles. In case of difficulty, write to the Bible Department,

Cambridge University Press,
Bentley House,
200, Euston Road,
London, N.W.1.

PART 2





CHAPTER SIX.

DANIEL'S PROPHECIES RELATED TO VINTAGE BIBLES

DANIEL CHAPTER EIGHT

THIS is now an opportunity to turn in the sacred Scripture, perhaps most fittingly in one of any [vintage Bibles](#) which are at hand, to the Book of Daniel and read the eighth chapter.

The aim of this study is to show how [vintage Bibles](#) have a place in history, and this chapter lays the foundation of how all the related areas of prophecy are to be understood.

Daniel, as is fairly well known, lived hundreds of years before Christ and was a Jew living in Babylon holding great authority. More importantly, he was a prophet.

The eighth chapter describes a vision where Daniel is by a river and sees two animals. One is a ram, which has two horns, and the other is an he-goat, which has a single great horn.

An angel comes and interprets these things for Daniel later in the chapter, explaining that the ram represents the Medo-Persian empire and the he-goat the Grecian empire.

In the vision the he-goat attacks the ram. The great horn on the he-goat is well known by commentators to represent Alexander the Great. Then, the great horn is broken, and four notable horns come up, representing the Diadochi (Alexander's generals who carved up his empire after his death).

The Scripture goes on to describe another little horn. At this point, it is important to know there are different ways to interpret the prophecy. There are primarily three ways to view the prophecy, one being a fulfilment in the Greek era before the birth of Christ, one being a future fulfilment with the sudden rise of Russia as a world power and its precipitous collapse, and most importantly here, the traditional Protestant interpretation outlining events in Church history. This last approach is called Historicism.

The Historicist approach has been taken by many post-Reformation Protestants, and was the dominant way English-speaking Christians understood Bible prophecy until the early 20th century.

As Historicist interpreters became more adept in the building up of collective prophetic understanding, there was a more clear view of what they termed "the Turk" in Bible prophecy. There are a range of examples of eminent interpreters who understood this (e.g. *The Works of the Pious and Profoundly-learned Joseph Mede*), but it would be in more recent times when Historicist writers really began to understand the significance of "the Turk" in Bible prophecy.

In this chapter it records Daniel's vision and then the interpretation as given by an angel. Using these two narratives (the vision and the explanation) the information can be brought together to compile a complete picture.

Further, when examining this prophecy in the Historicist mode, it has chronological sequences, like showing a whole range of certain events, and then might take only half a step forward and explain another range of events. Thus, the whole prophecy is not going from the start to the end in a linear way, but going from the start to some sort of overview, and then to the next stage with its subsequent overview.

23 And 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

The latter time of the Greek kingdom is a jump in time from before Christ to the medieval times, specifically to the Eastern Roman Empire (Byzantine), where this “little horn” prophecy begins.

The little horn is a new king that would arise. In these sorts of prophecies, the single horn and the word “king” actually represents his dynasty. So in Historicism, the little horn lasts for centuries.

(Just as a quick aside, there is another prophecy elsewhere in Daniel about a little horn, but that unrelated little horn was interpreted by Reformers, Puritans and many other interpreters to be the Papacy, which lasted well over 1000 years!)

The he-goat’s little horn equals a king of fierce countenance, which fitly describes an Islamic Turkish leader, and the one that stood up was Osman, founder of the Ottomans. That empire, known as the Ottoman Empire, was called the Sublime State by the Turks and was ruled by sultans calling themselves Cæsars of Rome.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

Daniel 8:9

The Ottoman Empire was, for a time, considered one of the great powers because it expanded to be a large empire with historical impact, taking hold of Egypt (the south), conquering Constantinople (the east) and fighting Europeans (of the pleasant land) all the way to participating in World War One.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

Daniel 8:24

The conquest of Constantinople was much aided by traitors and those who switched to the Ottoman side. The Ottomans were responsible for destroying two categories of people: the mighty and the holy.

10 And it waxed great, *even* to the host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified *himself* even to the prince of the host, and by him the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

Daniel 8:10, 11

Symbolically, the fact that the Ottomans were reaching the host of heaven, speaks first of their status in the East. The host of heaven means the sun, moon and stars and represents rulers and the military of the Eastern Roman world. Knowing that the word “host” is analogous to the word “mighty”, this mighty host indicates the military powers of the Eastern Romans (Byzantines), including perhaps those of their allies as well (e.g. the Crusaders of Nicopolis, which in turn included the famous Knights Hospitallers of the Order of Rhodes).

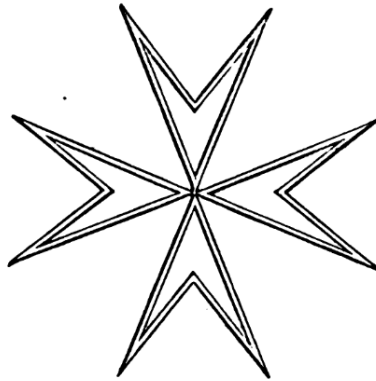
The “he” in verse 11 means the sultan, and he elevated himself to the prince of the host, that is, took the title of *Basileus* and *Cæsar*, meaning Emperor. The sanctuary of the Eastern Roman Emperors was Constantinople, and it was “thrown down” by what is famously called the Fall of Constantinople (1453).

The taking away of the daily sacrifice meant the removal of Christian worship by the new rulers of Constantinople since they brought in Islam and destroyed both Christians and their places of worship.

The word “stars”, which is analogous to the holy people, represents the symbols of holiness, symbols of greatness and things of the angels, related to the idea of the singing of church services (see Job 38:7). The creeds, teachings, signs and material culture of Christianity was cast down to the ground and stamped upon by the Orthodox religion. Some important documents and the glory of them were lost.

Ottomans fought against forces, which included Protestants in the period following their 1517 expansion, particularly the Knights Hospitaller State of

Rhodes. It is not clear how many knights were already converted when the Order was defeated by the Turks at Rhodes (1522), but there were certainly Protestant knights when the Order was in Malta resisting the Turks (1551 and 1565).



Star.

As seen here, from an 1857 book of the Order in *Anglia*, a Knight Hospitaller's insignia is called a star, showing another pertinent symbol of holiness and greatness that was "cast down" by the Ottomans.

12 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 reason why there was transgression was that there was corruption in the Eastern Orthodox doctrine and a turning away from the purity of the faith. Orthodoxy had long been dominated by icon usage in violation of the second of the 10 Commandments. Thus, it is the blunt reality that God sent the Turks to punish them.

The daily sacrifice describes the daily practice of Christianity, which included daily prayers and Bible reading and singing of the Eastern Orthodox Christians in the Eastern Roman Empire (Byzantine). The little horn — an Islamic power — specifically targeted Christian practice, buildings and the Scripture. The way it cast truth to the ground was by causing copies of the Scripture to be displaced into Western Europe. The Ottoman power prospered because it turned churches into

mosques, took gold and hunted out copies of the Scripture because they were of high monetary value.

The Muslims also taught, according to the Koran, that the Holy Scripture (which is truth, see John 17:17) was corrupted.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

Daniel 8:25

Although the Ottoman Empire held onto power for centuries, and the Caliphate proclaimed their religion to be of the house of peace, it perpetrated much destruction, including the horrendous Armenian genocide. It graduated eventually to a fight against the Prince of princes, being a reference to Jesus and his followers (and by extension angelic powers). This is a symbolic representation of its fighting against the British Empire and its Commonwealth allies, and this is pertinent because the English-speaking nations upheld Evangelical Christianity. This is shown in the British–Turkish fighting of the First World War.

The Ottomans were not broken by the hand of war, because the British Imperial and Commonwealth forces failed to take back Constantinople with the Gallipoli campaign (a campaign that providentially remains at the forefront of Australian and New Zealand military remembrance). The Ottomans were soon broken by a secularist revolution creating the modern country of Turkey. In this way, the Eastern question was resolved, as had been discussed in the West for many years, and provided an avenue for Jewish resettlement in their own land.

As for the symbolic Prince of princes, it was these people who aligned with Christ who were the ones with the [vintage Bibles](#). The Australian official history of the First World War's Palestine Campaign by Charles Bean makes a point of how amazing it was to the Australians and New Zealanders (ANZACs) who participated in liberating Palestine, that they were reading in their Bibles (some

of which were printed at Cambridge) stories about the very lands they were fighting in.

There was some excitement toward the end of the Great War as Bible prophecy interpreters were predicting from the Scriptures the end of the Ottoman power.

13 Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Daniel 8:13, 14

Daniel heard in his vision people questioning about the prophecy and its meaning, and these were the very questions that Historicist authors have discussed in the 19th and 20th centuries. The matters are able to be answered if one approaches the prophecy in its fullest multiple fulfilment method.

In the Historicist approach, the daily sacrifice in the Eastern Roman Empire included Christians singing and speaking the Scripture in Greek. The desolation was the Fall of Constantinople as part of the rise of the military and political power of the Ottomans. In hindsight, this was the clear end of the liturgical and devotional use of the Bible in Greek for Christendom.

The prophecy says “days”, but using the day–year principle, days means years. (There are multiple passages in the Scripture where days are made to represent years.) The 2300 years of the prophecy began with Alexander the Great (the great horn on the he-goat) in 333 BC when he fought against the Persians. Counting forward, that time period ended in 1967.

As there is a semi-colon in verse 14, and a statement following “then”, it is clear that something was to come out of the events leading to 1967. In 1967, the Jews of natural Israel famously won back control of Western Jerusalem, but they did not “cleansed” the temple mount, so this cannot be the meaning of the passage. Obviously, the saints referred to had to be Christian, not part of natural, non-

Christian Israel. The context and meaning of the passage in the Historicist view is Christian, whereas Jewish events are but secondary. Again, the passage cannot be immediately referring to Constantinople as it was in 1967, because, although Hagia Sophia was a museum at that time, it has since been turned back into a mosque. The city of Constantinople was not cleansed in 1967 nor any time since because the Turks have control there.

The meaning must therefore be applied spiritually. If the Eastern Roman Emperor is earlier referred to as the prince, but latter there is the Prince of princes, meaning English-speaking Christianity and the British monarchy, by using the language to describe Jesus who is the Prince with a capital “P”, then the sanctuary of Constantinople could likewise be viewed to advance in meaning to mean the believing Church.

As the sanctuary is to be cleansed, how was there cleansing for the Church beyond 1967? Because people could point to great problems in Protestant and Evangelical Christianity that seemed to get worse from 1967, like compromise with Rome, worldliness and Scriptural illiterateness. But can any positive changes be found for the Church spiritually?

There were several manifestations of very positive advances for the spiritual wellbeing of the future of the Church from this time. One advance is the clarity of the cleansing (deliverance and inner healing) and renewed mind doctrine (sanctification by faith) as taught by the Word of Faith movement. The other advance is the uplifting of within the Church of the King James Bible as the best Bible for all Christians.

These two doctrinal ideas have actually improved and sharpened in clarity since 1967 through an enlargement of Biblical and spiritual understanding. It is not as if these advancements have had universal success, but two broad movements or influences have developed, one in line with Word of Faith ideas (e.g. see 3 John 2), and the other with King James Bible only ideas (e.g. see 2 Thessalonians 3:1).

The combination of these two trends in a proper way is the view of the Word and Spirit movement, and it is only with this movement where the recognition of the highest view of the legacy of [vintage Bibles](#) exists.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut thou up the vision; for it *shall be* for many days.

Daniel 8:26

The “many days” in the prophecy means many years. Symbolically, one could suggest that the evening represents the Greek language for believers, but morning is the triumph of the English language for Christianity. The implied night would be the Arabic Koran. The implied day therefore is the legacy of the [vintage Bibles](#).

This chapter only lays the groundwork for the prophetic links to [vintage Bibles](#), but it will become more direct as the study continues into further passages of the Scripture.

DANIEL CHAPTER TEN AND THE PART OF CHAPTER ELEVEN

Further clarity of the spiritual significance of events and matters related to [vintage Bibles](#) are to be found in Daniel chapters 10 to 12. It is now time to read these passages.

In Daniel’s 10th chapter, the prophet is by a river in the Persian Empire.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.

Daniel 10:1

The contents of this passage are not limited to what Daniel himself experienced, saw and wrote, because, as a whole, this prophecy is about a truth far outside the

narrow confines of the time and space of Daniel's lifetime. Believers studying this area should fully know that the truth of Scripture is perennial.

An angelic being of high status wearing linen appeared to Daniel. This angel was of a spectacular and alarming appearance.

5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

Daniel 10:5, 6

Daniel was not asleep in bed but literally by a river when he saw this. The angel he interacted with is the one who is carrying out through history the works of the prophecy, which has multiple fulfilments, one of which is particularly relevant to the topic of this present book. This angel has attributes, which may be taken as symbolic. Linen denotes righteousness which is directly based upon Scripture (e.g. see Revelation 19:8), gold the preciousness of Scripture (e.g. see Psalm 119:127 and Proverbs 25:11), light the power of Scripture (e.g. see Psalm 119:105), fiery eyes the insight of Scripture (e.g. see Jeremiah 23:29 and 2 Peter 1:19), etc.

There is also another derivative set of symbolic correspondences that may be taken in God's providence. For example, linen is made from flax, which is the very same thing used to make India paper in the [vintage Bibles](#). The gold also is seen as the gilt on [vintage Bibles](#). And [vintage Bibles](#) do speak loudly as the voice of a multitude by their widespread presence throughout the world.

As an aside, this angel was also the presidential power in Persia, and it happens that certain [vintage Bibles](#) are bound with Persian Morocco leather. This last derivative interpretation is merely providential, and tertiary to the authority of the other interpretations, and is subject to them.

In Daniel's narrative, the special angelic envoy tells him of a certain evil spirit active behind the scenes in Persia, identified as the prince of the kingdom of Persia. This devilish being was attempting to thwart the angel, but the envoy finally got through to Daniel with the aid of another powerful angel, the archangel Michael.

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision *is* for *many* days.

Daniel 10:14

This presidential angel is particularly concerned with the delivery of the Scripture, explaining to Daniel that he has come to make him understand. The angel expands this by pointing to the future, which implies that he knew future readers would come to understand the message. The implication is that Daniel was to write what the angel speaks, and then this written message will be conveyed into the future. This becomes evident through the ongoing angel's narrative.

This means that this angel is not just concerned with talking to Daniel in this chapter, but this angel cares about the rising kings of Persia, and what is to actually happen in world history.

In this we can begin to understand that the angel is not just a one off visitor, but is actually concerned with carrying out the mission and fulfilment of the prophecy (e.g. helping the kings of Persia). This means that there is an alignment between the actions of this angel in overseeing the fulfilment through time and the instrumental movements and actions which come about, and those things which are a result of the prophecy.

Therefore, the same angel is still the same driver behind the scenes of what might be seen to come to pass in these days. Further, and even more importantly, the same angel must be outworking for people to understand the interpretation of the prophecy in these days.

There is an alignment then between the work of this angel and the result of people having and knowing Scripture. Such work is providential.

The prophecy in these chapters are clearly covering a similar subject matter to Daniel chapter eight. In fact, this prophecy must be seen as a kind of parallel passage, since both prophecies are about the “latter days” (the word “days” means “years”) and deal with Persia and Grecia.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will shew thee that which is noted in the scripture of truth: and *there is* none that holdeth with me in these things, but Michael your prince.

Daniel 10:20, 21

The angel tells Daniel that he is helping the literal kings of Persia, and was fighting off an evil spirit called the prince of Persia. He then speaks of the prince of Grecia, which is another evil spirit.

The commonly understood meaning of the first portions of Daniel 11 can be summarised as a history of Persia and the Greeks. Many commentators have matched Daniel’s prophecy in chapters 10 and 11 to the history of the world from the time of Daniel to the time when Alexander the Great came and conquered the Persians.

This passage explains how the angel who is concerned with the Scripture of truth (its source and delivery through history) is also connected to helping the kings of Persia, and more importantly, is present when the Grecians came.

Logically, since the angel spoke about these events, and the angel is concerned with the bigger picture of the Scripture of truth and the latter days, it would follow that this angel was still present in dealing with the Greek empires that came after Alexander, specifically the Seleucid and Ptolemaic empires. It is important for understanding this prophecy, to know that there were two major empires which came after the death of Alexander the Great, one to the north and one to the south of Greek Judea.

After a lengthy series of events to do with the king of the north and the king of the south (which are well understood by many Bible commentators), we arrive at a

place in Daniel 11:30 where the prophecy can split off into three timeframes of fulfilments. While some commentators view the prophecy only one way, it is not uncommon to find in Daniel 11 that Bible commentators will suggest two fulfilments. In fact, on the strength of the “double fulfilment” approach, this prophecy should be taken with a “multiple fulfilments” approach.

This prophecy deals with something called the Eastern Antichrist, and there are three different manifestations of this: one early, one historical and one future. One of the confusions that occurs among interpreters is that some see the Seleucid king Antiochus IV Epiphanes as one fulfilment, but then point to a Futurist Western Antichrist as the other. However, prior to the “Futurist Antichrist” view being popularised in the early 20th century (the idea was a lot older though), there were people who believed that a second fulfilment involved Islam or “The Turk”. Usually they viewed Gog (a figure from Ezekiel 38 and 39) as being synonymous with “The Turk”. In fact, there is now even a branch of Futurism which also believes in a future Turkish Antichrist. But mainly in common thought, particularly since the Crimean War of 1854, Gog has been connected to Russia.

All of this can get very confusing, unless there is a resolved multiple fulfilments approach, and a correct laying out of each method or school of Bible prophecy interpretation. The multiple views of Daniel 11:30–45 (and the start of chapter 12) are laid out here.

The first fulfilment, which we will call the Early (Eastern) School, has to do with Antiochus IV Epiphanes, and that interpretation is commonly known among Bible prophecy students. There is an underlying outcome connected with this prophecy in that Greek was established as a common language in the Middle East, so that when the Apostles went forth preaching during the Roman Empire, people in that entire region were using the one common language of Greek. This was the language the New Testament was written in and was an aid for preaching the Gospel. Antiochus IV Epiphanes certainly came to his demise in the end of this way of interpreting the prophecy.

Jumping ahead to the third fulfilment, which we will call the Future (Eastern) School, this views the prophecy as about the Gog-led invasion of the land of Israel,

which is shown in great detail in Ezekiel chapters 38 and 39. This shows the final Eastern Antichrist (different to the final Western great Antichrist), and Scripture's availability is very important for that prophecy also.

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

Ezekiel 38:17

The linen angel must also be fulfilling his mission at this time, for people to have truthful Bibles, and we can see this prophecy as relevant to the near future and the outcome of [vintage Bibles](#).

It is the second fulfilment, the Historicist School, which looks at this prophecy as being directly relevant to Christian history. (It joins the Old Testament time and the Apostles' time with the future Gog invasion by filling in intermediate details coming out of the medieval period.)

The Historicist perspective informs us that what Christians observe as world history is actually the product of the actions of these angels in line with what God had forewritten and prophets foretold. On one side is the linen angel, who is narrating this prophecy, and on the other is the outworking of two spirits, connected to the king of the north and the king of the south. Therefore, this prophecy is not just some random account, but is about events in history, helps explain the purpose of Islam and the Ottoman Turks, and is entirely relevant to understanding how believers have the Bible today.

As the linen angel explained that all of this was noted in the Scripture of truth, it follows then that the Scripture itself must exist in a finite form and be true. On one side, this means that the true Scripture exists in Heaven, but on the other side, it means that God has sent the true Scripture that must be known to His people. This which implies that an actual manifestation of Scripture on Earth, answering to the true prototype in Heaven, must come to pass. This is what the [vintage Bibles](#) are reflecting, and then, what a computer text file, representing them without any minute error, is really manifesting.

This prophecy shows that power over events is in words. Words are important. The angel spoke words of strength and Daniel was strengthened. Believers today can take the words of Scripture, knowing that they have been sent, and find strength. By acknowledging that the words are pure, one can derive pure strength.

This means that the understanding of multiple fulfilments has been revealed in these times to help Christians grasp the full and proper comprehension of the meaning of the pure words of Scripture.

THE LAST PORTION OF DANIEL CHAPTER ELEVEN

Taking the Historicist view, which deals with the long years of Church history, it is time to now read from the middle of the 11th chapter of Daniel.

The first half of chapter 11 deals with ongoing friction between the Seleucids and Ptolemies.

At verse 30, the narrative passes from the Greek world to the times where the Muslim Turks were taking over the Eastern Roman Empire (Byzantine). This prophecy shows the rise and power of the Ottoman Turks, and, in particular, the ruling dynasty of the House of Osman is identified as the King of the North. This chapter is about similar matters to the prophecy of Daniel eight, but goes into much more detail and depth.

30 For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

Daniel 11:30

The Ottomans conquered Anatolia and desired to take the city of Constantinople, but could not for many decades. Stepping back a moment, the Order of St John, after being driven from the Holy Land, had spent a short time in Cyprus, and had then moved to Rhodes. Their naval power, what the prophecy calls the ships of Chittim, was a real problem for the Turks, and hampered them in their conquests for years. The Turks were grieved by the Hospitaller thorn in their side.

When the Ottomans finally battered the walls of Constantinople with giant cannons and took the city in 1453, it was due to the fact that they had recruited the leading expert in siege cannon warfare, who formerly was on the side of the Eastern Roman Empire.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that maketh desolate.

Daniel 11:31

When the Turks succeeded in taking Constantinople in 1453, they converted Hagia Sophia into an Islamic mosque, casting out Christian worship with the daily use of the Scripture. The imminent collapse of the Eastern Roman Empire had led to the Greek Scripture copies being transferred into Western Europe where Christian believers could have direct access to them. The Turks put Islam in place and the Koran replaced the Bible.

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

Daniel 11:32

The Ottomans established their empire utilising people from the Eastern Roman Empire in their own government. These were the Orthodox who were corrupted and forsook the teachings of the Bible.

When the Turks conquered the Saracen Middle East and took over Egypt, the Catholic world was so distracted by the growth of the Ottoman Empire that it did not act decisively against the Protestant Reformation of 1517.

This enabled the initial Protestant message to spread and it took root throughout Europe, particularly Northern Europe. This was the beginning of the eventual witness of the English-spoken Gospel coming to the whole world.

The people who were strong and did exploits were the Protestants, but how this relates to the Turks begins with the literal, military resistance of the Knights Hospitaller of St John in Rhodes. Rhodes soon fell to the Turks in 1522 but miraculously the Turks granted the Order of St John an orderly withdrawal into Western Europe. The Order of St John wandered around Europe until they settled at the island of Malta.

In 1525 a whole section of the Order of St John converted to Protestantism. Later, the Order in Scotland also converted to Protestantism. In 1565, a massive Turkish invasion of Malta was defeated. Had Malta fallen at that time, the Ottomans could have overrun Europe.

Therefore, the Hospitaller Order of St John, which included Protestants, were the ones who resisted the Turks, and did the exploits.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

Daniel 11:33

While the Christians in the East suffered generally under the hands of the Ottomans (the ultimate form being the Armenian genocide), it was not they or any other Christians in the Turkish world who were instructing the people — the people is a clear reference to the free populations of Western Europe — it was the Protestants who were witnesses, who witnessed to the Jews also.

Those of understanding mean the Protestants who were spreading their teachings of the Bible. The basis of their understanding was connected to the rise of new vernacular translations of the Bible and the interpretation of the Scripture not being hamstrung by partisan bishops of the magisterium.

The only Protestants that were related to the Eastern world where this prophecy is focused were in the Order of St John. The prophecy speaks of the instructors

falling by the sword, flame, captivity and spoil many days. This is sequence could apply to the Protestants who became part and parcel with the Order of St John. The sequence of falling could apply to the Order of St John, since the sword came to Rhodes with the attacks by the Ottomans. The flame could apply to the Order's fight with the Turks on the sea and during the Great Siege of Malta. The captivity could apply to Napoleon defeating the Order at Malta in 1798 and displacing them to St Petersburg. Finally, the spoil could apply to the modern Papacy attacking the Order of St John, in its attempt to dominate all parts of the Order, including attempts by various Vatican sympathisers to disavow branches of the Order.

The Order of St John was seen and identified as a premier enemy to the Turks and this Order has suffered a range of troubles, from the Turks, Infidels and the Papacy.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

Daniel 11:34

Since the fall of Malta in 1798, the Order of St John has found little help. However, the Order did exist in a variety of forms and followers, including personalities which were disgraced, as in the Marquis de Sainte-Croix-Molay; slandered, as in Rev. Sir Robert Peat or displaced, as in the Russian aristocracy due to the Russian Revolution.

Particularly in the English-speaking world are numerous organisations and groups calling themselves the Order of St John attracting all kinds of people. The virtuous Order has become a haven for the good and the questionable.

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, even to the time of the end: because *it is* yet for a time appointed.

Daniel 11:35

This prophecy cannot be about some Christian remnant in the Orthodox world fighting Islam that held out to the 20th century, since the requirement is around understanding, and the only place where real understanding of Biblical matters exists is within Protestantism.

There is a strong connection between the Anglican Church and the Venerable Order of St John through the British Monarchy. In a military sense this could relate to General Allenby, who ultimately caused the defeat of the Ottoman Empire, and who became a knight of the Order in December 1917. But the true struggle with the Eastern Antichrist is religious rather than merely military.

During the same timeframe from just before the First World War, the heads of the Venerable Order of St John in Britain and the Empire/Commonwealth included Edward VII, George V, Edward VIII (who did fall), George VI and Queen Elizabeth II. Cambridge University Press was publishing [vintage Bibles](#) in that same period. In fact, both Cambridge and Collins Bibles containing the Pure Cambridge Edition were being printed by royal authority under the reign of the venerable Queen Elizabeth II.

There was a departure or fall from [vintage Bibles](#) as well, by going to “the Greek”, to modern translations and to a departure from the Pure Cambridge Edition, as done by Cambridge University Press themselves.

The timeframe is to the time of the end, so it must be referring to what occurred by 1967, which is the time given in other places in the Historicist interpretation.

So first, the falling of some of understanding, ties to the dead in Daniel 12, which means the backsliding of certain denominations. The most obvious contender is the liberalism and compromise evident in Anglicanism, which in turn, was connected to the Order of St John in Britain. Another contender is the Presbyterian Church in Ireland, which in the 1950s was split from by Ian Paisley in Northern Ireland. There were Presbyterians in the Ancient and Illustrious Knights of Malta, and yet, the closer ties were with the Free Presbyterians as led by Ian Paisley to that Order of St John group.

The purging and making white is evident both with Ian Paisley’s stance for the King James Bible and also the fact that the Ancient and Illustrious Knights of Malta practice a yearly beacon ceremony which is a special memorial of the English Bible.

An even more notable fall is the connection of William Branham to an American Baron W. T. Frary von Blomberg. To begin with, Baron von Blomberg was

involved with Bob Jones University when it exclusively used the King James Bible. He was also connected to various Pentecostal leaders through the Full Gospel Business Men's Fellowship and was heavily involved with the controversial Pentecostal leader William Branham, who fell spectacularly into heresy. In the 1950s and the 1960s Baron von Blomberg was involved in several Order of St John groups, including one he co-founded in 1967. He was a known associate of Nazis (beyond his own adopted family), associated with crypto-Catholic compromiser David du Plessis and became involved in dialogue with other religions. After his death he was exposed as being a sodomite.

Likewise, the purging is evident with the progress of the Word of Faith movement because its leaders rejected the error of William Branham, who had died in 1965. Meanwhile, the clear teachings on sanctification by faith and renewing the mind continued, and Kenneth E. Hagin, father of the faith movement, providentially continued using the King James Bible.

So far, then, the history of the battle between the Turks and the Order of St John can followed into the 20th century, with the British Empire (connected to the Order of St John) fighting the Turks, the progress of the King James Bible and the Word of Faith along side people connected to the traditions of the Order of St John.

13 And I heard a voice from heaven saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Revelation 14:13

Thus, the honoured dead are figures like Ian Paisley (Baron Bannside) and Kenneth E. Hagin.

Now the prophecy turns back to when the Turkish sultans transformed into caliphs.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and

shall prosper till the indignation be accomplished: for that that is determined shall be done.

Daniel 11:36

The error of the King of the North is that of man's claims versus divine determinism. The Scripture accurately and faithfully gives the message of God foretelling the fall of the Turks. The Turks would never have imagined that their actions led to [vintage Bibles](#), or to the return of the Jews to their homeland, or to English-speaking nations becoming powers in the Middle East.

From Daniel 11:36 to the end of the chapter is a description of the religion and pride of the sultans of Constantinople, their conflict with the Saracens and their subduing of Egypt. In line with the prophecy, the French took Malta and Egypt which consequently led to the British obtaining Malta and Egypt.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

Daniel 11:44, 45

During the First World War, the Ottomans felt great pressure from the east, with the British Empire sending forces from the United Kingdom, India, Australia and New Zealand, which then led to their activities in Egypt, Arabia, Transjordan, Mesopotamia, Assyria, Persia and the Caucasus region.

The Russians also for a period threatened the Turks from the north. With the pressures of war coming against them, the Turks were motivated to undertake a vast and well organised method of genocide against the Armenians and other Christian minorities.

It is important to recognise that both the Russian Tsarist leaders and the British leaders during and after the First World War were in the Order of St John.

In 1922, the Turkish leadership effectively reduced the caliph to a ceremonial figure, and through this new role, the crown prince went to Constantinople between the seas, usurping place of the Christian Emperor like his many forefathers, but the secularist nationalism of the new regime in Ankara was too strong, and the rule of the House of Osman came to an end.

The last few years of the life of Mehmed VI show a penniless and indebted man that no one helped. His daughter had to scrape the money together to get him buried in Damascus.

DANIEL CHAPTER TWELVE

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

Daniel 12:1

Each angel, while literal, can also be seen to represent some idea, movement or entity of history. So Michael the Archangel is not only a literal being, but in prophecy interpretation represents something happening in history.

Back in chapter 10, Michael helped the linen-wearing angel (who is speaking throughout chapters 11 and here at the start of chapter 12). There, a clear linking was made between the ministry of the special angel and [vintage Bibles](#), so Michael must be something which helps or backs that.

The time of trouble might be seen as the rise of murderous anti-Semitism, particularly in Germany during the 1930s and 1940s. In this way, it can be

suggested that Michael may represent the militant component backing the Jews, as has been manifested through the English-speaking nations.

However, this trouble did not just manifest against the Jews, but directly against the English-speaking nations. This is why German planes bombed England and why German U-boats sunk many American ships. This in turn not only threatened the production of [vintage Bibles](#) but the entire Christian culture that went with those Bibles.

In this part of the prophecy, the literal survival of Cambridge University Press and their printing of [vintage Bibles](#) was a deliverance, in that they were not destroyed by bombing or sabotage.

Even more importantly, the flourishing of the Gospel and the larger strengthening of the English-speaking nations for the cause of Protestant truth was the greater deliverance.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt.

Daniel 12:2

The deliverance of the people is both that the Jews eventually created a new state for themselves, and more importantly, that Pentecostalism thrived after the Second World War.

In the middle of the 20th century, the Pentecostal revival came into mainline denominations. Those that came into the infilling of the Spirit were known as Charismatics, but those who did not were called “the congregations of the dead” or “dead churches”. The spiritual decline and demise of many denominations began to become apparent.

3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Daniel 12:3

The witness of the Word of Faith movement via radio and television has been evident, as light shining all over the world (transmitted by invisible beams in the firmament). The work of those who have openly supported the King James Bible, like Ian Paisley and Henry M. Morris, has also been a good witness. Morris taught about the accuracy of the King James Bible and stipulated that creationists should not depart away from it if they wish to preserve correct doctrine. Morris' teachings also emphasised the wonders of creation including the firmament and even suggesting that there were spiritual meanings to the constellations of the stars.

**4 But thou, O Daniel, shut up the words, and seal the book,
*even to the time of the end: many shall run to and fro, and
knowledge shall be increased.***

Daniel 12:4

The prophecy, as concerning the upholding of the King James Bible, and particularly the adherence to Bibles printed by Cambridge, was really only revealed in the time of the end. The promise of preservation of the Scripture, as well as the fulfilling of Scripture and the ultimate understanding of Scripture, is all being manifested.

Worldwide jet travel has allowed people to move across the planet, and televisions, computers, smart phones and the internet have allowed the rapid increase in knowledge and its widespread dissemination. The real benefit for the Kingdom of God with all this has been the ability to communicate the Word of Faith message and to ensure adherence to the King James Bible abroad.

The pure Word and the Spirit message have been brought together, resulting in the Word and Spirit movement. This movement supercedes the various excesses and erroneous thoughts which can exist alongside good things, whether among King James Bible onlyism, creationism, providentialism, prophecy interpretation, etc., or whether among Word of Faith and Charismatic evangelicalism.

The preaching and teaching of mid-20th century Christians and having [vintage Bibles](#) is the legacy and outcome of the linen-wearing angel's work.

5 Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which *was* upon the waters of the river, How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that *it shall be* for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

Daniel 12:5-7

Without going into detail as to the meaning of the river, various persons and so on, it is instructional to understand the last part of verse seven. The time period given is known in Historicism as the 1260 years. This is calculated on a “time” being 360 days (a prophetic year) and each day equalling a year. This time period, as can be found referenced in various passages in Revelation, applies to the Papacy beginning in 538 AD when the invaders of Rome were defeated by the forces of Emperor Justinian, and ended in 1798 when the French took over the Papal States, took the Pope prisoner and declared Rome a republic. It is a time specifically representing the Scripture’s witness in the West.

Up until 1798 the Papacy was seen as the direct enemy of Protestantism. The Papacy, and the Jesuits, sought to undermine Protestantism by force, but in time shifted strategy to accomplish their intrigues by subtilty, deceit, infiltration and aligning with modernist Infidelity. Modernist infidelity is a belief system that focuses primarily upon self and upon using self-satisfactory methods of “proving” ideas.

The spirit of the new attack on the King James Bible was seen from 1798, beginning with Granville Sharp’s attack on the English translation all the way to the modern day proliferation of many modern versions and translations.

Given all that was happening in the West, there had been a deeper and longer attack on the Old and New Testament in the East. Islam had always been against the Bible. The Koran itself taught that the Christian Bible was corrupt, and this doctrine was called “tahrif”. These accusations against the Bible thrived within the Ottoman Empire.

The historical Eastern Antichrist, the Turk, was the agent by which the power of the holy people, the Scripture in the East, was scattered. This was accomplished by defeating and taking over the Eastern Roman Empire, and these actions caused the Eastern Orthodox copies of Scriptures to come into Western Europe. The Turk did scatter the Scripture because ultimately Greek copies ended up being printed in Europe, and by this means arrived in the hands of the Protestant Bible translators who were bringing the Scriptures into the common languages of Europe. This scattering was like scattering seed to a field, which then came to harvest, something which was completely unintended by the Turks. This is then the primary Historicist interpretation of this passage.

Interestingly, the influence of modernist Infidelity can be detected in modern Islam, which is why Muslim apologists utilise the same sorts of claims as modern infidels and atheists do against the Bible. (It is also a sad reality that too many Christian apologists have been influenced by modernist Infidelity which has hamstrung their ability to effectively contend for the faith.)

**8 And I heard, but I understood not: then said I, O my Lord,
what *shall be* the end of these *things*?**

**9 And he said, Go thy way, Daniel: for the words *are* closed
up and sealed till the time of the end.**

Daniel 12:8, 9

The King James Bible has stood firm, been multiplied in [vintage Bibles](#) and is manifestly available in the Pure Cambridge Edition. Regardless of all attacks by the Turks, or the attempt to revise and replace the King James Bible by Infidelity, the Scripture has been preserved and yet this has not been fully understood until the end.

It is unlikely that any University Printer or the staff at Cambridge conceived of the true importance of the work they were doing in printing, publishing and marketing [vintage Bibles](#). They obviously thought the Bible was worthy, and made sure their product was superb, but at the same time, insensible that they were being guided as it were by the linen-wearing angel.

10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

Daniel 12:10

When Kenneth Copeland, who founded his ministry in 1967, brought out his Reference Bible as printed by Cambridge on at least two occasions, it seemed no one had any idea how important it was that it was the Pure Cambridge Edition.

Edward F. Hills wrote a book in 1967, *Bible Believing Study*, which has gone through several editions, in which he argued that the King James Bible was an independent variety of the Textus Receptus. In this, he had effectively recognised that the authority of Scripture had moved from Greek into English.

The prophecy shows that there would be a good outcome for genuine believers coming to understanding, but that wicked people would go on in their ways.

There are a range of things believers would come to understand, like having the actual words of God in English, believing for actual holiness, believing for understanding the Bible, attaining a proper interpretation of the prophecies, knowing something surprising about the Order of St John and even finding out the purpose of the providence of [vintage Bibles](#). The wicked hold to views in opposition to these things. The fact is that there are many Christian leaders and personalities who are halfway for and against these things, who are not wicked, but need to go one way or the other. (Christ calls believers to love doctrinal enemies like John Piper, Mike Winger and so on.)

11 And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

Daniel 12:11–13

The daily sacrifice was the constant liturgical use of the Scripture by the Eastern Orthodox Church. That had been taken away by the rise of Islam, after the death of Mohammad, beginning its conquest in 632 AD and soon after its followers took Jerusalem. The abomination was the Ottomans sitting in Constantinople, the sultans sitting in place of the Emperor, calling themselves the Cæsar of Rome and *Basileus*, and placing the Koran in authority, saying the Bible is corrupt and causing the scattering of the Scripture. From the beginning of the conquest of Islam in 632 AD, a 1290 year period can be counted, to the end of real power of the Ottoman Caliphate in 1922.

As with various prophecies, not only are the events spoken of relevant, but also other events happening at that time are interesting to note. For example, the advanced form of Christianity was being brought from Britain to Australia that year by the visitation of Pentecostal pioneer Smith Wigglesworth. More relevant to the subject at hand, and to note in passing, Cambridge University Press were busily printing the Pure Cambridge Edition.

The waiting to the 1335th day brings the counting of years to 1967, at the high tide mark of [vintage Bibles](#). That year the Jews essentially controlled Jerusalem theoretically liberating the temple mount from Islamic control; Word of Faith ministries arose to a new level with the world's most prosperous preacher, Kenneth Copeland, launching his ministry and the King James Bible was being accepted as the providentially appointed best Bible, thanks to Edward F. Hills.

Among other things happening that same year, Queen Elizabeth II visited Malta as Head of State, Ian Paisley openly debated Roman Catholicism at Oxford University, Henry M. Morris wrote *Studies in the Bible and Science* using the King James Bible and at Cambridge they were still printing the Pure Cambridge Edition.

Since that time, the Ancient and Illustrious Knights of Malta, which is based on the tradition of the Protestant Scottish Knights of St John, have committed to beacon ceremonies celebrating the Bible in English.

Baron W. T. Frary von Blomberg was involved in another Order of St John group, but he co-founded his own group in 1967. This group provides a bridge from fallen and heretical Pentecostal leader, William Branham, through the St John's group eventually led by Joseph Cumbo and Nicholas Papanicolaou, to a 2012 book by Rick Joyner called *Courage Which Changed the World*. In redressing this, there must be the corrective and genuine spearheading of the manifestation of the presence of Christ by the Spirit in Earth and the bringing of healing to the nations.

The true spiritual mission of the Order of St John the Baptist (known also as Knights Hospitaller and Knights of Malta), can be seen in the word of the messenger in Isaiah 40, which states that the word of the Lord stands forever and should be proclaimed to the people (Protestants and Jews) and that prophetically the spirit of Elijah would come to make ready the believers and the restoration of all things (see Joel 2:25 and Matthew 17:11). Thus the proper restoration of the spiritual work and mission of the Order, because it would uphold that which the Turks had sought to destroy, which includes an important focus on the legacy of [vintage Bibles](#).

This work therefore spiritually claims the true basis to that which Baron von Blomberg once had.

The end of days referred to in the prophecy sees the coming together of the Word and Spirit, and a blessed rest, with truth standing at the end. The "Word" means the movement which stands for pure English Bible, and the "Spirit" means the movement which stand is Pentecostal power. This is the Word and Spirit movement.

At the end of his Book, Daniel is told he will stand in his lot. In the Historicist interpretation that means the Book of Daniel, which stands with the other books of the Bible. It symbolically means that the Bible stands at the end. The end of the Historicist prophecy includes then the status and legacy of the [vintage Bibles](#).



Queen Elizabeth II, Leonard Boden, Museum of the Order of St John.



CHAPTER SEVEN.

VINTAGE BIBLES IN THE BOOK OF REVELATION

REVELATION CHAPTER NINE

READ now the Book of Revelation. The kind of prophecies found in Revelation are the subject of much study, debate and confusion. Consequently, different people have come to very different conclusions as to what the prophecies speak of, and to when in history they apply.

Revelation has four main, though differing, approaches on how to interpret it. These are four valid forms of interpretation if each of these views can be correctly stated, because even within schools of interpretation, there are major differences and disagreements. Thus, there has been the need to resolve uncertainties and differences, and come to correct conclusions, which can then be embraced by all believers.

For those interested in a broad understanding of how the different schools of interpretation fit together, it would be helpful to read the book *Multiple Fulfillments of Bible Prophecy* by this author and Craig Savage, along with further materials by this author which develop that approach. As studies continue in this subject field, refinements of understanding are occurring in all these areas, and this author knows that later writings should supersede earlier writings. It is like

how the Apostle Paul said about putting aside childish things, so the Church as a whole must advance in refining right understandings.

Here we will be following only one of these schools, which is the traditional Protestant view called Historicism. The Historicist interpretation looks at the symbols in the visions and applies them as prophecies fitting into a sequence of events in Church history. While drawing upon the existing Historicist sources, one of the problems here being addressed is that there has been almost no scholarly work in Historicism from after the Second World War.

The Book of Revelation has a narrative structure, which breaks the Book into four main sections. The second of these sections deals with the unsealing of a certain book in Heaven, which is a sequence of seven seals and seven trumpets. The last three “woe” trumpets form the end of this particular sequence, up to Revelation chapter 11, before the visions go on to other topics in the next section.

In Revelation chapter four onward, the narrative shows the Lamb (Jesus) with a scroll which needed to be unsealed. With the last seal broken, seven angels came, each with a trumpet.

At this time, it would be of benefit to read Revelation chapters eight to 11, which goes through the trumpets. In this study we will concentrate on the last three woe trumpets, and find how they connect to the [vintage Bibles](#).

In the Historicist view, the trumpets represent military invasions, the first four occurred primarily in the Western Roman Empire, which fell in 476 AD. The fifth trumpet, which lasts for five months, that is, five 30 day months, being 150 days, so meaning prophetically 150 years. (The standard day–year principle.)

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

Revelation 9:5

These horsemen, with the link to scorpions and locusts, are the symbol of the Saracens which came from Arabia. Starting from the rise of Mohammad in 612

AD to the settlement of the Muslims at Baghdad in 762 AD is the 150 year period predicted in the prophecy. In that time Islam expanded across Africa and through Spain, and then took a pause.

For a time there was a controversy with a section of Eastern Orthodoxy calling for iconoclasm (the rejection of icons). The controversy spanned roughly a century, during the years 726–87 and 815–43. While there was some repentance among Orthodox believers, ultimately the Byzantine church and state pressed down the path of error.

The next trumpet, the sixth, was the loosing of the power of the Euphrates, which meant the coming of the Turks. The Turks (Turkmens) are a broad category of people from central Asia, who came into Persia and moved westward to the rivers of Mesopotamia.

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

Revelation 9:14, 15

The calculation requires identifying the amounts of days, and then adding together the times and then turning it to years. There is an hour, then a day, then a 30 day month and a 360 day year. The hour could also be taken to equal a year or a part of one, but making an hour equal a year, the calculation comes to 392 years in total.

Although the Turks had captured Baghdad in 1055, there was some infighting among the Turks. In 1061 the leader of the Seljuk Turks, Tughril (Toghril Beg), proposed marriage to the daughter of the Abbasid caliph at Baghdad, and arrangements were underway, and eventually the wedding happened the next year. The marriage proposal and negotiations marked the end of the Buyid dynasty, which had been using the Abbasids as figureheads.

While all these Islamic intrigues may seem confusing, what it meant was that the Seljuk Turks were now the power over the rivers of Mesopotamia (the Tigris and the Euphrates). Their position in Baghdad also tied them to the previous trumpet, taking the place of the Saracen Abbasids. It also indicates the very clear ability of the Turks to shift their power towards the West.

From 1061 and counting 392 years, comes to the triumph of the Turks in 1453, and their conquest of Constantinople. In that time period, the Seljuks were overcome by one small group of Turks, the Ottomans.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

Revelation 9:18, 19

The Turks are described for their use of gunpowder and cannons. Sadly, even though Constantinople fell, neither the Orthodox nor Catholics repented of their idolatry.

Knowing history, and knowing the purpose of this prophecy helps explain what was really going on. The printing press was just being invented, and the English had lost their French possessions ensuring that England would speak English, not French.

Most relevant to the prophecy though, was the fact that the Ottoman Turk attacks on the Eastern Roman Empire (Byzantine) and the Fall of Constantinople meant that the precious copies of the Scripture, a treasure of manuscripts, were brought into Western Europe to keep them safe from the ravages of the Turks.

Once there, the manuscripts came to the attention of various scholars, particularly the famous thinker Erasmus from Holland. (He had heard that a project was underway in Spain to print a multi-lingual Bible called the Complutensian Polyglot.) He used the Greek to help correct the Latin and printed a new text of

the New Testament, which became instrumental for the Reformation, and the consequential translations of the Scripture into the European languages.

This means that the outcome of the chain of providence, and the direct consequence of the Turks taking Constantinople, was the improvement of the Scripture in the West, which eventually led to the making of [vintage Bibles](#), and the ultimate position of the raising of the standard of the Pure Cambridge Edition of the King James Bible.

One underutilised apologetic for Christianity and the veracity of Scripture content is the dates and descriptions in the Historicist understanding of Bible prophecy. The Word and Spirit movement is reclaiming the heritage of proper Bible interpretation, particularly in relation to prophecy, which is a surety for a wonderful future of relying upon the very veracity of the words of the King James Bible.

REVELATION CHAPTER TEN

The first part of the sixth trumpet was the rise of the Turks to the Fall of Constantinople. In Revelation 10, we read of a new event occurring, as part of the sixth trumpet, and following the Fall of Constantinople that was described in Revelation chapter nine. Now the Apostle John sees in his vision a mighty angel.

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his left foot* on the earth,

Revelation 10:2

The little book signifies the Gospel, and is the direct symbol of the Reformation, which, thanks to the advent of movable type printing, allowed for Bibles to spread abroad quickly and relatively cheaply.

The Reformation was a cultural transformation that was based upon a spiritual revival that took place in Northern and Western Europe, resulting in East Prussia, Scandinavian nations, German states, the Netherlands, Scotland, England and other places turning Protestant.

A particular foundational thought in the Protestant Reformation was the idea that the Bible should not be locked in the language of the Roman Catholic institution, but should be allowed to be translated into the common tongues.

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

Revelation 10:3, 4

The lion is a potent symbol, and well known as a symbol of England, both on the coat of arms (three lions) and as a supporter of the coat of arms (a lion), as it has been from the time of King Henry VIII to this day. Queen Elizabeth I famously said, “Although I may not be a lioness, I am a lion’s cub, and inherit many of his qualities”.

The lion roaring indicates the language of England. The seven thunders indicate the seven major Protestant translations of the Bible that were made. These translations are the same that are listed as to be used in the making of the King James Bible, being the Tyndale, Coverdale, Matthew, Great, Geneva, Bishops’ with the seventh being the drafting and making of the King James Bible, which Bible represents them all.

Providentially there are also four golden lions on Cambridge University’s coat of arms, which represent the University’s royal patronage — of English monarchs.

The sealing up of the seven thunders in the prophecy means the sealing up of the meaning of the prophecy in the Bible and connected to the English Bible specifically. It means that the King James Bible is the preservation, or sealed form,

of the Scripture in English. It also means that all the work to make the King James Bible is not to be compared to having the King James Bible itself.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

Revelation 10:5-7

The King James Bible was made in 1611, and it was on hand for a prophetic movement which occurred in England at that time, known as Millenarianism. This movement had a focus on studying the seventh trumpet of Revelation as an expected time of great blessing. There were also references made to passages like Daniel chapter 12. These underlying ideas about the proliferation of knowledge connected to the spread of England's power, and its place as a worldwide witness for the Gospel. Leading lights in this movement included Francis Bacon, Joseph Mede, Samuel Hartlib, Lady Ranelagh and many others.

This contributed to help define the Historicist school of interpretation, and although expectations were high, in fact both Europe and Britain plunged into war. The war ensured that Protestantism remained dominant in Northern Europe, thereby securing a continuing legacy for the Bible and Gospel preaching.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and

it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

Revelation 10:8–11

The English-speaking people were arising as the foremost Christians in the world. As the King James Bible was held in common by both the Cromwellians and the Royalists, the King James Bible was firmly established as the Bible after the end of the Protectorate (the Restoration of 1660), not needing any translation changes or replacement.¹⁴

The picture of John in the vision eating the book, illustrates how the word of God transforms people internally. In the next century, the rise of the Wesleys and the growth of broad Evangelicalism, along with the consequential missionary activities, represented a widespread movement which emphasised believing the truth in the heart and an internal supernatural transformation.

This movement so permeated the Church of England that the government itself became Evangelical, and one of the greatest acts of this government was to found the colonies of Australia on Evangelical principles. The King James Bible also came with the First Fleet to New South Wales, as well as missionary copies of the Bible. (Later, various [vintage Bibles](#) list Melbourne as having a Cambridge University Press office, and this providentially indicated the perpetuation of the same spirit of the British Empire through its Australian Dominion abroad.)

The outcome of the angel with the little book was not only the internal transforming of the English-speaking world, but also the impetus for missionary endeavours to bring the Gospel to the nations, creating the conditions and environment for where [vintage Bibles](#) came to be.

¹⁴ Daniell, p. xiv.

REVELATION CHAPTER ELEVEN

So far in the Sixth Trumpet, the proper Historicist view has shown the Turks coming and the Fall of Constantinople, and then the rise of the Protestant movement with the Bible in English and the rise of Christian missions to foreign parts.

The sixth trumpet continues in the next chapter of Revelation, which begins (in the Historicist view) from the last part of the 18th century.

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

Revelation 11:1, 2

To begin with, the measure, being also the meaning of the word “Canon”, which of course means the 66 books of the Bible, is the standard by which believers and right doctrines are measured.

The true Church is made up of believers, but for a period of history the outside of the Church was trampled. The 42 months is a reference to 42×30 day months, which equals 1260 days. Taking the days to mean years, it can be found that for 1260 years there was a potentate in place, the Papacy, which arose as the ruler of Rome, and eventually grew to rule a realm called the Papal States. The pope’s country therefore had all the apparatus of a state, including peasant farmers, soldiers and taxation.

In 538 AD the Eastern Roman Emperor’s general Belisarius defended Rome when it was attacked by Wittigis (Vitiges) and his Ostrogoths. The Ostrogoths retreated,

and Belisarius went after them. That year he also supported the instillation of Pope Vigilius, in effect allowing the popes direct political power in Rome.

The history of the Roman Catholic institution is well known, but it was finally in 1798 when the French captured the Papal States, took the Pope prisoner and declared Rome a republic. At the same time Napoleon captured Malta and went on to capture Egypt.

The period of 1260 years is from 538 AD to 1798. In other prophecies not covered here, it can be shown that this was the beginning of the end of the Papacy, which has suffered in various ways since that time.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

Revelation 11:3

The two witnesses, which are dressed in sackcloth, are the Old and New Testaments. In verses four to six they are shown to have symbolic attributes of the Scripture, and they bring judgments on their enemies. This shows how the Scripture continued its existence and witness regardless of the Roman Catholic institution. Thus, the Scripture was a ready witness through all those years. The Historicist prophecies the Scriptures contained came to pass through those years, including those against the Eastern Roman Empire (Byzantine) by means of the Turks.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

Revelation 11:7

The beast from the bottomless pit, which appears later in the Book of Revelation, is shown here as the main instrument of attacking the Scripture. It is none other than Infidelity, the spirit of the Enlightenment, the French Revolution and modernism, which killed the two witnesses, the Bible, in 1798.

That year, the alleged best of Christians in the world, called Granville Sharp, published a tract against the King James Bible, saying it had a series of wrong translations, and he invented a complex set of rules in order to change the Bible to express itself (in his mind) as something more explicitly Trinitarian at certain places. Of course, he was essentially introducing error, and the Bible is already plainly Trinitarian and did not need Sharp's "help" (i.e. deviation).

The debate that Sharp sparked was the start of what is to be known as the Revision movement, that is, the call for the King James Bible to be revised. The *McClintock and Strong Biblical Cyclopædia* under the heading of ENGLISH VERSIONS OF THE BIBLE summarises the situation through those years, until eventually things moved to make a new revision. The Revised New Testament was first published in 1881 to much excitement.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Revelation 11:10

Throughout the 19th century, Infidels around the world, particularly in Europe, thought they were free from the old constraints of the Scripture. And because the King James Bible appeared dead, the Revised Version of 1881 was initially received with rejoicing.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

Revelation 11:11–13

In 1882, J. W. Burgon published a devastating review of the Revised Version. He demonstrated that the whole thing was a conspiracy, a bad revision and that the King James Bible should not be removed for many practical and spiritual reasons.

It appeared that not everyone on the Revision Committee was happy with the work either, and whether by stubborn Anglicans or by suspicious Evangelicals, the old King James Bible's reputation made a comeback.

J. W. Burgon's devastating exposé and common sense prevailed. The King James Bible ascended, and has retained its place of honour since. People realised it should not be revised, and people widely recognised and held that the King James Bible was venerable.

That same year, 1882, the French were introducing laws to allow the government to take over education from the Church. That same government education movement spread around the world instantaneously. It was at that moment that Roman Catholicism began to lose its control over the masses, because without all the children being indoctrinated, their power would slip. France, which represented the tenth part of Europe or the Catholic world, had fallen, and the French Catholic clergymen, which is thought to be some 7000 titles, lost their grip on power.

The time period from 1798 to 1882 is 84 years. It is suggested that the 84 hours of three and a half days equal those 84 years in the prophecy. There are certain passages and points which can be made to show this, and the events do fit the timeline. However, the method of making hours equal years is not one usually to be found in the teachings of commentators and interpreters. The author submits it openly, not as a private doctrine, but as a proposition.

In the last part of the Daniel 11:13 it shows that the people, which would mean the free peoples of Europe, the Protestant nations in particular, were affrighted by the progress of Infidelity. However, in seeing the Catholic cause suffer, and knowing prophecy, Christians also praised God.

Incidentally, in 1882 a Christian mission was set up in Cairo which focused on converting Muslims to Protestantism.

THE SEVENTH TRUMPET

The seventh trumpet, like the other trumpets in the Historicist view, has to do with military actions and events which ultimately result, in this case, the resolving of the events of history, with the victory of the Scripture and, as shall be seen, the triumph of the legacy of [vintage Bibles](#).

Now the sixth trumpet ended with events coming out of the year 1882, and it is only by drawing on the content covered in the parts of Daniel, taken in the Historicist mode, where the events of the 20th century can be placed. Daniel's prophecies were focused on the cleansing of the Church and on preparations for unlocking the truth after many centuries of preservation.

Sanctification of the Church is by the washing of the water of the word of God (see Ephesians 5:26), and such washing would be all the more successful if the form of the word of God was pure. Further, the coming to understanding and right interpretation in the latter days would only be by faith, which comes by hearing (see Romans 10:17), and that must be of the best quality if the word is of the best quality.

Moreover, a rather surprising strand of history is the relevance of the spiritual mission of the Order of St John, which has been a forerunner to the Word and Spirit movement. Daniel 11:35 had predicted that some of understanding would fall so that there would be Christians who are white, that is, spiritually purged and clean.

In this, it can be understood how there was a prophetic revelation with Baron von Blomberg's association with William Branham, but shows how William Branham misjudged matters and erroneously proclaimed himself the forerunner, claimed

to be Elijah and even blasphemed, whereas actually the Order of John the Baptist (the Knights of Malta) providentially is the actual spiritual forerunner for the end times Christianity, and Baron von Blomberg and Paul Cain (another Branham ally) were both associated with it, and both were not white.

Instead, the true cause or mission of the spirit of Elijah-the-restorer's fire of God came along side the spirit of Moses-of-Horeb's presentation of God's law. It is ironic that the coming floodtide of the apostolic doctrinal standards and prophetic restoration is much more indebted to the Cromwellian Puritans.

In Revelation chapter ten, the movement in the 17th century, which was looking ahead to the seventh trumpet, being known as Millenarianism, has elements in it which laid the foundations for unlocking and understanding the Bible prophecies.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

Revelation 11:15

This part of the Historicist prophecy is yet to come to pass, which is the proclamation and teachings that in present time world history the spirit of prophecy (see Revelation 19:10) is to pervade the nations. No doubt many of the fears about "Christian nationalism" are somewhat true, but not as bad as twisted enemies of Christianity make out.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

Revelation 11:18

The angry nations do not mean all nations so much as a general anger at the idea of the rise of Christianity among the nations. After this, a time of blessing is promised, where false and woke Christians are entirely exposed, but true

Christians are blessed. In fact, specifically there must be Christians who believe in the gifts of the Spirit, because it mentions “prophets”.

The destroyers of the Earth is probably not merely a literal reference to the environment but to an anti-Christian political ideology, particularly one coming out of Russia which ironically claims to be Christian.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Revelation 11:19

The temple of God means the universal Church of believers. Since it is shown as being in heaven it symbolises that Christianity is to become ascendant upon the Earth in a position of glory. More importantly, within the Church is seen the ark, which is the method of preservation, of God’s testament, i.e., the Scripture.

This suddenly brings to absolute clarity what was being preserved, and why. It is an overt testimony to the legacy of [vintage Bibles](#). After all, it is the outcome of that they have come through the Church by manner of preservation — the world standard Bible, the King James Bible, in the Pure Cambridge Edition.

Because the promise to reward the saints already begins literally in the present time (Mark 10:30), which is the Word of Faith doctrine in line with Historicist prophecy, and the world standard Bible came to its fulness through the [vintage Bibles](#) and making of the Pure Cambridge Edition, which is the King James Bible only doctrine in line with Divine Providence, the proposition is the resulting manifestation of the Word and Spirit movement.

But what was the catalyst to bring about all of these things — of the Christianisation of nations, their anger, the rewards for the believers and the public view of the coming of the Scripture in purity?

The prophecy explains the conflict of the trumpet by way of a series of symbols. There could be some degree of literalness (e.g. Damascus destroyed and the sky hail at the end of the Gog invasion in Israel) but the Historicist approach connects

symbolism to the literal. The symbols indicate tumultuous events, including prophetic messages, confusion, political upheaval (earthquake) and the Russian invasion of various countries (hail).

This is the same future war in Ezekiel chapters 38 and 39 describing how Russia and its allied nation followers end up invading Israel.

All of this becomes clearer when viewing the very same passages in Daniel that were taken in a Historicist way, to now take them in an Eastern Futurist mode.

That means the little horn from the four horns on the he-goat is a future Russian leader, and that there must be a cleansing and purging of the Church to deal with the lukewarm Christianity. It means a war that will go for a few years, which is 2300 literal days.

It means that a Mediterranean armada will circumvent a coming Russian leader, and he will turn to attack the basis of Bible prophecy which talks about him. It means he will find friends in the West to turn to a new spirituality against the old way of interpreting the Bible. He will also be behind a takeover in Egypt.

He will push a strange philosophical religion derived from high Greek philosophy, and recast society into estates and engage in geopolitical activities for his own benefit.

He will end up in the land of Israel, with seemingly unclear motives, which are actually genocidal, but astronomical destruction will intervene.

Christians will be able to point to reliable Bibles and a proper understanding of prophecy and not be afraid. They will be able to then claim nations, convert many people, reap major rewards and begin to see the conversion of Jews to Christianity.

The Historicist seventh trumpet will ultimately lead to the triumph of the legacy of [vintage Bibles](#), which is to say, that the victory of history would be the Pure Cambridge Edition of the King James Bible being accepted as the world standard.

After the fall of Gog (the anti-type to “The Assyrian” e.g. in Isaiah) will be the millenarian period of the “end times revival” which will continue for an undetermined period where Christ will rise to reign among the Gentiles, where the knowledge of the glory of the Lord will fill the earth and where many nations

will turn to be sheep nations. At some unknown point then there will be the coming of Jesus in the air for a Church without spot or wrinkle, to take them away and release the conflagrations of the wrath of God upon the rebellious world.

The Historicist seventh trumpet encompasses the time of the Russian dominance, when the nations are angry, when the kingdoms of the nations become Christian and when God's people are rewarded.

The End



APPENDIX.

§ SECTION ONE

A request for the Crutchley Edition. The Cambridge Concord Edition should be edited extensively on its punctuation, spelling, etc. throughout and turned to the Pure Cambridge Edition. Make as wide margin.

§ SECTION TWO

A suggested project for a Folio Pure Cambridge Edition. An examination should be made of the Cambridge Quarto Lectern Bible (Pure Cambridge Edition), the Oxford Folio Bible in Centaur by Rogers in 1935 and the World Folio Bible by Rogers in 1949.

The layout design to be sympathetic to the Cambridge Quarto, but with drop caps squares influenced by the Arts and Crafts era, typeface being Centaur at perhaps medium weight, and use the Redpath pronouncing marks. It should use the corresponding correct Arrighi italic typeface.

Such a volume should include the usual centre references, The Translators to the Reader, the Apocrypha and the restoration of chapter headers for this size only.

§ SECTION THREE

Where possible, existing Bibles derived from [vintage Bibles](#) could be reverted back to them. Other former [vintage Bibles](#) may be blueprints for modification, for example, a “Jasper” Refs in the Centaur typeface, or a Pearl-like Refs with 5 point Plantin. Potentially near-Pures of the early 20th century could undergo redesign and resetting, e.g. Bourgeois Refs, Small Pica Text, etc. The Lexicon typeface could make a Topaz Text edition in 9.5pt typeface and there are potentials for Bell or Bembo typefaces.

Several samples of the types of typefaces that could be used are shown below. This portion of the Scripture is from Acts 11:11–17. Most of these example typefaces, by chance, happen to be Dutch. These are suggested examples only, all shown in 14 point size, but other typefaces or book size ratios may work better.

Lexicon No1 A (de Does)

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

DTL Documenta ST (Blokland)

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

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17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

DTL Elzevir ST Book (van Dijk & Daniels)

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

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17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

DTL Haarlemmer D (Blokland & van Krimpen)

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cæsarea unto me.

12 And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

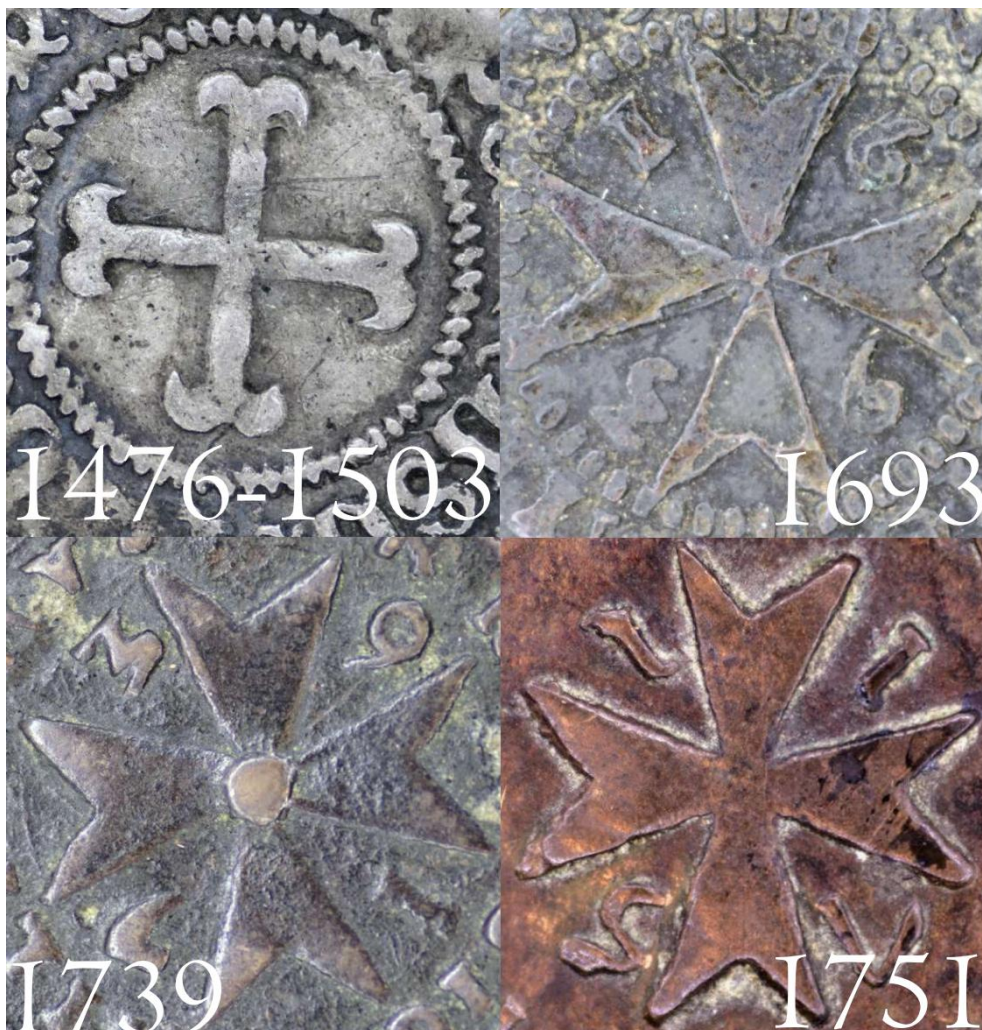
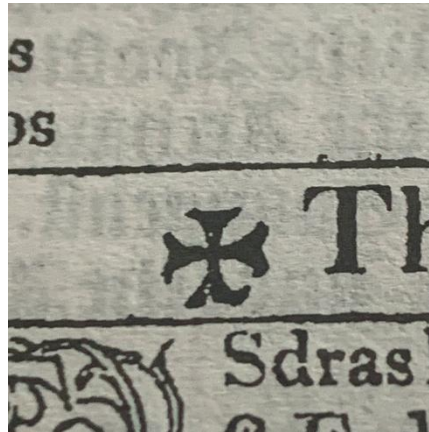
15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

§ SECTION FOUR

A symbol which can be integrated for branding purposes is a form of the Hospitaller Amalfi Cross. A printed form of this was used for the Oxford reproduction of the 1611 Edition of the King James Version made in roman typeface in 1833.



Order of St John cross examples from Rhodes and Malta coins from the British Museum.



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